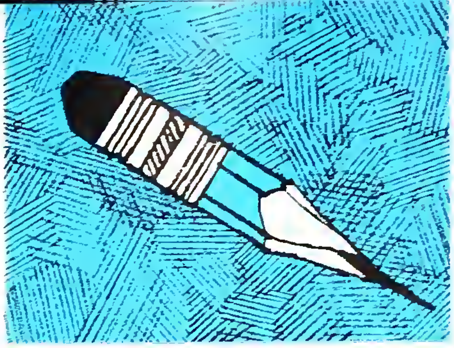
Digitized by the Internet Archive
in 2011 with funding from
LYRASIS members and Sloan Foundation

http://www.archive.org/details/messenger1968117126mors

messenger
CHURCH OF THE BRETHREN

10674

Tune In, Turn On, Drop Out
New Light in the Andes
Why Me, for God's Sake?



readers write

NEW AND OLD

I vote for a new MESSENGER, one which proclaims the gospel and the beliefs of the Church of the Brethren. Or, if it is possible that the MESSENGER does speak for the Church of the Brethren today, then I vote for a new Church of the Brethren.

No, not a *new* Church of the Brethren; I vote for a return to the old Church of the Brethren, the one into which I was baptized because it stood for the things which I believed to be right and good. And not a new MESSENGER; I vote for the old *Gospel Messenger*, which *did* proclaim the gospel, instead of the newest and dirtiest movie, the most "modern" National Youth Conference which could be devised, the presidential candidate which must be good (after all, *Esquire* magazine endorses him!), and the fallacy that "riots are undesirable but inevitable and necessary."

There are those who would laugh with glee to see these articles in a so-called "religious publication," but these are not the people who are striving to build America into a strong and God-fearing nation.

MRS. J. D. EBERLY

Colby, Kansas

ARE RIOTS NECESSARY?

Cambridge, Maryland, is the next town down the road from my residence. We could see the smoke and feel the tension of the recent riots there. For this reason, I read with much interest Thomas Wilson's article (Nov. 9), "Are Riots Necessary?"

Mr. Wilson has shared with us the keen insight that can be had only through the eyes of an intelligent, perceptive Negro Christian. I am grateful for his unique contribution to the Brethren and his willingness and patience to share candidly with us. He has shown us much respect to lay his heart open and to believe that it is worthwhile.

But, in my opinion, Mr. Wilson's conclusion was not on a par with his usual insight when he said, "Riots are undesirable but inevitable and necessary." Is this really true? Must Christian hope allow it to be true? Has Niccolo Machiavelli conquered Christ Jesus again?

KENNETH MARTIN

Easton, Md.

ARE RIOTS NECESSARY?

"Are Riots Necessary?", the article by Thomas Wilson, gave much food for thought, and I got along very well with it until the second to the last sentence which said riots are necessary. I just simply cannot stand to let a statement like that go unchallenged in my favorite church paper.

True, one can always find a reason — or I might say, an excuse — for most anything. I have known a few murderers who certainly got rid of folks that did the world no good. I know of a few fine persons who were brought into the world as a result of fornication. I once saw a wealthy man write a check for $5,000 to a worthwhile project, although I am sure he would not have given half that much had he been fully sober. But that does not justify saying that drunkenness, fornication, and murder are "inevitable and necessary."

I believe in compromising, but when you give approval to riots and murder, that is certainly going too far.

CHARLES W. WAMPLER

Harrisonburg, Va.

LET US USE BETHANY

A two-day visit at our Seminary convinced me that we have an excellent institution which we need to use wisely.

In retrospect I believe that many Brethren at the Richmond Conference had a feeling of being coerced to build and to move the Seminary. I was one who felt it was a very expensive way of training our ministers. But we need to take a careful look today.

Our seminary is easily accessible, near superhighways, and within a day's drive of about seventy-five percent of the Brethren. It is a beautiful place; the faculty are comparatively young; the atmosphere is wholesome; the spirit of Bethany is inspiring; and the classrooms are equipped with the latest methods of teaching, for example, the video tape for replay and self-criticism.

Our churches need more pastors — sixty churches cannot find a full-time pastor. The minister's salary, including fringe benefits, is becoming more adequate. The world is waiting for not just a sermon but for a message from God in a spirit of love. Such service is important and a rewarding experience.

We must be alert to call good men to the ministry, accept suitable volunteers, and continue to spot and sponsor young men who are qualified. We need to triple our enrollment. Then the cost per student would decrease and the supply of ministers would become more adequate for the needs of our churches.

JACOB S. HOFFMAN

Dayton, Va.

LOOK FOR THE "BEAUTIFUL"

I agree with Mr. Elisha J. Jacobs (Nov. 23) in his remarks about the cover on the *Adult Quarterly* for October, November, and December.

Is art for Christian literature so limited that we must go to the ugliness in the world and place it on our Sunday school literature? When I receive the MESSENGER or any other publication of our Brotherhood, I always look on the front page for something that is beautiful and inspiring.

Does the picture in question give any inspiration or challenge us to do something good? . . . All I can see that it does is show that some drunk has emptied some bottles and is on a drunken spree.

Some of our art is hardly art, even for the world to appreciate. Last Sunday a good lady folding a church bulletin in her hand said, "My little grandchildren can draw better pictures than this." The picture had four different articles in it: grain, fish, I think grapes, and I am not sure what the other was.

Can the art in our church literature be improved?

ROY L. METZLER

South Bend, Ind.

BYLINES: Associate professor of church history **Donald F. Durnbaugh** teaches at Bethany Theological Seminary at Oak Brook, Illinois. . . . Once a Brethren missionary to Ecuador, **Benton Rhoades** is director of the National Council of Churches Committee on Agriculture and Rural Life, Division of Overseas Ministries. . . . **Robert N. Rodenmayer,** whose article is part of his new book, "How Many Miles to Babylon?", is executive secretary of the Division of Christian Ministries of the Episcopal Church. . . . Headquartered at McPherson College is **Larry Marcellus,** director of publicity and promotion at the Kansas school. . . . Newspaper feature writer and farmer's wife **Irene Shull Reynolds** has contributed to "Messenger" other accounts of interesting persons. . . . Physician **Dr. Paul Petcher** is a former medical missionary to Nigeria. . . . **Glenn H. Asquith,** editor-in-chief of the Division of Christian Publications of the American Baptist Convention, edits the "Baptist Leader." . . . Pastor of the York Center church in Illinois is **Dean M. Miller.**

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

TUNE IN, TURN ON, DROP OUT

by Donald F. Durnbaugh

A television documentary explored the unprecedented American absorption in leisure-time activities. It was called "Pursuit of Pleasure." The high point of the program was an interview with Dr. Timothy Leary, ex-Harvard professor of psychology and current high priest of the cult of LSD. After he explained the motivations for the psychedelic or "mind-expanding" passion, he was asked why such large crowds came to hear his lectures. His answer: "I have the good lines: tune in, turn on, drop out."

Is this the good news of the sixties? The slogan promises to let one opt out of the world. A scrawl on walls across the country explains it: "Use deodorants to take the fear out of being close; use LSD to take the fear out of being."

Leave the rat race; move out of the ticky-tacky houses; join the hippies; make the scene.

It should be said that the great majority of young persons are not teenyboppers or LSD-using hippies. Much of what we read is the creation of the media. There is also much more talk than there is action. Yet, it is possible to speak of an LSD cult which is attracting substantial numbers to its fold. Some of us know young persons who have taken this path. How is this to be understood?

To gain perspective, we may recall that there have been similar movements in earlier periods. What was called romanticism in Europe and transcendentalism in America in the nineteenth century produced generations which, in ideas, manners, goals, and ability to shock society, were very much like what we are experiencing today. Ages of violence and bloodshed tend to produce their opposites. Activism produces withdrawal. And this is a good thing.

The unique development, however, is the linking of chemicals to religious practice. The so-called Neo-American Church of Leary and colleagues is claiming religious privilege under the doctrine of freedom of conscience. The Native American Church of the Indians of the Southwest has, indeed, won court cases defending their ritual use of a plant called peyote, which has hallucinatory effects. But this is limited to an ethnic group. Karl Marx and his followers called religion the opiate of the people. The curious thing now is that opiates are called for as the religion of the people.

The message of LSD adherents can best be captured in looking at four conditions against which they are protesting.

In their stand against adult imperialism, the cultists are decrying a culture which is so strangely youth-centered that there are very few things which young people can claim for themselves. Oddly, children are forced into adult life and behavior in the early teens (from the one side) while adults are constantly encroaching on their lives (from the other side). Is it clothes styles? Matrons begin wearing miniskirts. Music? Adults take over the folk songs and rock-and-roll. Language? Even preachers these days pride themselves on being up to date. Young persons have a healthy need for rebellion against the older generation, and they are becoming increasingly hard-put to express that need. Drugs are the perfect answer. People – even those who are alcoholics or who "just have to have their coffee" in the morning – seem to have an instinctive horror about drugs. This is attested to by the vicious penalties on the law books for users and suppliers, even of nonaddictive drugs.

Youth are using drugs to protest against what they deem to be the chief concerns of this country – the predominant cultural values of the middle class. In San Francisco a leader of the Diggers, a group which devotes itself to caring for hippies by supplying them food and shelter, had this to say about these offspring of middle-class homes: "They are not something that came out from under a rock. They are sending the message that something is wrong, but it is not being received. They are looking for something different from the two concerns of the American empire – profit and private property."

The cultists protest, too, the church's frequent failure to see reality. "Tell it like it really is" is the challenge of the hippies to the establishment, with its management of news, its miscarriages of justice, and its subsidies by the CIA. Not long ago an incident which illustrates this took place in the Chicago area. A lady in Evanston released publicity criticizing the Pentagon for sending beer and liquor to troops in Vietnam. This sincere Christian lady had not one word of concern about the tragedy of the war there for soldier and civilian alike or for the morality of American intervention. Her grievance was that American boys were being supplied with alcohol.

The point here is not that the church or its agencies should refrain from speaking out against alcoholism. We should be doing much more. The point is the distortion of values which protests the drinking but tacitly encourages the war. This discrepancy is what youth pick up quickly. It is the church's dedication to minor tasks while it is silent on the great tragedies of the age which makes young people consider it a waste of time.

We all realize that we are in an age of conformity, with terrific pressures to live as our neighbors, keep our yards as they do, dress as they do, and think as they do. If the war continues much longer in Vietnam (and it likely will), we can expect the pressure to conform to become more oppressive. The hippies are celebrating the uniqueness of each person, protesting the loss of personhood. Odd clothes, weird hats, long hair, bare feet – these all proclaim that the wearer is not one of the mass. He is a person.

Protest against adult imperialism, against the predominant values, against sham and hypocrisy, against loss of personhood: These are the messages of the LSD generation to the church and to the world today.

Having looked at the phenomenon and having attempted to hear what it has to say to us, we must ask the question: What word comes to us from the Bible that may help us in our response to this challenge? As Christians we have committed ourselves to the conviction that the Book contains insights and guidelines which can show us directions, no matter how unusual or bizarre the situation might be. Reflection on Joel 2:23-29 and 1 Tim. 4:1-16 bring to mind the following points.

Accept creation as good. Paul the apostle, writing to his younger colleague, Timothy, admonished him to guard against those who would demand an extreme asceticism or unusual privation. The things of life, he said, were created by God to be "received with thanksgiving by those who believe and know the truth" (1 Tim. 4:3). The creation story in the first part of Genesis affirms that the world, man, and the fruits of the earth are good. Christianity is a life-affirming religion, not a life-denying religion. This being so, we must be sure that new suggestions, new practices, even though they may break tradition and violate custom, receive a fair and honest hearing. The church must not be on the defensive – closed, suspicious, mistrustful. It is based on the rock, and the powers of evil cannot prevail against it. With this assurance, Christians can be confident and welcome new ideas even if they seem outlandish. "A mighty fortress is our God," sang Luther. No sugar cube is going to demolish him!

Be open to the work of the Spirit. The prophet Joel assures us that it shall come to pass that

> I will pour out my spirit on all flesh;
> your sons and your daughters shall prophesy,
> your old men shall dream dreams,
> and your young men shall see visions.
> Even upon the menservants and maidservants
> in those day, I will pour out my spirit (Joel 2:28-29).

We are too quick to conclude that God can work only in ways which are familiar and comfortable for us. To the contrary, it seems that troubled and insecure times are the periods in which God's truth can best work. His leaven breaks through the crust of custom to influence society. Remember the power at Pentecost which came with such quality that onlookers thought that the hearers of the word were drunk. Read of the worship of the early Christians – unstructured, volatile, and spirit-led, with wandering prophets and a lively expectation of Christ's immediate coming.

God can act in many ways. Not everything that is new, of course, is valid and true. We may even be said to have a neurotic desire for continual novelty. But by the same token not everything

"We are too quick to conclude that God can work only in familiar ways"

that is old is worth preserving.

Beware of the demonic. "Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons" (I Tim. 4:1). It is not very popular to talk about the demonic these days. We must face the fact, however, that demonic influences are at work in the world. The church must be ready to say a clear word of rejection against them. One must point to the destructive possibilities of casually-taken drugs. Psychologists warn that latent paranoia can become overt through the taking of psychedelic drugs. There may be wholesale inversion of values. One young man recently blinded himself by staring with the naked eye directly into the sun. He was talking to God, he said, while on an LSD trip. Mental hospitals report increasing numbers of admissions of those experimenting with drugs.

Young persons must be told very clearly and directly that indulgence in drugs, as indulgence in sex and drink, can open a Pandora's box of unimaginable evil and pain. If you have ever seen photographs of the totally ulcerated bodies of junkies hooked on mainline drugs, who started just for kicks, then the term *demonic* is none too strong.

The ties and bonds of society are easily broken, but only painfully repaired and built up. The sacredness of relationship, of trust, and of integrity is not to be taken lightly. An escalation of mistrust, sickness, and eventual tragedy cannot be explained away by "I didn't know; I only wanted some fun."

Be a minister to others. According to the Pauline passage, "If you put these instructions before the brethren, you will be a good minister of Christ Jesus, nourished on the words of the faith" (I Tim. 4:4). One of the chief temptations of youth is self-centeredness. Growing up in a time of unparalleled prosperity, youth see no reason why they should not have everything they happen to want. A professor at Haverford College studied incoming freshmen from 1945 to 1965. He reported an "increasing narcissism" (concern for oneself). This is seen in an "overvaluation of their own importance, particularly of their own intellectual powers." Some forty-five percent of today's freshmen consider themselves to be VIPs as opposed to twenty-five percent in the 1940s. Forty percent today claim to know more than most experts, as compared to half that number in the 40s.

They need to be helped to the truth of the biblical teaching that happiness comes through losing oneself in ministering to others. Intense concentration on one's own welfare and happiness paradoxically leads to misery. Forgetfulness of self is the key to happiness.

Train yourself in godliness. "Have nothing to do with godless and silly myths. Train yourself in godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come" (I Tim. 4:7). It is curious that persons who have no trouble understanding the necessity for athletes and musicians to train arduously and to discipline themselves to reach high levels of attainment expect knowledge, truth, and insight in the realm of morality and faith to drop into their laps without effort.

What must be said here is that, while young persons can rightfully expect their concerns and interests to be taken seriously, there is a reciprocal responsibility to devote effort and time in understanding what others have found to be solid bases upon which to build a life. One of the current fallacies is that everything must come easily and quickly. From instant pudding to instant recreation, all must come without effort, without care – "no sweat," as the saying goes. The truth is that everything worthwhile comes precisely because someone has disciplined himself to compose a song, write a script, design the plans, construct the building.

The same is true in religion. This is the basic error of LSD. No single trip is going to integrate the personality or resolve all religious doubt. It promises something it cannot deliver. Houston Smith notes, "LSD does not face up to social irresponsibility, lethargy, and anarchy." We are just not made that way. Life is not that way. Faith is not found that way.

Set an example. "Set the believers an example in speech and conduct, in love, in faith, in purity" (1 Tim. 4:12). Here is a challenge for us all – youth and adults alike – but especially for those of us who are older. How can we expect youth to be what we would like if the models they have before them are so disappointing?

If you study the biographies of persons who have contributed much and who have achieved greatly, you will ordinarily find some admired exemplar – some person whose qualities so attracted that perseverance and patience, dedicatd effort and discipline seemed worthwhile if they brought one closer to the ideal. There once lived a great example of "speech, conduct, love, faith, and purity." He was a young itinerant, with no visible means of support. Scarcely out of his twenties, he was a job dropout – had left the family firm. He wandered about in bizarre garb, wore sandals, and is reported to have worn a beard. The authorities were bothered by some of the demonstrations he triggered – sit-ins on mountain tops, unlicensed street parades, much littering with palms. He attacked the religious establishments with hot words.

But the mobs came to hear him because he told it like it was. His name was Jesus the Christ. □

Because of the radio / by Benton Rhoades

New Light IN THE ANDES

Night was beginning to hover over the cool Andean slopes when we arrived by jeep from Bogota at a little farm community outside the town of Facatativa in Colombia. We had left the rocky road a few hundred meters before through an arch of eucalyptus branches and were now getting out of our jeep — a young Colombian staff member of Accion Cultural Popular, a seasoned old Colombian mechanic, and I. A few people greeted us politely but not too enthusiastically, not knowing why we had come or who we were.

We had gone to this village at my suggestion. For two full days, I had been the guest of Msgr. José Salcedo, the crusading country priest who has made his village of Sutatenya internationally famous by its radio schools aimed at the spiritual, social, and economic redemption of the *campesino*. The two-day invitation was to attend the inauguration of a movement which he hopes will take on international proportions, based on his experience with radio education and the *institutos campesinos* aimed at "firing the hearts of youth" for service to their people in such a way that the fire will never go out.

During the two days, the President of the Republic, Dr. Carlos Lieras Restrepo, most of the ministers of his cabinet, a handful of older bishops, many young priests, and a multitude of weather-beaten country people had converged on the town of Sutatenya to celebrate a milestone in this pioneer movement and to unveil a monument in honor of San Yaidro, Agricultor. The fiesta was a big and happy one with plenty of food and none of the drunkenness that has often accompanied acts of religious devotion among the Indians of the Andes. There were speeches in which the work was described and praised and great hopes for a new day heralded. At a round table, young persons from the most backward villages answered, without fear, the questions of national political and religious leaders — even disagreeing with them from time to time about the problems and solutions for rural life in Colombia. At one point in the round table, David Reed, Bishop of the Episcopal Church for Colombia and Ecuador, was introduced. As this tall young Oklahoman got to his feet, a long applause broke out in the assembly which seemed to say "welcome" to the Protestant Church in their midst.

At the end of the two-day fiesta, Reece Smith, reporter for the *New York Times*, approached me, saying, "I understand that you have been intimately connected with the rural life of Latin America for some twenty years and more recently with rural development in other parts of the world. What do you think is happening here today?" My answer was one of tremendous hope and thankfulness for what we had seen and heard. Then, he

Radio on the ox yoke instructs a Colombian farmer

A local radio school meets in a village home in the Colombian Andes of South America

asked, "Have you gone to any of the villages to see the results there?" It seemed like a doubting newsman boring for facts – facts I did not have. "No," I said, "but now that you ask, I will." The first staff member of the movement whom I met was young Eduardo Herrera, one of the coordinators of village leadership. I told him of my desire to visit a radio school in some village before leaving Colombia. Now, twenty-four hours later as we drove to the village, I knew he was hoping that for no reason would the class be canceled that night.

Now we were here in the village and precisely what Señor Herrera had feared had come to pass. It was seven o'clock and time for the radio schools to begin, but nobody had come. Then, down the hill, through the dusk, came a leathery-faced Colombian farmer with his *ruana* thrown back over both shoulders. His hands showed that he had been working in the fresh earth yet, without embarrassment, he offered one in greeting to us. "Sirs, a terrible thing has happened to us today," he explained. "Our local leader's father-in-law passed away. The class is canceled and we are all going to the wake."

After asking about the circumstances of the death and encharging him with our condolences to the family, Paul Perrara, Colombian farmer, began to describe the miracles of learning that have come to his community over the past two years. "After listening to the radio, we began to build this school." Now we were standing on the porch of it, a neat brick structure consisting of a large classroom and teacher's apartment. "Now we are building the second part there on the hill for grades two through five. We older ones must learn by radio – but our children need the school. We build and the government puts the teacher."

"How many people attend?" I asked.

"Well, there are actually two radio-listening groups, the beginners' group here and the advanced one that meets in the village hall. Last year we had thirty-five beginners and twenty-eight in the advanced class. But this year it has fallen off to thirty-five in all. We don't know why. But I must tell you the truth: The important thing is that now we are working together. Just now our work is on the aqueduct. We have never had water before in this *pablacion!* Next we want to have light and we will have light."

My mind was recalling the complaints of many foreign aid workers and sociologists who lament the lack of ambition and hope in the Campesino of Latin America. Here was a man and a community on tiptoes for a new day that was already dawning and much of it through their own joint efforts. But, then, without embarrassment and without prompting, Paul Perrora began to tell us about another power working among his people.

"Tonight was to be the final night of the *asambleas familiares* also," he said.

"What are these *asambleas?*" I asked.

"Well, sir, first I must explain that we Catholics have been in a very serious error for a very long time in these parts. We have not studied the gospels – *las cosas del Señor* (the things of the Lord). But, now, for nine nights straight, the father has been teaching us. We have another problem here, you know: the *evangelicas* (Protestants) among us."

I could see that Señor Herrera, my host, was getting a bit nervous – but we exchanged a knowing glance in the half-darkness and Señor Perrera went on. "You see these evangelicals know the Bible well. We do not entirely agree with them in their beliefs. But they are good people. I know three families of them. One thing about them is that they know the Bible. They have made us realize that we must know it, too, as Catholics. So, each night the *padre* is teaching us from the gospel. Tonight would have been the last assembly."

"Do you have the scriptures in your home to read also?" I was remembering the time in Ecuador when the priest had tried to prevent me from selling New Testament portions in a village and had prohibited the villagers from reading them.

"It is like this, Señor. At first the *padre* only told us and read to us. But, certain things I wanted to remember and review the next day. So, we have asked him for Bible portions, and now we have them at home."

I told him, "I am a Protestant and have lived in South America. What you have just told me makes me very happy. For our desire is not to oppose the Catholic Church, but rather to help all people to know Christ and the things of Christ. Could I see the books now that are used in the radio class?"

"Yes, with much pleasure." We went into the schoolhouse and, by flickering lamplight, were shown simply written textbooks on farming, family life, arithmetic, health, and spiritual life. With a finger, he traced the lines, leaving shadows of black volcanic soil on the pages. "This lesson was for tonight."

"And now, will you not be behind by missing this evening's class?" I asked.

"No, señor. Always the lessons of the past three days are reviewed in each class. We learn, you see, by repetition."

So, here it was, the miracle of an awakening village on this Andean slope that two years ago had no school, no water, no radio, no books, and very little hope. Outside, we were carefully shown down the steps of the schoolhouse. After warm handshaking all around, we were urged to return *pronto* and boarded our jeep to go. It was completely dark now. But I felt that I had just seen a great new light dawning in the Andes. □

Why Me, for God's Sake?

There are many ways to live with constant suffering. Some of them are as unbearable to one's friends as the pain is. Here are some helpful clues on how to endure pain and anguish redemptively. / by Robert N. Rodenmayer

Dan Gunderson was not an unusual man. Medium height and a little under medium weight for his age, which was mid-fifties. He looked like an average American. He was not an uninteresting man. He did his job well enough, had a number of thoughtful and some amusing friends, and time to wonder in.

But he did have an unusual problem. He hurt. I mean he hurt all the time. Sometimes it was worse than at others but it never went away entirely.

The story went back a long way.

When Dan was a youngster, ten or

"The Good Samaritan," a woodcut by Ernst Barlach, courtesy of the Museum of Modern Art, New York

eleven, and a city boy, he visited with his parents some friends of theirs on a farm. The sights and sounds and smells were new and exciting and there was a boy about his own age in the farm family. The farm boy felt safe on his own territory and explained things. His country neighbors came around to have a look at the visitor from the city. He seemed all right.

After a while they set out, leagued against the adults, to see the local points of interest. There were four boys, talking, comparing, telling engaging lies, enjoying themselves. They climbed onto the roof of the barn (forbidden), and perched side by side on the ridge pole like four awkward birds. There they sat and gave their opinions as young males tend to do. They contemplated the strawstack in the barnyard. It was a good size but looked slippery. The sloping top of it was about fifteen feet below them where they squatted on the ridge. They speculated with what they hoped was a light touch about jumping from here to there. Anybody could do that!

The speculation followed the usual lines in such cases. Nobody was officially afraid to jump but on the whole would prefer that somebody else go first. And this was Dan's downfall. In the logic of small and not so small boys Dan knew that the quickest way "in" for him in this small, attractive, masculine world was for him, the outsider, the city boy, to do what his new country friends would like to do but didn't dare to. He didn't say anything, knowing secretly that would spoil it, but gathered himself in a little clutch of desperate courage and launched himself into the air.

He landed in an awkward sprawl on the slippery and quite solid strawstack and lay there catching his breath. He was pleased that he had done it but he had hurt something. He put his hand in the middle of his back and glanced up at the barn roof. Something in his face discouraged the others from imitating his leap, even if they had meant to do so. They made their way down the way they had climbed up while Dan slid awkwardly down the strawstack to the ground. They joined him.

"Hey, that was great!"

"What a nerve. Did you hurt yourself?"

"Yeah," said Dan in a small voice, "I guess I did a little."

"Do you want to go up to the house?" The son of the house was speaking, feeling somehow responsible.

"No, I guess I'll just sit here for a minute."

That was how it began, about forty-five years ago.

Something got broken in that desperate leap for acceptance and was not reported to the parents. After a while the pain eased off, and as the days went along and he was back home again Dan was no longer aware of it though the incident he remembered clearly enough. He was rather proud of it.

Years later he became increasingly aware of his back as his weak point. That was where he felt fatigue and, occasionally, worse. Pushing a car in the snow, picking up a log of wood with a certain twist, would give him acute pain and sometimes put him on his back for days.

Nobody likes to go to a doctor, or at least most "normal" people do not. We secretly believe, or hope, that whatever we have will just go away. Sometimes it does. If not, we put off making an appointment until it gets through to us that the pain isn't going to go away and we had better find out what causes it.

This was Dan Gunderson's course too. After several painful encounters he looked up a doctor and through him went to a back specialist at a university hospital. There he was tested, X-rayed, and advised. An operation could be performed with some hope of relief but there were no guarantees of course and there was a fairly good chance that he would be immobilized.

Dan thought it over and decided he would rather hurt. Basically it was something he had to live with as cheerfully as possible, knowing that it would undoubtedly get worse.

How does one do this as cheerfully as possible?

Everyone knows about pain. Some experience it more than others and many, like Dan, are never free from it. That's the wearing part of it, that it doesn't ever go away entirely.

In general there seem to be three possible attitudes or reactions to constant pain. One is to make believe that it is not so.

I don't find this notion helpful and neither do the Dan Gundersons I know. There is such a thing as imagined pain and most of us have had a try at it sometime or other – like staying home from school or avoiding some other unpleasant encounter. There is also "real" imagined pain, for which no physical cause can be found. But none of this is Dan Gunderson's situation. His back hurts and he knows it and it isn't fake. It is one of the facts of his life.

Another reaction open to the Dans of the world is to think about it too much, to embrace it. It is a temptation compounded of a number of elements. One is normal self-pity. Why did it happen to me? Another is the fact that it is impossible to share it. Severe pain is ultimate loneliness, and when it is bad it tends to fill all of one's world. At times it seems to be all one has. But one knows or finds out that the head-on approach to pain is self-defeating, a dead end.

Is there a middle ground? I think

there is, though it is not easy to describe. Think how disastrous it would be if, when you said to a chance-met friend, "How are you?" he really told you! But most of us reply to the stock question, "Fine, thanks" or something similar so we can talk about something else or let it go at that. To some extent this is social coinage, almost an automatic response. Nobody really wants to know about your ailments. But the clue is, neither do you unless that is your particular way of being neurotic.

If the pain normally experienced by Dan Gunderson every day were to be turned on suddenly without warning in a person unused to it, that person might find it close to unbearable or at least of such intensity as to make his normal pursuits impossible. But over a period of years Dan's pain has become a familiar if unattractive companion. His approach to it is oblique. It is as if he were saying wordlessly, "Simmer down, old friend." And he goes about his business as normally as possible without either heroism or despair.

It is interesting how any of us gets used to a disability. At first it seems catastrophic, but not for long. One accepts the disability as a fact of life and adjusts accordingly. And this is true for disabilities which are not temporary. One learns to live around them. And for that matter, who isn't disabled in one way or another?

There can be a ceremony of recognition in shared suffering, at least in the outward signs — a good-humored exchange without words.

This comes on deeper levels of meeting too, and when it happens it is close to the heart of life.

Hear this. Tom Hubbard lived with his family in a small Indiana city, went to the local high school. After school one day, when Tom was about seventeen, he wandered aimlessly and pleasantly with three friends along a railroad siding. After a while they came to a large, wooden toolbox with a slanting top, which had been left open. No one seemed to be about. They explored it, of course, and turned up some sticks of dynamite, harmless enough without caps. Then they found some caps and a detonator.

A discussion followed — one hot for trying it, one strongly against, one undecided. Tom was quiet, worried. The aggressive one, Bill Wilson, knew a little about the process and began to assemble the stuff. He put the dynamite stick in a clear place, and, helped by his half-willing friend, piled some rocks on it — too quickly and too loosely. They all moved across the tracks to a sort of hollow, to set up the detonator, feeling adventurous and more than a little scared. After a moment of solemn excitement Bill said, "Here she goes!" and pushed the plunger. There was an ear-splitting explosion and the whole sky seemed full of flying rocks.

Tom, actually the farthest from the blast, was the only one to get it. Hands over his ears, he was struck full in the face and cried out in pain. He put his hands to his face and felt the blood. But he saw nothing, not then or ever again, because he had lost the sight of both eyes.

> “*It is interesting how any of us gets used to a disability. At first it seems catastrophic, but not for long. One accepts the disability as a fact of life and adjusts accordingly. This is true for disabilities which are not temporary.*”

A sober party headed for town, leading Tom by the arms.

Sometime later Tom lay in a hospital bed recovering from shock and trying, not too successfully, to make peace with the idea of being in the dark for the rest of his life. People had been wonderful to him, but life goes on and they all had their own lives to live. Money had been given by a national foundation to teach him how to live with blindness. A man came to see him regularly, a Mr. Rivers, who talked about these things patiently and cheerfully.

He liked Mr. Rivers, who was his chief link with the world these days, but there came a day when resentment welled up so strongly in Tom that he was savage. When Mr. Rivers came in and said his pleasant "Good morning," Tom exploded.

"What the hell is good about it? I lie here in this damned bed facing all the rest of my life blind while you come here through the world I used to see and enjoy. Why me, for God's sake? God, I hate it. I hate you. I hate myself. I hate God, if there is one." And he burst into tears, hating that too.

Mr. Rivers let him cry until his stomach was calm again. Then he said quietly, "Give me your hand."

Tom did so and his teacher placed the groping hand on his own eyes.

"Now you know. I, too, am blind. That's why I came."

Physical pain is bad, but ordinarily it doesn't last and is soon forgotten. A person can remember that he had a pain, but not the pain itself. But there are other kinds of anguish that do tend to go on and which are sometimes worse than physical pain, or worse in a different way. There are deep anxieties and gnawing fears, guilty secrets and hostilities, long stretches of loneliness, life-sapping inability to sleep. And there are shattering events in people's lives. A daughter for whom one had hoped so much makes a disastrous marriage, a son bright with promise goes off to a senseless war, a child is born blind, an overworked husband dies of a heart attack. There isn't enough money or time or meaning or laughter. Mostly there isn't enough love.

DISCOVERY

Soft rain is falling on my face,
the cooling, healing rain
blending with my tears.
And as I walk close by the sea,
the aching agony
from loss that lately shattered me
is stilled . . . and suddenly
I know that I am part
that *you* are part
of all this universe,
the ocean depths and sky,
the turning earth,
and God's design for destiny.

How tender is the gentle rain!
Deep within me silence glows,
and I am whole again.

by Emily Sargent Councilman
From *Time of Singing*, Vol. 1, No. 3.
Used by permission

Is it as bad as all that? Sometimes it is. But there are people like Mr. Rivers, and when they occur they stand for something better.

There is an identification at the heart of suffering. Any of us in anguish would like to know that there is someone who knows and cares and shares. And there is. Sometimes he appears as Mr. Rivers, sometimes as one who needs us.

Some years ago when I was teaching in a theological school, I listened to the "class" sermon of a third-year student, formerly a practicing lawyer, which was both moving and illuminating.

The man began by saying, "I saw the Lord the other day."

Mild interest was expressed.

The preacher continued, "He was having a cup of coffee at Dick and Marie's (the local drugstore)."

Interest picked up.

The man then proceeded to recall his dealings with a fellow student during the past two years. The fellow student was an oaf, a blockhead, a social misfit, a lost cause. He wore the wrong things, he talked all the time, he asked embarrassingly stupid questions in class. He was hopeless, impossible. One day, the preacher reported, he and his wife fled from the seminary for a night off. They went to an inexpensive but colorful restaurant miles away in a neighboring city but were only just comfortably established (you guessed it!) when their inept fellow student turned up at the next table and spoiled it all.

Then, recently, the drugstore incident had occurred.

"I was peacefully having a cup of coffee in the middle of the afternoon when I looked up to see this man coming in the door. It was too much! There were four empty stools at the counter but he made for me like a homing pigeon, perched himself on the stool next to mine, and began making conversation. I was ready to die of frustration when suddenly it occurred to me that this was the Lord!"

Everyone was listening now. The preacher went on, smiling a little.

"You know, I had been thinking about the parish I was going to have someday, full of intelligent, urbane, sophisticated, attractive people – just like me! Then it came over me that this was the Lord, the person who needed me not as I was going to be but just as I was. Right then."

There is a gallantry, sometimes a gaiety, in being caught up in a good cause in spite of the pain. In a deep sense we learn the only wisdom we ever know through suffering – because of it. There is a responsibility to live it out which is better than living it up – a celebration of the joy of life. Tears and laughter are often close; tragedy and comedy are brothers.

Nobody is promised pie, or prosperity, or a solid-gold Cadillac, or the death of his enemies. Nobody is promised the absence of pain, of loneliness, of despair. Nobody is promised security, except the security of an act of faith in the sort of God who makes himself known in vulnerable human flesh, sharing our common lot at every point and winning the right to be every man's companion – in the moment of rapture, in the attrition of daily monotony, in the time of anguish, in the windy dark, and at the hour of our death. The miracle of God is the redemption of the commonplace. Faith is trust in a person. Hope is openness to God. Love is thanksgiving.

So you have a pain. One eye. A broken leg. A broken heart. You have made a mess of your life.

So what else is new?

The Lord be with you!

From *How Many Miles to Babylon?* by Robert N. Rodenmayer © 1967 by the Seabury Press, New York

day by day

THE KIDS WERE LAUGHING, laughing at their kind of humor: commercials, TV commercials. They were clowning with them, changing them, buffooning them, remembering them. It was great fun; they had the material in common. Everyone knew if they were making a variation in the theme. Everyone could tell what they were adding of their own personalities.

The kids were swinging to rhythm, wild rhythm, that used every muscle in their bodies. It was great exercise that made you sleep better when you got to bed. The music "spoke" to the kids. They felt its pulses, its beat. They felt it together and separately. They liked being together swinging to music. They liked feeling together and separately. Groovy is great.

Their joy, their togetherness, was reminiscent of spelling bees, cornhusking, high school ball games, rooting for one's team and singing victory songs, congregations singing familiar hymns. Yet today it seemed so different. How can you compare TV commercials with congregational hymn sings? The time was when we were close to the earth, to wholesome activity, to church doings.

During the next two weeks listen to the children in the family or in the neighborhood. Find where they are experiencing togetherness with each other or with their friends. You will know by the looks on their faces. You will be able to observe them if you do not go at the situation with suggestions for improvements. As a parent you are not to say a thing. Just observe. If you are *out* of yourself far enough to know what you are observing go back *into* yourself and identify your feelings at this point. Can you join them in the manner that they are enjoying each other?

If you can, get in on it right away and let the togetherness seep in. You are fortunate. If you feel their expression is too far away from yours and you cannot join in their togetherness, take for granted that they feel the same distance from you when you are in the midst of some of your most meaningful activity.

Adults often ask youngsters to jump the gap by pulling rank on the kids, under the impression that age and experience are proof that the adult knows what is most meaningful for all. But is this so? "And a little child shall lead them." If we would let our children lead us into worship, togetherness with each other, togetherness with God, we would be going places we have not been before and places we cannot reach on our own. We cannot go if we figure that we have the only way and that eventually, when our children are our age, they will see it our way. We can go along only if we see it their way and go with them.

Some activities to consider

1. Find something the children really like to do. A word to the wise at this point: We are not looking for acceptable things they like to do or for the kind of answers we usually look for in church school. We have no bounds on the kinds of activity we are willing to call worship for these two weeks.

In one family teen-age twins had withdrawn to the extent that the parents had no idea what the boys enjoyed doing. But often the boys walked on the highway with their friends. The parents might join them in this activity, and it would be a start at being where the children are.

You alone know how far you are from the answer to this question: What do your children really like to do? Maybe you find them watching TV all the time. Rather than move them, join them. These two weeks we are following the mood that closeness is what worship is all about. Closeness has no requirements. It is enjoying the feeling that we are together. Your inclusion of God into your togetherness can be very much a part of your joy in the feeling of joining your children. How much you will be able to verbalize your feelings about God will depend on how close you are to your children. God is often brought in as a crutch. The use of God's name has no magic in it, either to bring you into his presence or to bring you into the presence of another human being.

2. Having found something the children are already enjoying as an activity, join them. Be there. Listen. Play the game yourself, respond for a while in the manner in which they are responding — wiggle with the music if they are wig-

Continued on page 29

DAILY READING GUIDE — January 7-20

Sunday. Ps. 47:1-4. Clap your hands, all people, shout to God.
Monday. Ps. 47:5-7. Sing praises to God, sing praises.
Tuesday. Ps. 57:8-9. Awake, my soul.
Wednesday. Ps. 66:1-4. Make a joyful noise.
Thursday. Job 32:6-10. It is not the old that are wise nor the aged that understand.
Friday. John 12:3. Mary anointed Jesus with costly nard.
Saturday. John 16:22. Your hearts will rejoice and no one will take your joy from you.
Sunday. Ps. 98:4-6. Sing praises to the Lord with the lyre.
Monday. Psalm 100. Come into his presence with singing.
Tuesday. Gen. 45:12-15. He kissed his brothers and wept.
Wednesday. Gen. 45:25-28. My son is still alive.
Thursday. Gen. 46:29-31. My brothers and my father's household have come to me.
Friday. 1 Cor. 13:4-7. Love is patient, kind, does not insist on its own way.
Saturday. 1 Cor. 12:14-18. God arranged the organs in the body, each one of them, as he chose.

news

Board names Bittinger as delegate to global peace consultation

To FURTHER THE PEACE WITNESS of the Church of the Brethren, three concrete actions have been initiated by the General Brotherhood Board for 1968.

The first action has led to participation in a World Consultation on Peace in January, including visits to several world centers and an interreligious parley at New Delhi, India. D. W. Bittinger of Orange, Calif., was named one of fifteen Americans to engage in the program.

The second action is a recommendation to Annual Conference that the 1957 Statement on War be updated to speak directly to current issues.

Still a third action came in a paper clarifying various stances on the payment of taxes for military uses. The paper cited various options now open and urged efforts to seek a further alternative for those who, because of conscience, oppose supporting war causes.

World centers: The January tour of the fifteen United States participants in the peace delegation will entail talks with religious and political leaders at such world centers as Geneva, Rome, Jerusalem, Istanbul, New Delhi, Saigon, and Tokyo. Besides Dr. Bittinger, other Americans involved include Roman Catholic bishop John J. Wright, Methodist bishop John Wesley Lord, Jewish rabbi Maurice N. Eisendrath, and Unitarian Universalist president Dana Greeley, all co-chairmen of the U.S. Interreligious Committee on Peace.

A major event for the delegation is the International Interreligious Symposium on Peace, Jan. 10-16, at New Delhi. The meeting will bring together some fifty representatives of Christianity, Hinduism, Islam, Buddhism, Judaism, Shintoism, and other faiths. They will discuss common bases for peace efforts, focus on economic and social conditions, examine the status of human rights, and probe means of lessening nationalism.

The program in India will come as preparations are being made for the centenary of the birth of Mohandas Gandhi. Appropriately, the conferees will weigh nonviolence as a means of resolving conflict.

An expected outgrowth of the New Delhi symposium is the projection of a World Interreligious Conference on Peace in 1969. The prospect signals a mounting interest by religious bodies throughout the world for more aggressive peace witness.

"Religion for too many centuries has been the cause of hatred and actual war," commented Homer A. Jack, who along with India's G. Ramachandran heads the secretariat for the symposium.

"In our century this misuse of religion has not disappeared," Dr. Jack continued. "However, there are prophets active today in all the major world religions who, looking deeply into their heritage, are bringing temple, church, mosque, and synagogue in meaningful support of the United Nations and other regional and world structures for peace."

Brethren delegate: Dr. Bittinger, the Brethren representative, is chancellor of Chapman College, Orange, Calif., and dean of the ship, University of the Seven Seas, sponsored by Chapman College. One week after his return from the peace delegation Dr. Bittinger and students will embark on a global voyage for an entire term.

Dr. Bittinger previously was president of McPherson College in Kansas, editor of MESSENGER, and a missionary under the Church of the Brethren in Nigeria, where some of his family now are in mission work. He has written widely on foreign cultures.

He was twice moderator of Annual Conference, in 1951 and in 1958, the latter at the time of the church's 250th anniversary.

"Dr. Bittinger is undoubtedly one of the most expert persons in the Church of the Brethren in the study of world religions and cultures," observed Norman J. Baugher, general secretary of the General Brotherhood Board. "His experience and insight in these areas, and his interest in and perspective on peace, should add a strong dimension to the work of the delegation."

In support of the consultation, the General Brotherhood Board allocated up to $2,000 toward the total anticipated cost of $50,000.

Proposed revisions: On the Statement of the Church of the Brethren on War, adopted ten years ago, the General Brotherhood Board at its November meeting proposed the following revisions:

Ministerial exemption: The addition

On peace delegation: D. W. Bittinger

of a section dealing with draft exemption for ministers, calling on ministers to decline special classification and thereby "confront the draft on an equal basis with the laity."

Taxes for military use: Also the insertion of an item urging the government to adopt a provision by which persons conscientiously opposed to paying taxes for military purposes may be granted some alternative, much as conscientious objection is permitted in draft legislation.

Basis for C.O. stand: A further modification favoring the granting of the conscientious objector classification to those opposing either all wars or specific wars and on grounds more inclusive than established religion.

The proposed revisions will be presented for delegate action at the Annual Conference next June 25-30 at Ocean Grove, N.J.

Tax alternatives: On the matter of alternatives in the payment of federal income tax for war uses, a study committee report was presented and adopted by the General Brotherhood Board. The report was prompted by various inquiries by Brethren, the most recent from the Pacific Southwest Conference board of administration.

The report enumerated as present options (1) paying the taxes, (2) attaching to the payment a statement of protest on the portion used for war purposes, (3) holding one's income to a level not subject to taxation, and (4) refusing to pay all taxes or the portion of taxes used militarily, as a witness and a protest.

While not endorsing one alternative above another, the paper, like the proposed revision in the Annual Conference Statement on War, did recommend that efforts be made to secure tax laws permitting a constructive alternative to the payment of income taxes for war. The board statement also proposed that publicity be given to such steps as the withholding of the federal telephone tax levied in support of the war in Vietnam.

Towards implementation, the board asked the administrative committee of the Brotherhood staff to study the implications of the paper and to bring subsequent proposals in March. One type of question raised by board members in discussion was whether the board itself, in its own operations, might withhold payment on the telephone tax.

The series of board actions at the November meeting was seen as one effort to carry forth the concern of the 1966 Annual Conference for a more vitalized peace witness by the Church of the Brethren.

Restructuring favored, added ministries voted

In further major actions at its November sessions, the General Brotherhood Board . . .

ADDED . . . new current ministries totaling $75,000, resulting from a balance of that amount in the 1966-67 program operations.

ACCEPTED . . . the report of the Committee on Organization, calling for restructuring of the General Brotherhood Board and staff. The proposed plan is to be acted upon by Annual Conference.

OKAYED . . . explorations which could lead to establishing supportive relationships with the Southern Christian Leadership Conference, as suggested by an Annual Conference query.

PASSED . . . by a narrow margin a statement deploring the apartheid policies of the Union of South Africa and supporting reform measures.

TABLED . . . action on a proposal which would sanction the use of economic pressure to secure justice for minority groups.

REJECTED . . . a proposed statement calling for stricter enforcement and legislation on firearms control.

REJOICED . . . in the presence of the delegation of Russian Orthodox churchmen, brought to the United States in an exchange sponsored by the board, aimed at enhancing church-to-church understanding and at fostering dialogue on the ministry of reconciliation.

GBB chairman Zeller and guest Nikodim

Added program: The expanded program undertakings, made possible by a new high in Brotherhood Fund giving last year, will center in the areas of church renewal, training for mission, racial justice, and prepayment on the Bethany Seminary loan. The board's executive committee in January will make the final determination of how the $75,000 balance is to be apportioned among these causes.

The 1966-67 Brotherhood Fund income totaled $1,900,949, an unprecedented high, while the actual program expenses amounted to $1,827,010.

Proposed restructuring: Under the proposed plan of reorganization, a primary goal is to unify the board's approach to congregations and to coordinate the various outreach ministries of the church.

The proposed new General Board would have three instead of the present five commissions, the new ones being Parish Ministries, World Ministries, and General Services. Staffing would tend toward a more flexible pattern, engaging ad hoc teams to carry out specific tasks.

The plan, drawing on experiences of the past two decades, proposes that Annual Conference give closer review and counsel to the work of the General Board.

The proposal for reorganization is to be recommended to Annual Conference delegates at Ocean Grove, N.J., in June.

Exploration: In answer to a 1967 Annual Conference query, the board authorized the exploration of ties with the Southern Christian Leadership Conference leading possibly to the provision of a worker and financial support for the civil rights agency.

According to the report passed by the board, sustained relationships would be contingent on the SCLC's "continued effectiveness and continued endorsement of nonviolence."

South Africa: By a vote of 13 to 10 the board adopted a statement dealing with South Africa's segregation of 13 million of its nonwhite residents. The paper details suggested corrective measures, among them the use of economic sanctions against the republic as a means of inducing change in racial policies.

One board member questioned whether sanctions may hurt the victims of apartheid rather than those in power. A motion to delete the sanctions reference was defeated.

On the South African crisis the policy statement acknowledges two schools of thought, one in which Americans should try to influence change by working from within, through cultural and economic involvement, and a second in which American cultural and economic relationships are to be decreased and external pressures applied, such pressures as withdrawal of credit and suspension of investments and trade. The paper's final recommendations lean toward the latter approach yet urge dialogue between Americans and South Africans to seek "fundamental solutions to the racial problems existing in both countries."

Meanwhile, at home: Whether economic pressure, including boycotts, should be used at home to end discrimination and effect justice was unresolved in the board's November deliberations. The question of withholding consumer patronage from "producers and or vendors of goods and services who practice . . . exploitation or discrimination" is before the National Council of Churches and constituent members are being queried as to their stands on the matter.

The proposed action, recommended with qualifications by the Brethren Service and Finance commissions in a prior review, was tabled by the board.

Firearms control: Of interest to some observers is the fact that the Church of the Brethren, as a longtime champion of nonviolence, has issued no statement on firearms control. If the board's treatment of the matter in November reflects a representative view, it would appear that there is not much interest in such a pronouncement.

The proposed statement, passed five months earlier by the Brethren Service Commission, urged tighter legislative controls by federal and state governments against the irresponsible use of firearms.

In discussing the proposal one board member spoke of the possession of weapons as "a sacred right" and others expressed their personal enjoyment of hunting. The prevailing view appeared to be that strengthened legislative efforts would tend mainly to harass honest and responsible gun users and not touch the lawless. The vote mustered only a few ayes.

Guests: High moments in the board's proceedings came in an evening of fellowship, an exchange of gifts, and a closing service of worship with the delegation of Orthodox churchmen from the Soviet Union, composed of Metropolitan Nikodim, two of his aides, and an interpreter.

The board's gift to the delegation was a painting, "The Head of Christ," by Richard Hook. In addition, GBB chairman Harry K. Zeller, Jr., presented to Metropolitan Nikodim a cross of peace, a plaque carved personally by Dr. Zeller from ancient California redwood.

More detailed reporting on the Russian Orthodox visit will appear in future MESSENGER issues.

In still other program developments the General Brotherhood Board . . .

. . . authorized construction of a new 40,000 square foot storage building at the new Windsor, Md., Brethren Service Center to house supplies for the continually expanding program of Interchurch Medical Assistance. The cost of $370,000 is to be amortized from IMA processing income.

. . . revealed that examination is being given by the Christian Education Commission to finding alternative formats to the quadrennial National Youth Conferences.

. . . announced that in 1968 eight congregations in the Northern Indiana and Mid-Atlantic districts will engage in a pretesting of the new curriculum in preparation, the Educational Plan.

. . . reported that a $35,000 annex and dispensary is under construction at the Dahanu Road Hospital in India.

. . . increased hospital coverage, effective April 6, 1968, up to $35 a day for members of the Brethren Ministers Group Insurance Plan and for employees of the General Brotherhood Board.

. . . invested $4,000 in a social concern ministry at Glendale, Calif., a ministry concerned largely with teens and college students of the area.

. . . issued a loan of $63,000 and a grant of $10,000 to the Des Moines Valley church in Iowa for building a first unit of relocated facilities and grants totaling $13,500 to three churches — Imperial Heights, Los Angeles, Calif., Lynnhaven, Phoenix, Ariz., and Summerdean, Roanoke, Va.

. . . appropriated $17,505 to care for a 1966-67 deficit at Bethany Theological Seminary and $900 to underwrite the quarterly journal, *Brethren Life and Thought.*

. . . reported that negotiations are under way for custom air service in Nigeria, an arrangement felt to be more advantageous than Brethren establishing their own transport operation, as suggested in a 1967 Annual Conference query.

SPECIAL REPORT / *There is a wide gap between the way secular man thinks of himself and his actual situation*

SECULAR MAN AND THE ULTIMATE

Lecture series at Bethany Theological Seminary have become so significant that classes are dismissed to foster greater dialogue with the lecturer and depth discussion and digestion on the part of the community. The encounter with Langdon B. Gilkey, the latest in the series of Hoff Lecturers, was no exception to this real sense of involvement. Though some students felt that technical theological and philosophical jargon read at such "breakneck speed" defeated the lecturer's own thesis of relevance to secular man, they nonetheless were stretched in their understanding of the nature of the present theological task.

The guest, a professor of theology at the University of Chicago Divinity School, came with the proper credentials to stimulate thinking and action on church-culture relationships. He has authored such titles as *Maker of Heaven and Earth* and *How the Church Can Minister to the World Without Losing Itself*. His most recent book, *Shantung Compound*, offers penetrating theological insight into the nature of the human situation, based on his personal reflections during imprisonment in a Japanese internment camp.

Professor Gilkey did not come to present his own position in a systematic way, though he did share deeply his personal Christological stance in the final lecture. Rather, he proposed to work on a *prolegomena* to theology. By this he meant that he seeks as a prelude to any system points of contact with modern man whereby he can begin to make a case for "God language." Then, he feels, it may make more sense to proclaim the specific content of the Christian faith.

The crisis: Gilkey's lectures revealed a thorough acquaintance with the God-is-dead theologians. He maintained that these radical voices do not offer a cure, but they do provide a thermometer which points to the crisis, namely, the meaninglessness of much of theological language to secular man. By secular, Gilkey refers to the mood and mode of understanding today that are radically this-worldly. Our knowledge is empirical as we experience the world as given and as relative. The sense of the new and the apprehension of the transient are replacing notions of the absolute and changeless. Our age knows a tremendous confidence in the power of human freedom to transform nature. Modern myths such as Marxism and the doctrine of progress have been man-centered. This spirit of secularity repudiates any easy proclamation of the Word made flesh, such as Neo-Orthodoxy. Similarly, it challenges any rational presentation of the eternal Logos as espoused in metaphysical systems by the Whiteheadians or Thomists. Because this spirit of secularity has invaded the church, the distinction between dogmatic and apologetic theology is no longer useful. All theology must become apologetic. For the secular spirit is not just in the world but in the church. And theology must speak of us secular men who happen to be in the church.

Secular myths: Because of this strong feeling that theology must be relevant to culture, Gilkey presents theology as the symbolization of culture, the symbolic answers to real human problems. Religious language and symbols are empty when unrelated to life. But secular man is not mature or well-off by himself. There is a real disjunction between the way he thinks of himself and his actual situation. He creates myths, both psychological and scientific, which are likewise unexamined and shallow. The church faces the task of showing the dimensions of ultimacy in secular life. Theology must have clear and relevant answers to the problems of life. For a religious symbol is true only if real aspects of life can

Langdon Gilkey: The secular spirit is not just in the world but in the church

be revealed as holy through it.

Gilkey did an excellent job in illustrating those problems in life where one must face the ultimate, the unconditioned, or God. For example, there is the universal experience of contingency. We know the sheer joy of being alive, yet we cannot guarantee this very existence we love. We know the threat of losing what we have and are. All of our efforts through life insurance, national security, and material possessions are ultimately less than satisfying. When, in spite of this lack of basic security, we can by faith return to an innocent affirmation of life, then something like God is experienced.

Mortality and grace: Still, we need more than security; life demands meaning. It is in the midst of boredom and meaninglessness that we face the unconditioned. And through the gift of a sense of significance in what we do, secular life becomes religious, and men begin to speak of providence. Again, we are temporal beings. We are marching to the end. Though our American culture spends great amounts of money to hide this fact through cosmetics or garden resting grounds, it is inevitable that the loss of eternity be faced. When mortality is faced and joy, life, and courage still remain a reality, we know that nature has been permeated by grace.

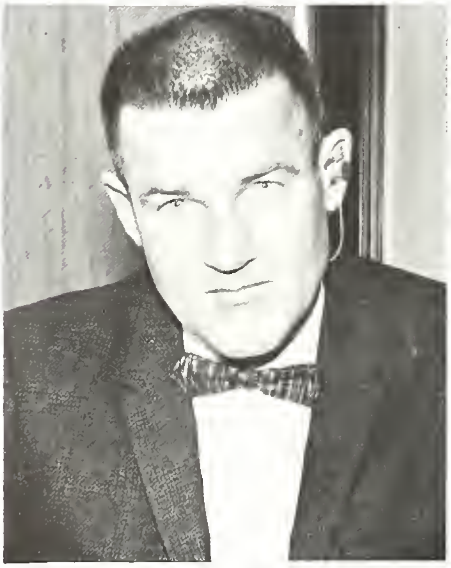
The question of freedom is another which brings us face to face with the ultimate. The identity crisis which prompts each of us to ask in some manner, "Who am I?", leads us to seek an image or a model for life. One of the most important functions of religious myths is to provide models for life. In this way Christians know the model of Jesus as the man who was free for others. Yet the Christian knows that this model offers an image which refuses to become entirely incarnate. So we search for a new form of ultimacy and Jesus begins to communicate something of the loving forgiveness of God. There comes a sense of new power and love.

Some questioned whether Gilkey's prolegomena, which was concerned that God language meet basic human needs, offered enough safeguards against a new culture religion. Others felt that he did not sufficiently relate his lectures to the social problems of secular man. All rejoiced, however, in the real stimulation in issues which are live and relevant to the questions we keep asking concerning the message and mission of the Church of Jesus Christ for us. — Dale W. Brown

Newcomer named to La Verne post

President-elect of La Verne College in California is Leland B. Newcomer, a school administrator whose leadership in public education has been given national recognition. He will succeed Harold D. Fasnacht, who will retire June 30 after twenty years as the chief administrator of the southern California Church of the Brethren related college.

Dr. Newcomer is superintendent of schools in the Costa Mesa-Newport Beach district in California. It was for his previous work as head of the Clark County, Nevada (Las Vegas), schools that *Time* magazine two years ago credited him for bringing about "one of the nation's most improved and innovation-minded systems."



To La Verne presidency: L. B. Newcomer

In earlier experiences Dr. Newcomer has been a teacher, principal, curriculum director, and assistant superintendent in southern California schools. He was one of 100 educators invited to the White House in 1965 to discuss problems of education with top authorities in government. He also is a consultant to schools throughout the western states, on the President's Committee on the Employment of the Handicapped and on the Committee on Public Education of the National Council of Churches.

Alumnus: A graduate of La Verne College in 1942, Newcomer received a master of arts degree from Claremont Graduate School in 1951 and a doctorate from the University of Southern California in 1964.

He and his wife Barbara have three sons and a daughter.

In selecting a successor to Dr. Fasnacht the La Verne College board indicated its criteria as follows: (1) academic leadership — an earned doctorate and experience in teaching, (2) administrative ability, (3) business ability, (4) churchmanship — no limitation was put upon membership; Newcomer currently is Methodist, formerly Brethren, (5) fund-raising ability, (6) public relations ability, (7) openness and sincerity of personality, and (8) age and experience — a man of about forty was desired; Newcomer is forty-six.

Viewpoints: Gangly, crew cut, and plainspoken, Newcomer has articulated his views of public education and leadership in addresses across the country. Among points he has frequently made:

"The great mistake being made in American education today is in automatically equating schools with education. I don't even think the public school is the most important educational institution in our society. The home is first. The church — not any particular church — is second. The public school is third in importance."

"The old way of inculcating boys and girls with knowledge from the past is passé. We must teach children how to learn. This makes an education an entirely new process and many people simply aren't facing up to that fact."

"Money isn't really the problem in education today. The real problem is getting the people to make a determination of what they want their schools to do."

"I believe teaching is predominantly an art, not a science. When you attempt to reduce it to a science you make it rigid and uninteresting. The quality of your teachers is the most important determiner of the quality of your schools. We should do everything possible to make the teacher more artistic."

On religion, in a comment to MESSENGER when he was interviewed in 1966, Dr. Newcomer said regarding the role of the church today:

"I can very easily equate the church with social reform, but if this becomes the prime function of the church, I suspect it will lose its potency. I believe it is religion that allows man to transcend or reach out beyond the material world."

Educators honored

TWO EDUCATORS related to the Church of the Brethren recently have been given signal honors, one through election to national office, the other through recognition by the home community.

Top post: On the national scene, Homer L. Royer, a Dayton, Ohio, public school official, was installed as current president of the American Association of School Personnel Administrators. Representative of 300 of the larger school systems, the group is composed of more than 525 officials responsible for employment, placement, and assigment of nearly two thirds of the public school teachers in the country.

Mr. Royer is assistant superintendent of the Dayton Public Schools, where he is responsible for a staff of approximately 3,000 teaching and nonteaching personnel. He is a 41-year veteran of public school work.

A layman, Mr. Royer is current chairman of the board of directors of Bethany Theological Seminary, as he was in 1960-63 at the time of the seminary's relocation to Oak Brook, Ill.

In addition to service in other professional and community agencies, he has given leadership to his home congregation, the Trotwood Church of the Brethren, the Southern Ohio district board, the general board of the Church Federation of Greater Dayton, and the Manchester College Alumni Association.

Tribute at home: In a local setting, a teacher at the Lybrook Navajo Mission in New Mexico for seven years, Mrs. Rose Hamilton, has had named in her honor a new school in her home town of Centerville, Ind.

The Rose Hamilton Elementary School, a $700,000 edifice, was dedicated in November as a tribute to a longtime servant of the Centerville Abington Schools and native of the community. More than forty of the fifty-five years Mrs. Hamilton has been in school work were spent there.

Rose Gates Hamilton, now 77, was one of the few people from Centerville to go to college in the early 1900's. After graduation from Indiana University she became the only high school teacher in a two-room brick school. She drove to school in a horse-drawn buggy, skated with her pupils on the frozen river, helped them with Christmas plays, and was frequent guide for class trips to Washington, D.C., and New York.

Upon retirement she applied to teach at the Church of the Brethren mission on a volunteer basis. She now is in her seventh year teaching the prefirst class, her first assignment with pupils younger than junior high age. In its initial years the prefirst program was sponsored by the mission; since 1966 it has been under auspices of the Office of Navajo Economic Opportunity.

In addition to the modern new school bearing her name, a Rose Hamilton Educational Fund was created at Centerville in 1962 to aid students in advance training. Mrs. Hamilton continues to contribute substantially to the fund each year.

Honored: Homer L. Royer, Rose Hamilton

A Methodist, Mrs. Hamilton is warmly regarded for her competence and her dedication by the Lybrook staff and by the Navajo community.

BVS film on Jan. 14

THE RESCHEDULED CBS documentary on Brethren Volunteer Service, "Witness for Peace," now is to be televised on Sunday, Jan. 14. The network showing of the thirty-minute color film was displaced from its original time slot on Dec. 17 by an hour-long Christmas special.

The story of BVS training was produced by CBS News for presentation on the weekly religion series, "Lamp Unto My Feet." It was filmed this past August and features many of the volunteers in the summer training unit.

Episodes to be depicted include volunteers engaged in material aid processing, "See" groups, "Operation Drop Off," training classes, craft instruction, a feetwashing and communion service, and departure for project assignments.

George Crothers, producer for CBS, explained that a focal point of the production is the communion service, which conveys that Brethren volunteers "do what they do because of what they believe."

A number of congregations plan to view the film at Sunday services.

On most CBS affiliated channels, "Witness for Peace" is to be televised at 10 A.M. EST, 9 A.M. CST, 8 A.M. MST, and either 8 or 9 A.M. PST. Because of variances in programming, viewers are advised to consult local schedules.

A young girl, though handicapped, prepares herself for a service career by using her feet in place of her hands . . .

JEAN KEITH

"It's Wonderful to Be Normal"

BY LARRY MARCELLUS

"I don't feel sorry for myself," Jean said as she reached up with her right foot to open the oven door. "I do get frustrated at times because I can't do something I really want to do."

With that she dropped a box of matches she had been holding between her near-lifeless hands to the floor and deftly opened the box. She took out a match, lit it, and placed it to the light hole of the oven. She then turned on the gas, waited until the oven lighted, retrieved the unburned portion of the match, and closed the oven door – all with her feet.

Jean Keith, a member of the Church of the Brethren, is a senior at McPherson

Continued next page

A city postmaster delivers far more than mail in his roles as civil servant and churchman . . .

ERNIE WATKINS

"A Doer Christian"

BY IRENE SHULL REYNOLDS

During the depression years of the thirties a university graduate was glad to take any job he could find. In 1931, after graduation from the University of Kansas, Ernest Watkins started out as a substitute rural mail carrier in Ottawa, Kansas. Today, though classified as a city carrier, he is temporarily acting as Ottawa's postmaster. But even more important than Ernie's "success story" in delivering mail is his reputation as a

Continued on page 20

A ninety-year-old former pastor demonstrates how the hands of a mature leader can help to steady the church . . .

EDWARD CULLER

"Retired to Life"

BY PAUL PETCHER

One Sunday last March, I visited the Sun Valley Church of the Brethren in Birmingham, Alabama. The highlight of that weekend was my participation in the church school class taught by Edward Culler. His class was all the more interesting since this was his ninetieth birthday and his teaching that morning was part of his usual Sunday activities.

Edward Culler was baptized into the Canton Center church in Northeastern Ohio in 1889. His wife, the former Bertha A. Hoover, lists the next important date in his life as September 14, 1902, when they were married. From this date on both of them have thought in terms of "we" instead of "I."

While a member of the Fairview church in Saskatchewan, Canada, Edward Culler was called to the ministry in 1906. In the next half century, he had attended Bethany Bible School for training and had accepted pastorates at the Lowdenville church in Northeastern

Continued on page 21

KEITH / *continued*

College. She was born with a congenital defect and has almost no use of her arms and hands. She is able to be self-sufficient, however, by the use of her feet and mouth. Not only can she dress herself, but she can write well by placing a pen between her teeth, use a typewriter, and knit. She is a pretty good cook, also.

Beginning with nursery school and continuing through high school in her hometown of Chicago, Jean attended schools for the handicapped. Since her arms and hands are all but useless, one of the more difficult everyday jobs Jean had to conquer was that of dressing herself.

Her father, William C. Keith, Sr., designed a pole with a double hook on it, which reaches Jean at about her waist. The pole is attached to a board on which she stands while dressing herself. Using her mouth she places a piece of wearing apparel on one of the hooks and then moves herself into her clothing. She makes a wide use of zippers, also, which are a big help to her.

Preparing a brownie mix, Jean went about adding an egg and three tablespoons of water before firmly grasping a spoon in her mouth to blend the mixture. She placed the mixing bowl on a chair, holding it there with body pressure and her arms while she mixed the batter.

When she had placed the completed brownie mix into the oven, she said that she disliked having others try to help her.

A sociology major, Jean is preparing for social work. Her plans call for working in the Cook County, Illinois, Department of Public Aid as a case worker. She wants also to continue her education and go into psychiatric case work after gaining a master's degree in social work.

Last summer she worked for the Cook County Department of Public Aid as a case worker in the slums of Chicago. She enjoyed her work very much and said of it, "I was well received by (the recipients) because they can identify with me." Having received help through the department herself, Jean said she felt at ease encouraging other handicapped persons she talked with and explaining the various programs available to them.

In one home she visited, Jean was surprised to find a young man with whom she had attended a school for the handicapped. He was receiving social welfare payments as his livelihood, but after visits and encouragement by Jean he is now eager to do something constructive with his life.

It is little wonder that she can readily encourage others. A popular girl, Jean radiates vivacity, and her enthusiasm is infectious. She and her roommate share a cooperative apartment in a women's residence hall on campus, and they are frequently visited by other girls during class-free periods.

The youngest of three children in her family, Jean is the only one with a birth defect. She had a difficult time maintaining her balance when she was younger and only when she was a senior in high school did she begin to feel comfortably confident of herself. Her parents encouraged her to prepare herself for a life of normal living, and this was her greatest influence.

"I really became independent during my freshman year in college," she said and then explained that she took her freshman year at Illinois University. This is her second year at McPherson College.

Jean plucked a potholder from a towel rack with her teeth, dropped it to the floor, and retrieved it with her right toes. She then opened the oven door with her foot, dropped the holder and picked a knife up between her toes and with it checked to see if the brownies were done. She decided they were.

Moving the pan to the edge of the oven with her foot, Jean plucked another hotpad from the rack with her teeth, retrieved the pan from the oven, and placed it on the counter. "I've only burned my mouth once," she grinned.

When asked what sort of message she would give to others who are handicapped, she said this: "It's wonderful to be quote, normal, unquote, and to do things on your own."

With that, Jean passed hot brownies to her visitors, who unanimously proclaimed them delicious. □

WATKINS / *continued*

"doer" Christian.

The townspeople of Ottawa respect this quiet, serene man. When he walks down the street, the greeting "Hi, Ernie!" comes from everyone.

Ernie Watkins has lived by the Christian principles in which he believes, not only during the seventeen years he carried mail to businesses but also in the years while he substituted on every residential route in town.

In those days Ernie frequently set aside his mailbag for a moment to help push a car or start a washing machine. He often straightened out a scuffle between the neighborhood children.

Thankful housewives learned that Ernie Watkins liked only two kinds of pie – hot and cold – and an occasional cup of coffee. And Ernie Watkins learned to know everyone in town.

Newcomers in town were greeted with traditional Watkins warmth and sincerity. "If you don't have a church of your own, come to our church," Ernie would say. "The Church of the Brethren is the little white church at Ninth and Main."

Ernie made the visitors welcome whenever they accepted his invitation and came to "the church on the corner."

"Ernie Watkins is one of the pillars in the Ottawa Church of the Brethren," says Dr. Raymond L. Flory, professor of history at McPherson College.

Flory was pastor of the Ottawa church when Watkins was a city carrier in the years after 1940. "In fact," adds Flory with quiet emphasis, "he's one of the most evangelistic laymen I know."

But Ernie Watkins is not the loud, preaching evangelist. "My mother was the type of churchwoman who worked in the background," he says. Ernie Watkins is also the quiet, "doer" Christian.

Ernie, as acting postmaster of Ottawa, is responsible for the stamp stock as well as for the smooth and efficient management of the office.

Questions and complaints are his specialties. He will interrupt his dinner to assure a townswoman that the temperature in the mail room is temperate enough to allow a can of hair spray to be transported without danger of exploding. A few minutes later he may be taking the blame for a lost letter that will possibly turn up later on the complainee's desk.

Ernie Watkins never becomes perturbed by any of the demands. "I enjoy the challenge," he smiles. "There is something different every day."

He holds many responsibilities in the Ottawa church. He will see that the windows are opened for the best possible ventilation on a hot July Sunday morning. He will cut the parsonage grass on a dewy Monday evening.

"He's never idle; he's always doing something for somebody," says his wife, the former Louise Allen, a native of Ottawa. Mrs. Watkins collaborates in her husband's efforts by quickly fixing a Sunday dinner so that they may drive the one hundred-mile round trip to Kansas City to spend a few minutes with a hospitalized church member there, or by helping to set the table for the congregation's love feast.

The Watkinses were installed as deacons by the local church in 1935. A member of the church choir, Ernie has served as a trustee, on the ministerial board, and on the financial board. He was church school superintendent for a "good many years" and has taught several classes in the church school.

As president of the local Men's Work for several years, Ernie served also as secretary and treasurer; and in 1964 he was elected vice-president of the Kansas Men's Work, a position he still holds.

In 1949 Ernie served on the Standing Committee at Ocean Grove. He was the first layman elected from this Kansas district to that position.

Ernie was elected as a trustee for the Brethren Home for the Aged before the institution was moved from Darlow to McPherson, Kansas, and renamed The Cedars. He has been secretary of that group for sixteen years.

Louise Watkins has taught several classes in the children's and the young people's departments of the church school. She has held positions in the local Women's Work. Her hobbies are working with her flowers and her garden and helping her neighbors.

Ernie attended McPherson College, then transferred to the University of Kansas for his final year, hoping for a better job opportunity during the depression years. Marriage in 1932 to his high school friend and partner in church activities gave Ernie all the more reason to keep looking for a good job.

He worked at several jobs during the lean years, once as a buffer between the ice company and its customers. "That was good training for the postmaster work I'm doing now," Ernie smiles. In the fall of 1938 Ernie started permanently with the Ottawa post office.

The Watkinses have three children: Carol Ann Fancher is a music teacher at Oakley, Kansas; Dean, working on his doctorate, has an assistantship in economics at Maryland University Graduate School; and Jane is a senior at McPherson College.

In his family life, in his career at the post office, and in his church work Ernie Watkins keeps in mind a favorite Indian legend which cautions one not to criticize until one has walked in his brother's moccasins.

"Sometimes I'm the first person a friend sees after having trouble with someone," Ernie says with a smile.

The philosophy of this imperturbable man has served him well. He commands respect in his church, in his town, and especially in his job – acting postmaster.

CULLER / *continued*

Ohio and, finally, at the Easley community in Northern Alabama, where he organized the first church school in April of 1915. Three years later the first Church of the Brethren was built there, and he served this church faithfully for forty years.

In 1948 he accepted an invitation to be pastor of the Paradise church in Ohio, but when the Easley community was destroyed by a tornado, Edward Culler returned to Alabama in 1950 to help build a new church. He deeded land to the church and a parsonage was built in 1957.

Because of poor health, he moved in 1959 to Center Point, where he could live near his daughter. He has been teacher for the adult church school class at Sun Valley since 1961. His wife has always been a true helpmate, and, at the age of eighty-seven, she remains active spiritually, mentally, and physically.

I am writing as one who has known the Cullers for many years and have found them to be an inspiration, even from boyhood days. Their lives are a challenge to persons who, in the years of maturity, may decide to retire. The Christian church needs as never before every hand working to broadcast its message to the world. The hands of mature churchmen of Edward Culler's age are needed to steady the church, while the hands of youth are needed for vision and strength.

As a doctor, I have witnessed many times how the general health of an elderly person improves when he finds a new interest in life. I believe that in the Church of the Brethren are many persons who, during their earlier years, are burdened with the pressures of raising their families, but who, during later years, can retire to life. Then they can give more time and effort toward fulfillment of God's high calling in the service of the church.

On that Sunday of my visit the ninety-year-old teacher said to his class, "The older one gets, the more he ought to pray." I thought also of the words of Paul, "For to me to live is Christ, and to die is gain." □

Speak Up!

THE SOCIAL REVOLUTION

Many modern churchmen seem never to tire of reminding the rest of us that we are in the midst of a social revolution. The winds of change are raging.

In the church, the corresponding winds of doctrine are blowing. We are urged to believe that the present social unrest is the manifestation of the divine will-to-justice, a sure sign of spiritual progress in the world. Promotion of the revolution is preached as the primary business of the church of Jesus Christ. Jesus himself gets labeled a revolutionary.

Etymologically, *revolution* is a turning around. A squirrel cage turns around. And around. The mere fact that we are in the midst of a revolution is no sign that we are going some place.

According to the scriptures, everyone of us is going some place – to one of two places. "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food. . . . Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food . . . " (You were too busy revolutionizing society.)

What are the goals of the social revolutionizers? One goal is this, is it not, to give every person a sense of dignity and worth through social acceptance? That is, to make all men socially acceptable by providing them with at least a modicum of those things that are highly esteemed by men; in short, that men may have the praise of men (see Luke 16:14-15; John 5:44; 12:42-43, etc.).

Social disapproval is not easy to bear, as most of us know, to at least some small degree, from experience. But social approval is not Christian salvation. In the great day of judgment, God will pay no heed to the opinions of men.

God sent his Son into the world, not to revolutionize society, but to save sinners. Christ died for me. (Not for me only, to be sure.) We are not saved until we hear God call us by name, as it were, and we heed his call.

The Father calls us prodigals home to himself, out of the far country (Luke 15:11-24). We are the *ecclesia*, the called-out ones. We are commanded, during the remainder of our brief sojourn in the far country (this world), to bear witness to the truth. A very great part of the truth is our assurance from God that "we have . . . a house not made with hands, eternal in the heavens." This world is not our true home. "I go to prepare a place for you," says Jesus.

When we make the improvement of this world an end in itself, we soon become worshipers of the god of this world (2 Cor. 4:3-4). The success of our own programs gets top priority, as if the will of God could not differ from ours. We think, because we mean well, that our work has the sanction and the blessing of God. This is not necessarily so.

Revolution saves nobody. – Christian Bashore

Past experiences affect our present relationships and our willingness to

LET GOD BE GOD

by NOAH S. MARTIN

Each of us is in some way in relationship with others. No man exists alone. The most primal of all relationships is the relationship established between the child and his parents. In this relationship the child experiences what love and acceptance are and what they are not. In the beginning stages of development, the child identifies love and acceptance with the manner in which his physical needs are met. But in the course of his development the child begins to distinguish between his physical needs and his needs to be held and loved by his mother or, in psychological jargon, his primary love object.

What happens to a child when his mother who, in the child's earliest stages, is really a security object, does not give him the relationship that he needs? What will happen to the development of the child if the mother's own needs are so great that she cannot freely meet the needs of her child? The child feels alienated, and his frustration may cause him either to withdraw from his relationships or to become extremely hostile, depending on the amount of freedom allowed for his self-expression.

The relationship that the child establishes with his mother provides the basis of all subsequent relationships. If the child feels that he has been neglected or betrayed, he projects, perhaps unconsciously, this negligence or betrayal into subsequent relationships. A shocking experience, such as the death of a loved one early in the relationship, may later cause the child to be wary of establishing too close a dependency upon another, believing that all relationships carry the potential threat of separation. It should be pointed out, however, that the young child can adjust more readily to the traumatic experience of death than the older youngster.

The consequences of these implications in one's religious experience are of primary importance. All of our religious expressions are in terms of relationships. Christ accented the two relationships of man with God and man with man in the two great commandments. The church can be understood only in terms of relationships — the community of saints. We must recognize that our experiences of prior relationships enter into the dynamics of our present relationships. It is only to the extent that we understand what is happening that any changes can be made in terms of relationships. The fear of the unknown causes the greatest anxiety.

For some time, I counseled with a young man who was about to be married. The intimate relationship that had been established prior to the marriage brought to the surface previously suppressed feelings of inadequacy. The young man felt marriage would be too demanding of him. He felt he could not "measure up" to what would be required of him. In the counseling sessions the pattern of his life began to unfold. He had been reared by a demanding, over-solicitous, perfectionist mother. He could never meet the standards that she required in their relationship. As he was about to enter into another close relationship, his previous experience of his inability to meet the desires of his mother was projected into the present. Feeling that the requirements of such a relationship were too harsh, he sought to escape the encounter. As he slowly began to understand the dynamics of his present relationship in terms of his prior experience, his attitude toward the proposed marriage changed to a healthy acceptance of the responsibilities.

We can readily see how a similar pattern can affect our relationships with God. If one matures in fear of a father who demands rigid perfection, one will project the feelings of this relationship into his concept of God, his heavenly Father. He views God as a rigid authoritarian who is watching intensely for the slightest inconsistencies. He has a guilt-ridden conscience because the demands of God can never be fulfilled. Unless he recognizes his own block he can never allow God to be God.

That we could completely free God of our own "hang-ups" in terms of prior relationships is impossible to conceive. Each believer cannot avoid seeing God through his own experiences to date. God himself entered into the experiences of man in the person of Christ to establish a relationship that was already familiar to men. In other words, God became a man in order to communicate more fully his divine intentions to man. What must be remembered if God is to be God is that our previous experience encountered in relationships is carried into our present relationship with him.

Another distortion of God is the manufacture of a god as he must be to accommodate self-affirmation or rationalization. How often we have heard the words, "Well, it must be the will of God or it would not have happened to me." Man can thus free himself from the personal decisions involved in moral responsibilities. For example, a student who was once refused acceptance into the college of his choice was heard to remark, "I don't understand it, but it must have been the will of God." Actually, he may have warranted poor grades in high school by squandering his time and opportunities. But appealing to the will of God relieves him of his sense of guilt or failure. Actually it may have been the will of God for him to attend this particular college! The student used God to rationalize his own inadequacy.

Students are not alone guilty of using God in this manner. A pastor who is the head of a prosperous congregation and receives $10,000 a year will be heard to remark: "A man is worthy of his hire, you know." Another minister who struggles from car payment to car payment insists, "This is the will of God for my life." Both pastors are appealing to the scriptures for self-affirmation. In reality the pastor receiving the large salary may have refused a call to a struggling inner-city church. The struggling pastor may simply lack enthusiasm for the work of God. Both can appeal with equal authority to the "will of God" to affirm the decisions they have made.

That we can completely free God as we need him for self-affirmation is also impossible to conceive. If God is to be God, we must recognize that our concept of him is tainted by our prior experiences of relationships and by our attempts to erect a God that will best meet our needs of the moment. Let God be God! ☐

"One More Word"

by Glenn H. Asquith

In my youth I read with admiration the reply of an editor to this question: "What is the longest word in the English language?" Answer: "Proantidisestablishmentarianism." But alas, and yet alack, Ryters is a sadder and a wiser man. My favorite editor missed the mark by a thousand and one syllables.

Yes, let us face it: The longest word in any language is the "one more word" of public speakers in general and of preachers in particular. Just when you are sure that the benediction is within hailing distance and at the moment when you are positive that the dominie has brought his sermonic craft into the Fair Havens, you hear him make the valiant statement: "I have one more word." Then you know that (to paraphrase John Paul Jones, another windjammer skipper) he has "only begun to speak."

When there were giants in the land, this longest word was seldom heard. Imagine Martin Luther if you can: "Here I stand; I can do naught else. God help me. Amen, and just one more word"; and so far into the night. Verily, the Diet of Worms might have turned to make Luther a martyr, instead of a hero.

Or think of the defender of Bastogne, replying to the German demands for surrender with "Nuts — and just one more word." No matter how he might have amplified his original statement in terms of filberts, hazels, cashews, and peanuts, the effect would have been lost to posterity.

Think, too, of the two speakers at Gettysburg. One made a brief address beginning, "Fourscore and seven years ago. . . ." The other was of the "just one more word" variety. The first man was Abraham Lincoln; I have forgotten the name of the other, and I cannot quote a word of his oration. How about you?

The case was clearly stated by a revered professor of mine: "A preacher ought to get up, speak up, and shut up." Now abideth these three, and the greatest of these is "shut up."

A lesson for all who are afflicted with the habit of "just one more word" lies in the fact that for every one like the fabled Queen Scheherazade, who saved her life by a talking marathon, literally dozens have talked themselves to death. The damage is not all on the side of the audience (often considered expandable by the ready speaker). Check this with any pulpit committee and hear them reminisce: "Remember that young prophet we heard in Sunnydale? For the first half hour he was our man, but after that he soared and only continued to circle the landing field. Then you could have him — he was too long for us."

That longest word! It wraps up and sells to oblivion many a good truth which should be given to the world. It circles the globe with tedium in place of *Te Deum.* It creates yawns on a production-line basis. Societies ought to be formed for the suppression of the longest word (S.F.S.O.L.W.). Congregations ought to band together to rise en masse at the very mention of "just one more word" (they might even chant in unison, "Verily, this is where we entered").

Now, just one more word —

The greatest example of eloquence in all history is given by our Lord, who, when he was asked to say a few words before his accusers, "opened not his mouth."

Ear wearily,
Ryters Krampe

Reprinted by permission from the book, *The Selected Works of Ryters Krampe,* by Glenn H. Asquith. The Judson Press, Valley Forge, Pennsylvania.

It's not too often talked about,
but something should be said
about some gifts God gave to man
when he was passing talents out.

He surely never gave man eyes
to tightly close against the rose,
nor hands to bind against the touch
of tenderness or love's surprise.

For sound of song he gave men
ears,
for sorrow — soothing tears.
All senses gave he to be claimed
for fuller life, used unashamed.

But best of all the gifts God gave
that man might fully live
were these: the urgent need to give,
and next, I do believe,
a talent wrought by love,
the gift to graciously receive.

by LaDona Shives

Once to my gate came a stranger,
Thirsty and worn and bent.
His mission was for the Master,
But my pilgrim was too far spent.
I gave him a cup of cold water
And sped him on his way.
And in the cause of the Master
His mission was filled that day.
He and his task gained much credit —
They were given high acclaim.
And I — no one ever heard of me —
Nobody knew my name.
But it was my cup and blessing
Proffered so lovingly
That carried him through the crisis
That accomplished what others could see.
And nobody knew I gave it —
Nobody but We Three.

by Betty Fox Solberg

Island of quiet in the uncertain sea
Of joys that cheer, of sorrows that perplex us,
Where music, color, noble liturgy
Summon the soul away from things that vex us,
I share your ancient chants and hymns and prayers,
Finding my own desires, my hopes and fears
Expressed in words from many a saint who shares
His faith with us across the changing years.
As one of the innumerable host who know
And seek to follow Christ the Lord, I feel
My faltering hope revive, my courage grow
As I remember theirs. And when I kneel
A cloud of witnesses, around, above,
Join me in adoration, grateful love.

by Lucile Long Strayer
Reproduced from *The Sign* by permission of Mowbrays, London, England.

Jesus
Never claimed to be God
But always told his followers
That his eternal source of power was
God's Spirit.

Jesus
Made the divine personal;
His followers
Made his person divine.

by Leona S. Dick

He
Who trusts
His ears
Alone
Won't see
When Truth appears.

by LaDona Shives

"You have a boy!" No antelope has leaped
As did her bounding heart at such a sound;
And gladness past describing now was heaped
Upon her pain, and covered it around.
Now one would call her "Mother!" As for her,
She could but call him Happiness. And yet . . .
A chill wind through the curtains seemed to stir
And whispered, "Call him Heartache — nor forget."
Then with a sudden stab the knowledge came
That he was twins, and both would be his name.

by Ernestine Hoff Emrick

YOUR HAND IN MINE

I shall not plead for strength, dear God,
To help me face tomorrow,
But rather lift my heart in grateful praise
For your sustaining grace through all my days
In every newborn sorrow.

I shall not beg for wisdom, God,
Nor ask with foolish yearning
Perfected answers not required today.
Let me but know your hand in mine will stay
To guide me in this turning.

by Emily Sargent Councilman
Copyrighted by *The Sunday School Times Foundation* and used by permission

NAPALM RAIN

Shaded by cone-shaped hat,
sheathing each spear with hope,
she planted neat straight rows
in murky ground; watched
pale green fields grow tall,
become a waving sea of gold.

Her thatch-roofed hut had ears
 for far-up whirring.
  Windows gave sudden sight
   of raining fire.
    Whipped by winds,
     hungry flames made
      holocaust of fields.
      (It could not be!)

Gone seed;
gone hours of toil;
gone growth;
gone hope of harvest;
      left,
      blackened earth
      and children's cry
      for bread.

by Elizabeth H. Emerson

[illegible]

Where are the war songs now —
  the sad ballads and head-bowing hymns,
  the paeans of praise, the martial bars
  or even boisterous blasphemies?
Where is the chest-bursting glory story
  to be played proudly at parades
  in a flutter of flags waving?

The war muse palls.
  Tangled jungles and rice paddies
  grow only green agony,
  unsingable.
The finality of fatality
  broods over our mental battlefields
  where conscience fights with sleep
  and silence makes the mortal cry
  immortal.

Where are the war songs now?
  Have they died too?

by Ernestine Hoff Emrick

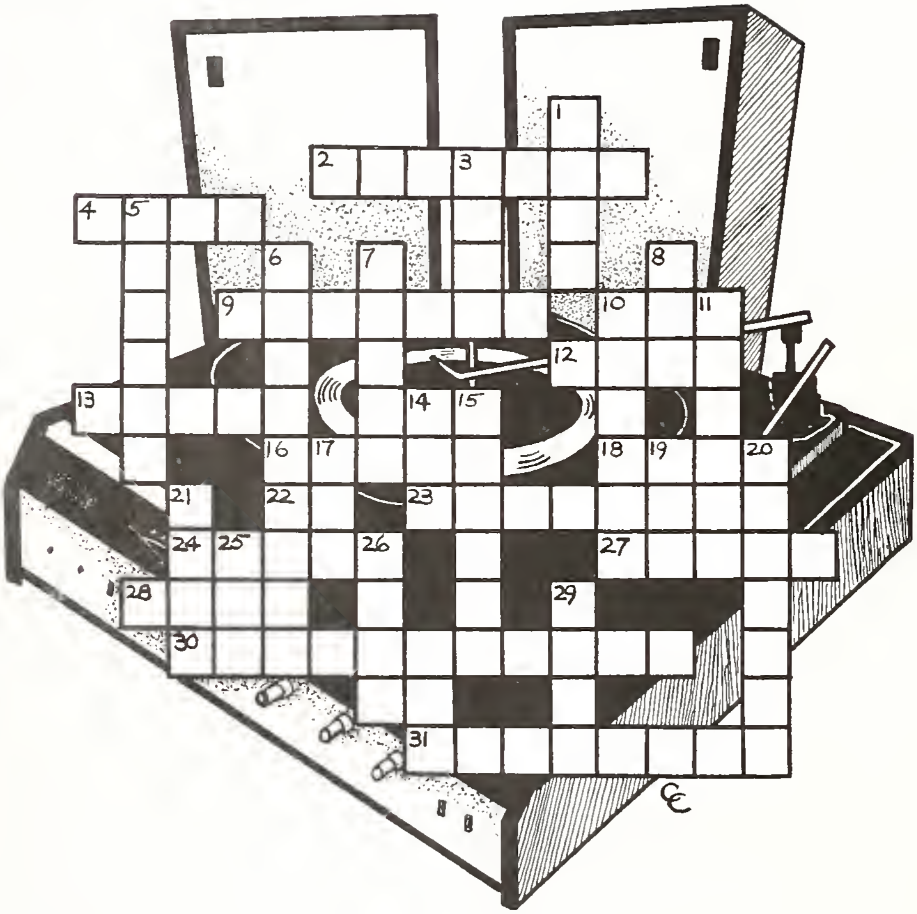
[illegible]

Lord, help us to be merciful to those
Who live marooned in twilight worlds of pain,
Or grope toward bright doors that slowly close,
Fall down and struggle upward once again.
Help us to temper the harsh winds that blow
So fiercely 'round each unprotected head,
And, by our understanding, let them know
That, caring for their wounds, we, too, have bled.
Help us to overlook our trivial ills
Before the bleak erosion of their days,
And seek, with sympathetic, tender skills,
To shed warm light along their darkened ways.
Involve us so devotedly that we
Give bruised hearts courage to stand tall and free.

by Alice Mackenzie Swaim

MUSICAL GREATS

by Carol Conner



Across

2 Metallic plates struck at dramatic musical climaxes
4 Look through hastily
9 Composer of *Clair de Lune*
10 Head covering
12 Hard-working genius whose life and music centered around religion
13 Child prodigy, piano virtuoso, and composer
14 Ball bearing (abbr.)
16 Recognition
18 Times of light
22 Taking place
23 The greatest name in the development of opera
24 Composer skilled in using the waltz, Spanish music, satire, and fantasy
27 Acquire knowledge and skill
28 Pear-shaped string instrument
30 Composer of *Elijah* and *A Midsummer Night's Dream*
31 Finland's great national composer

Down

1 One whose native tongue is Slavic
3 Lowest pitched instruments
5 The greatest of Polish composers
6 Composer of mighty music who was not stopped by deafness
7 Sing with closed lips
8 Pouch
10 Creator of the oratorio *Messiah*
11 Them
14 Bring music from violin or viola strings
15 Composer of symphonic music and songs like *Lullaby*
17 Number of concertmasters in an orchestra
19 Exist
20 Instruments making up more than half an orchestra
21 Percussion instrument
25 Consumed
26 Garden herb
29 Composer Porter's first name

There Is No Out-of-Bounds

THE NIGHT PASTORS, by Stanley G. Matthews. Hawthorn Books, Inc., 1967. 224 pages, $4.95

THE COFFEE HOUSE MINISTRY, by John D. Perry, Jr. John Knox Press, 1966. 127 pages, $3.50

SUNDAY NIGHT AT THE MOVIES, by G. William Jones. John Knox Press, 1967. 127 pages, $1.95

THE CHURCH CREATIVE, edited by M. Edward Clark, William L. Malcomson, Warren Lane Molton. Abingdon Press, 1967. 208 pages, $4.50

AS CLOSE AS THE TELEPHONE, by Alan Walker. Abingdon Press, 1967. 159 pages

THE DIALOGUE between church and world is at last taking place in new territory. There have been periods in the life of the church when Christians avoided places of amusement, "dens of iniquity," and the "tools of the Devil." It was clear that if the gospel were to be proclaimed in centers of vice and corruption, the words should ring with judgment and the call for repentance. There was a sharp, decisive boundary line between the church and the world, and those from the church who crossed that line did so at the peril of misunderstanding, suspicion, and ostracism.

The five books cited above would erase most of the restrictions on the places of ministry and the persons with whom the church ought to be concerned. The focus certainly is in harmony with the New Testament pattern described by the writer Luke. "And they departed and went through the villages, preaching the gospel and healing everywhere" (Luke 9:6). After all of the "death-of-God" talk and the funeral orations on the demise of the church, these books point to places of resurrection where the church breaks out of its ghettoized style of ministry and breathes the liberating air of new power and life into what has previously been foreign territory.

Stanley Matthews relates dramatic episodes from the lives of ten night pastors who have developed unconventional ministries among entertainers to persons who are on the verge of personal crises. The city streets of New York, Chicago, San Francisco, Las Vegas, Denver, Cleveland, Boston, and Newark are the beats of this new breed of clergymen, who believe that wherever people are, the church should be. Matthews follows them on their nightly rounds to the victims of loneliness, lovelessness, and insecurity. "In bars, night clubs, gambling casinos, coffee houses, jazz spots, pool halls, strip joints, restaurants, bus stations, and on street corners – at all these places I saw the night pastors fulfilling their commission to 'go, preach'" (pp. 9-10).

The Night Pastors is a disturbing book in that it is filled with statements of radical commitment by men who see their discipleship involving personal sacrifice and risk. As the pastors move from one crisis to the next, the reader begins to question his own use of time and motivation for ministry; and, yet, wherever people are is crisis of one sort or another. Into such situations we can go, demonstrating that the church does care without expecting anything in return.

The church should undertake a night ministry only when certain conditions exist: when the job can be full time, when the ministry is seen as more than a social enterprise, when the night pastor will have the backing of several churches, and when laymen are available who will financially support the night pastor's work and aid follow-up. In urban areas there will be increasing numbers of night people who will need someone to share their isolation and alienation.

Perry's book is more than a practical handbook on setting up a church coffeehouse ministry. Along with a foreword by Malcolm Boyd, the first part of the book covers the theological grounds for such an enterprise. It would be hard to find a better treatment of what contemporary evangelism should be if we are committed to the ministry of the laity. The second and third sections of the book deal with the setting up of a coffeehouse and its ongoing management, including staff training and program. The author concludes with thirteen coffee recipes and a bibliography.

The rapid spread of church-related coffeehouses has been phenomenal – from twenty to over one thousand in three years. The coffeehouse has become the place where the church can test the sincerity of its intention to have dialogue with the world. Through a ministry of listening, the church can determine if its word and its deeds are relevant and useful to contemporary man. Favoring a setting within a church facility, the author stresses the importance of the coffeehouse as a corporate ministry of the laity – a modern version of going out two by two.

Perry cautions the church not to look upon the coffeehouse as a front to win church members. The struggle to make clear the purpose and goals of the coffeehouse must be a continuing one. It should be seen as an experiment to try new methods of communicating the gospel, not as a panacea for the ills of a church ingrown and lacking in spirit. After three or four years at a coffeehouse ministry, Perry suggests the church may need to develop a ministry that is more radical in its approach and setting.

G. William Jones suggests a way in which the church can utilize the rapidly expanding screen culture in a contemporary witness to the gospel. He first builds a case for film interpretation and criticism. The church should be speaking to crucial issues raised in movies and on television, offering a word of meaning on the events depicted. Parables depicting sin, alienation, forgiveness, reconciliation, and hope abound in the visual media. Our task should be to aid persons to discern the truth which our faith proclaims.

The second part of *Sunday Night at the Movies* offers practical helps on how a local church can "respond critically, discriminately, and discerningly not only to her own screen productions, but also to those of 'the world.'" Ultimately a discerning audience can begin to make its influence felt on producers of films, as the author proves by several examples. A discussion guide to use following any movie, along with a list of short and feature films by topics, makes this book

A ***GIFT*** **through**

LIFE INSURANCE

A gift of life insurance to further world outreach ministries is usually made in one of these two ways:

(1) through the purchase of new insurance with the General Brotherhood Board the designated beneficiary.
(2) through naming the General Brotherhood Board as beneficiary on an existing policy.

Revocable or Irrevocable

If the donor reserves the right to name a new beneficiary there is no present income tax benefit. However, if the Board is retained as beneficiary until the donor's death the face amount of the policy is not eroded by state or federal taxes, probate charges, etc.

If the donor does not reserve the right to change the beneficiary the "cash value" of an older policy is a permitted deduction and may be reported with other gifts on the Federal Income Tax return. A second tax benefit is the donor's right to take income tax gift deduction credit for each future premium he pays as though it were an outright gift to the General Brotherhood Board.

Review Your Policies

An insurable person may capitalize a significantly large future gift by obtaining new insurance. A great many others have policies already in force for **needs** (to educate children; to pay off the mortgage, etc.) **that no longer exist.** Why not be good stewards of your life insurance resources? Review the beneficiary provisions and you also may be able to derive material benefits and spiritual satisfactions in naming the General Brotherhood Board as beneficiary on one or more existing insurance policies. Mail the coupon today for further information. You incur no obligation.

- -

Harl L. Russell, Director of Special Gifts
General Brotherhood Board
1451 Dundee Ave., Elgin, Ill. 60120

Please send information on
_______ Giving an existing policy.
_______ Giving a new policy to further the world ministries of the Church of the Brethren.

Name ____________________
Address ____________________
____________ Zip ________
I was born on ____________________

REVIEWS / *continued*

one of the most productive to a church group doing creative planning for dialogue with the world.

The Church Creative, a reader on the renewal of the church, was put together by three faculty members from Central Baptist Theological Seminary in Kansas City, Kansas. Included in the book are some eighteen examples of ministries which have taken on new and creative forms around needs of the community. Several of these bridge denominations and races. Many areas of church life, from nurture to witness, are described. One can find here practical examples to motivate planning for mission in a local community. While the book is more descriptive than process-orientated, these "parables of ministry" can stimulate action and discussion as the church seeks to wear the prophet's mantle and pass the servant's towel. Incidentally, these eighteen experiments are more related to the church's servant role.

Some key themes in the book are (1) The church can coordinate other helping agencies in the community; (2) the church needs to be flexible in finding new forms, keeping those aspects of tradition which have meaning; and (3) sometimes ministry to a community develops naturally, if the church openly seeks ways to show concern about persons. One of the most stimulating chapters deals with the church's ministry in apartment complexes.

As Close as the Telephone is an in-depth study of a massive lay ministry in Sydney, Australia, growing out of the Central Methodist Mission in that city. The book provides a helpful stimulus to local church planning on Samaritan-type activities. Major treatment is given to the twenty-four-hour-a-day telephone ministry, but other related services are described, many of which correspond to Brethren Service work.

The various responses to community need developed from a disciplined cadre of Christians called the Life Line Movement. To join this lay movement, one had to undergo intensive study, subscribe to basic Christian creedal statements, be ready to subject himself to discipline and receive approval from a board of review. Once a member, one could decide in what area he would serve: telephone counseling, suicide intervention, visitation of people in crisis, welfare distribution, emergency housing, adoptive requests, care for unwed mothers, drug and alcohol addiction help, and many other related activities.

Such a program is made possible by a million dollar budget, widespread community support, and fund raising through the mass media. But this should not discourage smaller churches from attempting to implement certain aspects of this work. The reader should bear in mind that Walker describes a style of ministry which is clearly church-related, utilizing as resource persons only those who are committed Christians. Just as legitimate would be another style of ministry in which the church could initiate, coordinate, and cooperate with secular agencies in a ministry "unto the least of these." — Dean M. Miller

LANDS OF THE BIBLE TOUR !

Led by Edward K. Ziegler
21 wonderful days —
June 4-25, 1968

Rome; Athens; 10 days in Israel — Jerusalem, Hebron, the Dead Sea, Samaria, Galilee, Nazareth, Haifa, Tel Aviv; the Seven Churches of Asia; Geneva; London
Inclusive cost, New York and return, $1075
Home in time for —
Ocean Grove Annual Conference

For full information, write
Edward K. Ziegler
327 A Street
Bakersfield, California 93304

EXPLORE EXCITING ECUADOR

MISSION TOUR TO ECUADOR . . . country of the equator, the soaring Andes, and jungle lowlands . . . July 2-16. Fly to ancient Quito, capital city with Spanish architecture, curio shops, and art treasures. Visit mission schools and churches. Tour to the fair at Otavalo. See the woodcarvers in San Antonio. Taste native foods in the homes of missionaries. For two weeks become acquainted with Ecuador — a trip you'll never forget. All expenses including round trip airfare from Miami, $450. Let us send you more information. **WRITE: Mission Tour to Ecuador, 1451 Dundee Avenue., Elgin, Ill. 60120**

GOWNS

CHOIR-PULPIT
HANGINGS
ALTAR BRASS WARE
Catalog on request

THE C. E. WARD CO.
Box 85 New London, Ohio

FOR DAILY INSPIRATION

In *A Pocket Prayer Book*, Bishop Ralph S. Cushman has compiled prayers, scripture, poetry in a beautiful little book. White-bound edition, $1.00; $10.00 per dozen.

The Upper Room

The world's most widely used daily devotional guide
1908 Grand Ave. Nashville. Tenn. 37203

DAY BY DAY / *continued*

gling; laugh at the commercials if the children are laughing; question the cartoons if the children are questioning. (Do not be answer man.) Hopefully the game will turn into real enjoyment of participation. Make a joyful noise to the Lord.

3. Talk about your feelings during the experience with your children: your scare at looking childish, your almost irrepressible urge to improve what is going on and to add meaning, a lesson, or the moral to the fable.

4. Listen as your children come back with their feelings.

5. Although there will be floundering, do not chalk it up to a meaningless activity. Try again. Repeat the process as often as you want a family worship experience during the next two weeks. The reward can be a fresh awareness of your love for your children and of their love for you. The payoff may be the realization that getting close to God is possible in much the manner that we get close to our children. — RODNEY AND DOROTHY DAVIS

Youth

YOUTH
HORIZONS EDITION,
IS A POCKET-SIZE
MAGAZINE FOR
HIGH SCHOOL AGE YOUTH.

YOUTH, the pocket-size, colorfully illustrated ecumenical magazine for 16-18-year-old young people, is as contemporary as the latest hit song in its transliteration of the message of the gospel into the idioms and frame of reference of today's NOW generation.

Through carefully planned articles spotlighting personalities, sports, issues facing our teens today, fads, religion, dating, vocation, Bible concepts, missions — plus Youth Forum, humor, reviews, reader opinions, prayers — YOUTH magazine communicates the highest ideals of Christian life, growth, and service to teens where they are now — committed or uncommitted.

Subscription rates: Single subscriptions $3.00 per year; group rates (5 or more to one address) $2.40 each per year. Order from: **Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120**

Youth IS A PERSONAL THING — BE SURE THERE IS ONE FOR EVERY TEEN IN YOUR CHURCH

in brief

PERSONAL MENTION

Dr. Robert L. Parker is directing a Johns Hopkins Medical School project in a remote northern village in India. He and **Mrs. Parker,** the former Carolyn Zunkel, may be reached in care of Rural Health Research Projects, Narangwal, P.O. Kila Raipur, Dist. Ludhiana, Punjab, India.

Two Virginia districts, First and Southern, have adopted a realignment of responsibilities to meet more effectively the growing work load of the two areas. Executive director **H. Lawrence Rice** continues to administer the total program, but **Robert R. Jones,** pastor of the Christiansburg church, served as part-time associate director until the first of the year, when he assumed this responsibility on a full-time basis.

· · ·

Mrs. Olin Mason, a member of the J. H. Moore church in Sebring, Fla., has been elected president of the newly organized Fellowship of Sebring Church Women, a group of representative women from the churches of Sebring.

General Brotherhood board developments during November meetings included the election of two new members to the board's Goals and Program Committee: **Russell V. Bollinger** of North Manchester, Ind., and **Norman L. Harsh** of Staunton, Va. . . . **Glen E. Norris,** retired adult editor and former interim member of the Brethren Service staff at the General Offices, is interim assistant in peace and draft counseling.

Graduate student in Beirut, Lebanon, **Jerry Dines** has been renamed part-time Brethren Service representative in the Near East. . . . **Ellis J. Shenk,** administrator in Puerto Rico for Brethren Service, has been named Brethren Service representative for Haiti and liaison to the Haiti Child Care program. . . . Appointed to a three-year term at the Dahanu Road Hospital in India is **Dr. Graydon Reinoehl.**

CALENDAR

Jan. 7-14	**Universal Week of Prayer**
Jan. 15-20	**Brethren Homes and Hospital Conference, Cleveland, Ohio**
Jan. 21-28	**Church and Economic Life Week**
Jan. 28 — Feb. 4	**National Youth Week**
Feb. 7-13	**Boy Scout Week**
Feb. 11	**Race Relations Sunday**
Feb. 18-25	**Brotherhood Week**
Feb. 28	**Ash Wednesday**
March 1	**World Day of Prayer**
March 3	**First Sunday in Lent**
March 10	**Girl Scout Sunday**

Representing the Church of the Brethren at the third All-Christian Peace Conference in Prague, Czechoslavakia, next spring are **W. Harold Row,** executive secretary of the Brethren Service Commission, and **Dale Ott** of Brethren Service.

· · ·

Nathan Leopold has been employed on a half-time basis as representative of the Castañer hospital in the San Juan area of Puerto Rico. . . . Missionaries **George** and **Rae Mason** have returned from India on furlough to reside in the Huntingdon, Pa., area. . . . After five years' service **Miss Mary MacManes,** missionary to India, is on her first furlough, which began in December.

Three members of an Ecuador missionary family now residing in Elgin, Ill., are recovering in Carlisle, Pa., from injuries suffered in a head-on collision. Accident victims are **Mr. and Mrs. George Kreps** and son **Steven.** Mr. Kreps has been field coordinator of five denominations in Ecuador since 1959.

· · ·

A young woman preparing to be a medical missionary was licensed to the ministry at the congregational business meeting of the Community church at Golden Valley, Minn. She is **Beth Snader.**

Richard Simmons, pastor of the Mt. Pleasant church in Virginia, is seriously ill at the University of Virginia hospital at Charlottesville. Friends may want to remember him with cards.

The recently named alternate moderator of Pennsylvania's Middle District, **Wilfred N. Staufer,** died Nov. 27, 1967, of a heart seizure. Prior to his coming to Spring Run church as pastor in 1965, he had served the New Enterprise, Ephrata, and Greensburg congregations. . . . Memorial services were conduced for **Harvey Wilford Peters,** a minister for sixty years who was instrumental in establishing and building the First church in Spray, N.C., and who died Nov. 27.

Congratulations go to couples celebrating golden wedding anniversaries: **Mr. and Mrs. Elmer Hersch,** La Verne, Calif.; **Mr. and Mrs. Ralph G. Rarick,** Sebring, Fla.; **Mr. and Mrs. Everette Whitehead,** New Paris, Ind.; **Mr. and Mrs. Clayton Breneman,** Mt. Joy, Pa.; and **Mr. and Mrs. C. N. Norris,** Bridgewater, Va.

PASTORS AND PARISHES

Donald F. Hursh has resigned his pastorate at the Meyersdale church, Western Pennsylvania, to accept a position with the city-county clinic in Johnstown, Pa., as mental health educator. He will be responsible for organizing and coordinating consultation and education services for persons with emotional disorders. . . . Resuming pastoral duties at the Oakland church in California is **Paul B. Studebaker,** who had been ill last fall.

Ordination services for **Galen A. Heckman** at the Welty church, Middle Maryland, preceded the departure of Mr. Heckman and his wife for Crete, where they are serving under the World Council of Churches. . . . **Cletus Hair,** pastor of the Slifer church in the Iowa-Minnesota district, has added the Lohrville, Iowa, Christian church to his parish.

· · ·

A junior high school teacher will assume duties as interim pastor for the Ashland City church until that Northern Ohio congregation is successful in finding a full-time minister. **Morris Beeghley,** a Manchester College graduate, and his family live near Columbus.

Once part of the Markleysburg congregation, the **Union Chapel church** in Western Pennsylvania has been declared by the district conference as a new and independent congregation.

POTPOURRI

Roanoke, Va.'s, **Peters Creek church** observed Christmas in a unique way with a dramatization of the story of the Nativity on the lawn of the church. Underscoring the four twenty-minute productions were twenty-one persons and live animals performing against a background of recorded music and narration.

More than the usual amount of congregational participation from an eight-page bulletin marked a love feast at the conclusion of dedication services at **Thomas, Okla., church,** with its newly remodeled sanctuary. . . . An afternoon concert highlighted a pipe organ dedication service at the **Ellisforde church** in Washington. The organ was built by members of the congregation. . . . A Thanksgiving service combined ecumenism with rejoicing at the **Summerdean church** in Roanoke, Va. The service was the first in the newly constructed church, and participants in the service included members of a Methodist and a Baptist congregation.

A **task group** of staff members, appointed by the Christian Education Commission at the November meetings, is exploring means by which communication may be enhanced between the church and various forms of the arts. . . . The 1968 **Church and Group Life Laboratory** will meet July 21-27 at Bridgewater College in Virginia. The 1967 lab at Manchester College included eighty-four participants, the second largest group on record.

The third **Theological Study Conference** is now slated for late July 1969 in the Chicago area. . . . To be published by the Brethren Press is a book written by **Mrs. Anna Shifflet** of Frederick, Md., which will be of interest to directors and members of junior choirs. . . . Because of the merger of the Evangelical United Brethren Church with the Methodist Church next year, *Friends*, the **junior high youth magazine** will be published under the auspices of the United Methodist Church beginning in September 1968.

* * *

Centennial observances at the **Scalp Level church** in Windber, Pa., included a church meeting in which customs such as lining of hymns, the use of German scripture, and the separate seating of men and women were reminiscent of past days. . . . Mortgage burning services at the **Good Shepherd church** in Springfield, Mo., were celebrated with John Wieand as guest speaker. Mr. Wieand is pastor of the Cabool church. . . . Eastern Pennsylvania's **Ridgeway church** will mark the fifth anniversary of its charter as a congregation on Sunday, Feb. 5.

Fourteen junior highs from the **Altoona Twenty-eighth Street church** in Middle Pennsylvania traveled through the eastern section of the state to observe historic landmarks in Brethren history, such landmarks as Germantown, the first Church of the Brethren in America; and Ephrata Cloisters, the monastery break from the Church of the Brethren. The junior highs themselves raised funds for the tour.

A new camp located near Congress, Ohio, will open for use by the **Northern Ohio** district in time for maximum use by the 1969 camping season.

FILM CATALOG

More than 160 films have been listed in a catalog of **television films** compiled by the National Council of Churches Broadcasting and Film Commission. The listing includes representative productions recently aired on the TV networks' series "Frontiers of Faith," "Look Up and Live," and "Directions." Catalogs will be made available to church educators and libraries.

A REQUEST FROM THE MODERATOR

At the beginning of a new year I extend greetings to the Brotherhood and earnestly request that you join with me, and with all people of goodwill, in intercession for peace.

It may be that we cannot be of one mind about the war in Vietnam and the tensions which threaten to erupt in the land of our Savior's birth, in the slums of our cities, and elsewhere around the world. But surely we can be of one heart in our desire for peace with freedom and justice for all mankind.

To this end let us join in earnest prayer. Make prayers for peace a part of every period of corporate worship in your church and of your personal daily devotions. Pray in faith that peace is the will of God. Pray with an earnest desire to be made an instrument of God's peace. Pray in the name of him who was and is the prince of peace. — M. Guy West

---

DEATHS

Brubaker, Cora, Hollidaysburg, Pa., on Nov. 16, 1967, aged 88

Burkholder, Susan M., McPherson, Kansas, on Nov. 26, 1967, aged 82

Byrd, Ike, Bakersville, N.C., on Oct. 25, 1967, aged 60

Byrd, Kimsey, Bakersville, N.C., on Nov. 21, 1967, aged 93

Clark, Donald, Tire Hill, Pa., on Sept. 16, 1967

Class, Edna, Shepherd, Mich., on Aug. 16, 1967

Fisher, Laura, Sebring, Fla., on Oct. 22, 1967, aged 78

Garner, Holly, Mexico, Ind., on Sept. 18, 1967, aged 83

Gingrich, William H., Rheems, Pa., on Dec. 2, 1967, aged 77

Harris, Warren, Stuarts Draft, Va., on June 30, 1967

Hartley, Manuel, Arcadia, Ind., on Nov. 1, 1967, aged 92

Heisey, Walter J., Tiffin, Ohio, on Aug. 3, 1967, aged 76

Hildebrand, Thomas J., Johnstown, Pa., on Nov. 17, 1967

Hollenberg, Ada V., Sebring, Fla., on Nov. 21, 1967, aged 71

Keltner, Anna, Dayton, Ohio, on Dec. 2, 1967, aged 87

Pease, Russell, Brookville, Ohio, on Nov. 21, 1967, aged 73

Puffenbarger, Roy, Stuarts Draft, Va., on July 28, 1967

Ruckman, Viola, Staunton, Va., on Dec. 4, 1967

Schrader, Gus, Mexico, Ind., on Dec. 4, 1967, aged 79

Serrett, Harold, Waynesboro, Va., on Oct. 25, 1967

Shockey, Emert, Wichita, Kansas, on Oct. 19, 1967

Shoemaker, Paul Richard, North Canton, Ohio, on Oct. 11, 1967, aged 75

Snapp, Ethel, Eldora, Iowa, on Nov. 13, 1967, aged 70

Solanky, Benabai, India, on Oct. 22, 1967, aged 70

Staufer, Wilfred N., McVeytown, Pa., on Nov. 27, 1967

Switzer, Dora, Mt. Pleasant, Mich., on Oct. 17, 1967

Tallahan, Floyd, Mexico, Ind., on Nov. 14, 1967, aged 76

Ullery, Charles E., Union, Ohio, on Oct. 16, 1967, aged 81

Wagoner, John E., Delphi, Ind., on May 19, 1967, aged 77

Wells, Laura, Logansport, Ind., on Oct. 26, 1967, aged 67

Whitney, Pauline, Indianapolis, Ind., aged 56

Witmer, Ira., Ashland, Ohio, on April 11, 1967, aged 88

Witmer, Ralph, Ashland, Ohio, on June 9, 1967, aged 82

Wray, Hugh, Mexico, Ind., on Oct. 28, 1967, aged 80

Wyatt, Aaron F., Leeton, Mo., on Oct. 12, 1967, aged 87

Wysong, Ervin, Nappanee, Ind., on Sept. 21, 1967, aged 83

Young, Daniel W., York, Pa., on Oct. 7, 1967 aged 82

Young, Leona, La Verne, Calif., on Aug. 31, 1967, aged 91

Zurin, Roy, Columbia, Pa., on Dec. 16, 1966

The urgent need for orderly change

"Now is the time to change over." The announcement came from a loudspeaker in downtown Stockholm early one morning last September. At five o'clock A.M., the agreed-upon hour, thousands of drivers throughout all of Sweden switched from the left to the right side of the road.

What might have been deadly confusion turned out to be an orderly changeover as Swedish drivers consciously reversed their habits of years and accomplished "the big switch" with a minimum of accidents. It happened because of a massive effort that enlisted the support of every citizen, an undertaking that was thoroughly planned for and carefully publicized. The Swedish Parliament made the official decision months before the day of the change. A short time later psychologists studied driving habits, engineers surveyed traffic patterns, artists designed more than a hundred new road symbols, and publicists used the press, films, radio, and TV to inform the public of the need for change. The shift from one side to the other cost $120 million in special taxes, but it proved that a nation can act to change ingrained ways of living if there is good leadership, careful preparation, and a will to seek a better way.

We mention Sweden's accomplishment here merely for the purpose of suggesting that significant changes, involving shifts in traditional habits even on a scale that affects an entire nation, can be achieved in an orderly way. The point should not be lost on Americans who have come to the end of a year described by our leading newsmen as a "year of revolt" and who now face a new year when we may have one last chance to initiate orderly change – before we must cope with a violent revolution.

We should have realized long ago – by practical reckoning of dangers if not by reason of Christian conscience – that we cannot deprive a tenth of our citizens of the opportunities that others share, imprison them in ghettos and condemn them to a bleak future without hope, and then expect that by some miracle they will develop into law-abiding, hard-working residents, content to see the benefits of the "good life" going to others who are not so deprived. We should not be surprised if they feel alienated from society, if they look upon its leaders as their enemies, and if, therefore, they respond irrationally to an appeal to "burn, baby, burn," knowing full well that they also are caught in the fire. We are very quick to condemn the ones we accuse of lighting the match, but we forget for how many years we have helped to pour fuel on the tinder box that our prejudices have created.

(By way of one example, note the reaction of readers to a forthright statement we carried by Tom Wilson, one who understands the dynamics that are at work in our cities, in which he explained why we might expect more riots and destruction. The critics were quick to accuse him of sanctioning violence, which he did not, but only a few were moved to repent of their own share in creating the violence that forces some of our brothers to live in ghettos.)

Yet there may still be time to save our cities. It will certainly require far more leadership than our Congress has so far exhibited. It will require the expenditure of funds, vast sums of money, but this could easily be done if only a fraction of the billions we use to destroy human life in Vietnam could be applied to measures that would enrich human life at home. To launch a massive program to rehabilitate our cities would not solve many of our deep-seated problems, but at least it would be a beginning. It would be an act of faith in the possibility of orderly change, an act of faith also in the capacity of both the privileged and the deprived to work together. We might even revive our hope in the American dream of a land where government is of, by, and for the people of that land.

"Now is the time to change over." That was the word last September in Sweden. What is the word for our nation for 1968? Can we reverse some of our ingrained habits (repentance is another word for it) and prepare to meet the challenge of change? – K.M.

Lenten-Easter reading

THE CRUCIBLE OF REDEMPTION
Carlyle Marney. **$2.25**
Here are messages that take Easter out of its traditional garb and help restore its vitality as the essential affirmation of a valid Christian faith. Dr. Marney throws new and different light on many concepts that abound during the Easter season — ideas that have tended to take the harsh realities out of Christ's death and its meaning for all Christians. His writing is stringent and sometimes shocking, thrusting forcefully at the reader to bring him up short and drive home the relevance of the gospel.

AND I LOOK FOR THE RESURRECTION
Kay M. Baxter. **$2.25**
An absorbing and unique study of the crucifixion that shows dramatically through the use of illustrations from the modern theater that the Good Friday message is alive for modern man. It is designed to be read aloud during traditional three-hour Good Friday services, as well as for private reading. It examines the Seven Last Words and finds modern echoes in the works of today's best-known playwrights. To the author, the deep anguish and tension generated by these plays leads to a deeper and more personal understanding of the agony of Christ and the meaning of his cross.

CARLYLE MARNEY
The Crucible of Redemption
The Meaning of the Cross-Resurrection Event
GIFTS FROM THE BIBLE
Ennen Reaves Hall
GIFTS FROM THE BIBLE

GIFTS FROM THE BIBLE
Ennen Reaves Hall. **$4.95**
A delightful new approach to the Bible and its treasures. The author displays the gifts from the Bible one by one. Each chapter takes up one object from the Old or New Testament. Its symbolic value is discussed as it relates to a particular Bible story, and as it relates to today's world. Among the gifts are "An Alabaster Box" which held ointment for the feet of Jesus, "An Ancient Musical Instrument," and "A Box of Earth," symbolizing fellowship in Second Kings. With oversize format and large print. Illustrated.

THE POWER AT WORK AMONG US
D. T. Niles. **$1.95**
Here is a Lenten book that is based upon the Bible — the whole Bible. While it focuses upon the cross and the resurrection, it is as much Old Testament as New. These seven brief but high-intensity chapters (one for each week in Lent and a reading for each day) require the action "among us" for its completion.

Order from **Church of the Brethren General Offices, Elgin, Illinois 60120**

LOOK FOR THESE FEATURES IN THIS **messenger**

Tune In, Turn On, Drop Out. *The title echoes a refrain frequently chanted by a generation protesting middle-class values. Is God making his truth known in unconventional ways?* by Donald F. Durnbaugh. page 1

New Light in the Andes. *By means of radio classes South American villagers are receiving instruction in practical skills. They discover, as well, a new interest in the Bible.* by Benton Rhoades. page 4

Why Me, for God's Sake? *In the midst of anguish it is helpful to know that there may be someone who cares and shares.* a chapter from a new book by Robert N. Rodenmayer. page 7

Let God Be God. *Past experiences influence present relationships, including our concepts of God. He exists not to meet the needs of the moment, but to be God.* by Noah S. Martin. page 22

There Is No Out-of-Bounds. *The usual restrictions on places of ministry and on persons with whom the church should be concerned are being lifted, as several recent books demonstrate.* a review article by Dean M. Miller. page 27

OTHER FEATURES include a special report on Langdon Gilkey's lectures at Bethany (page 15); three stories about interesting persons (Larry Marcellus writing about Jean Keith; Irene Shull Reynolds, about Ernest Watkins; and Paul Petcher, about Edward Culler, all starting on page 18); comments on "The Social Revolution," by Christian Bashore (page 21) and on "One More Word," by Glenn H. Asquith (page 23); and poems by Emily Sargent Councilman, LaDona Shives, Lucile Long Stayer, Betty Fox Solberg, Leona S. Dick, Ernestine Hoff Emrick, Elizabeth H. Emerson, and Alice Mackenzie Swaim (pages 10, 24, and 25).

COMING NEXT

A selection of illustrations introduces readers to the creative activities of "Paul Kline, Artist." Lena Willoughby provides the accompanying article. . . . James Fairfield describes how some persons become interested in the Christian faith and life through "Housefellowships." . . . Inez Long offers provocative insights concerning "Youth and the Moral Crisis."

PHOTO CREDITS: Cover H. Armstrong Roberts; 4, 5 Benton Rhoades; 12 LaVerne Friesen; 13 Don Honick; 17 (left) Easterling Studio; 18 (left) Larry Marcellus

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1967 by the General Brotherhood Board, Church of the Brethren, Norman J. Baugher, general secretary. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO.

messenger
CHURCH OF THE BRETHREN
1/18/68

Paul Kline,
artist

readers write

A BETTER WAY TO SOLVE THE PROBLEM

With a great deal of interest I read the article "Are Riots Necessary?" (Nov. 9) by Thomas Wilson.

I am in perfect harmony with the vast majority of the white population in our country who believe that discrimination against our black neighbors should not exist. Progress has been made and will continue. There are certain inalienable rights that should not be denied our black citizens. Perhaps the progress has not been as rapid as some would hope, but I do not agree with Mr. Wilson that riots and revolution are inevitable and justified to demonstrate to the white population that civil inequities still exist. No social inequity justifies the willful, planned destruction of public or private property. There is a better way to solve this problem if we are to continue living in an orderly society.

Riots and looting could lead to anarchy. Clearly they are demonstrations of hate and may cause . . . civil inequities to be prolonged. Every country has a framework of laws to govern its people. We must have rules and regulations by which we all live, and it is the duty of every citizen to obey these social rules of conduct. Many inequities exist in our nation, but our redress is through the legislative branch of government in an orderly and peaceful manner.

If the time ever comes when we lose respect for authority in the home, in the school, in our federal government, and each group of dissenters takes the law into its own hands, we have reached a grave position in our history. If we do not follow orderly procedure we are not being faithful to our heritage. Have we lost our faith in the basic and enduring qualities which have made us a great nation?

Many of the colored race with whom I am acquainted do not share Mr. Wilson's views. We have many Negroes in our country who have risen to the very top in the fields of politics, art, science, entertainment, religion, and sports. They are respected by all for their accomplishments. They reached these heights by hard work and long hours of steady dedication — not by rioting and looting.

It is my humble opinion that we should all continue to work for the betterment of mankind through the spirit of love and not of hate. Let us not destroy! Let us build. There is no biblical reference which gives me the impression that I can make my neighbors love or respect me by destroying their property. . . . If I understand our church history we have always advocated the settlement of differences in the spirit of love, not through violence.

J. Ralph Bonsack

Westminster, Md.

WHEN THE CHURCH ACCEPTED THE SWORD

The chief sin of conventional Christianity is the taking of human life in war. But God commands that man shall not take human life, and there are no exceptions in all the Christian Bible. Early church history proves that the Christians of the first 300 years were usually pacifists.

The devil tried to exterminate the early Christian church via the sword but failed, even though Christians were killed by the thousands in hideous ways, specifically because they refused to serve in the Roman armies, because they refused to bow down and worship Roman caesars and idols, and because they refused to eat food offered to idols. But the devil thought up a new plan of attack on the church — a Trojan-horse attack — and it worked.

The devil caused great dissension, division, and quarreling to break out among church leaders and the laity, chiefly over the Trinity and Easter. This so disturbed the peace of the kingdom that when King Constantine came to power, he was forced to settle the church's quarrels in his own worldly way, which was just the opposite of the methods that Jesus taught. The king called a great church council at Nicea. It was at this Nicean Council that the Nicene Creed was formulated and signed and the day of Easter set.

When Constantine came into power he stopped the persecution of the Christians by his "Edict of Toleration" in the year 313 A.D. and gave the Christians legal and preferred status in the kingdom.

This so delighted the Christians that they regarded the king as being a heaven-sent deliverer. The Eastern church and the Roman Catholic church look upon him as a saint, even today. But the king sidetracked and perverted the true church, both in the same act, by uniting the church and the state for the first time in history. He issued an "Edict of Intolerance," in which he commanded that "this sword should be used to enforce (unity) in the church and to kill and run out of the kingdom any and all heretics who refused to conform to the canons and laws of the Roman Catholic Church."

Few Christians have renounced this sanction of the sword and approval of intolerance. Freedom of religious thought died at this great council because the civil powers of a worldly government were used to enforce church laws on religious dissenters and protestors.

Charles C. Rohrer

Elkhart, Ind.

APPRECIATION FOR COVER

The cover on the Dec. 7 Messenger is very beautiful. My eye first caught the candle, meaning Christ; then the gift of the artist in the wooden figure; the artist's hand in the making of the wreath; the cones, nuts, and pine from God's world; and the pictures in the background depicting Christ's birth.

I appreciate a picture such as this so much more than the way-out modern art that we so often have lately in our Brethren publications. Thank you for using a picture my husband and I can appreciate and are proud instead of ashamed to show our friends.

Mrs. Marion Rehm

Smithville, Ohio

BYLINES: **Lena Willoughby** and her husband William, professor of philosophy and religion at Bridgewater College, live in Bridgewater, Virginia. . . . A General Brotherhood Board member serving on the Christian Education Commission, **Inez Long** teaches school in Lancaster, Pennsylvania. . . . **Roger W. Axford** directs the adult education program at Northern Illinois University in DeKalb. . . . An assistant professor in sociolgy at Manchester College, **Leon C. Neher** is moderator of the Andrews church, Middle Indiana. . . . Akron, Ohio, is the home of **E. Stanley Smith**, pastor of the Eastwood church there. . . . Writer, educator, and pastor describe **Turner N. Clinard**, associate professor of English at Emory and Henry College in Virginia, where he has served as college chaplain for twenty-five years.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

1 CORINTHIANS 13

a paraphrase by Harold A. Lawrence

If I speak the language of the great theologians but have no concern for my fellowman,
I am nothing more than a noisy gong or a clanging cymbal.
And if I have knowledge enough to understand the workings of the atom
And can build bridges to span rivers and tunnels to go under mountains,
But am not concerned for the welfare of my fellowman, I am nothing.

If I give away everything I have and deliver my body to be burned,
But have no concern for what happens to those who are around me,
What does it really mean?
To understand my fellowman and the mistakes he makes
And recognize that those are out of the hurts and pains of his own life
Means that I must be patient with the slowness with which he learns.

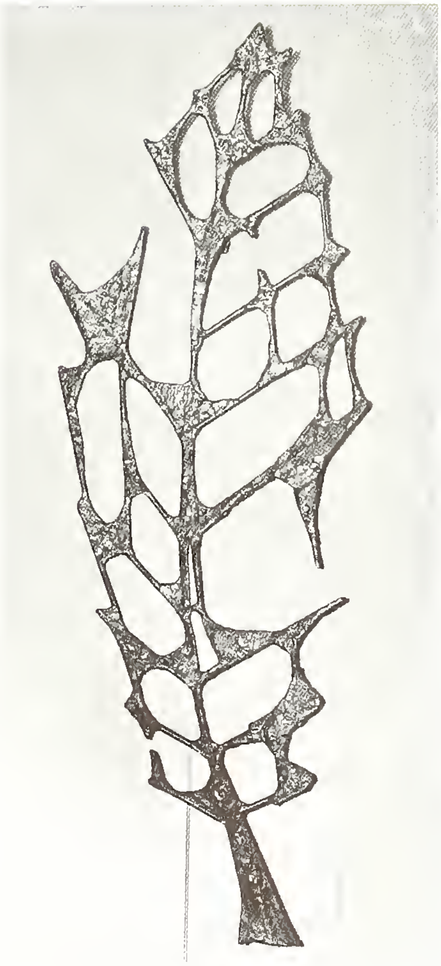
To be concerned with my fellowman and understand his hurts
Is to treat him with respect and not with rudeness.
To understand that he is seeking
Is not to insist that I always have my own way,
But to understand that he has need to be loved and to be accepted.
To be understanding means that I am able to endure an awful lot of hurt
From another person who is struggling.
It means that I can believe that every human being has within him
The capacity to grow and to find himself
And to become one with the universe in which he lives.

This compassionate concern will never end,
For it understands that all people struggle.
As for theological language, it will pass away.
As for intellectual knowledge, it too shall pass away.
But compassion and love for my fellowman
Will last to the ends of the earth;
For all knowledge that we have is imperfect.
We must constantly seek to know more perfectly
What is happening within ourselves
And to understand the struggles that are within our fellowmen.

When I was immature — more so than I am now —
I spoke with immature thoughts,
I reacted with immature actions.
But now, as I become more mature,
I begin to understand you as a struggling human being.
For then I looked at you through a very dark glass
And did not fully understand you as a struggling individual.

But now in maturity I can look and see you face to face.
For now I know in part,
And as I mature I shall understand even more fully than I understand now.
So there is theological knowledge,
There is intellectual knowledge,
And there are compassion and concern for my fellowman;
But the greatest of these are compassion and concern.

PAUL KLINE *Artist*



Skeleton of riddled leaf in welded steel

by LENA WILLOUGHBY

Paul Kline sees! He walks slowly across the college campus, pausing momentarily to watch a worm-riddled leaf drift from a stalwart tree. Not much of the leaf remains – merely the skeleton of what it once had been. Stooping, Paul picks it up and carries it home. Within that riddled form the eye of the artist perceives the miracle of beauty.

Paul Kline is the son of Alvin and Edna Kline of Manassas, Virginia. He has been a member of the Bridgewater College faculty since receiving his Master's degree in fine arts from Richmond Professional Institute in 1959. His wife, Betty Halterman Kline, assistant dean of students at Bridgewater College, received her Master's degree in psychology from the University of Hawaii. In a society which is largely mass-produced, Paul and Betty possess the rare ability to resist much of the tyranny of external pressures for the freedom of creative individual effort.

Though still a young artist, Paul has already held seven one-man showings, has displayed in some forty exhibitions, has received several "best in show" awards, and currently has pieces of sculpture on loan to galleries from Virginia to Michigan.

In reflecting about his work Paul remarked that "every work of art cannot be appreciated by every viewer. One artist cannot please all people. Art is both what the artist perceives and what the viewer feels and receives."

Paul sees progression in his work, with one piece of sculpture often leading to an idea for another.

Although an artist may or may not be concerned with the social or the ideological significance of his art, his work tends either to reflect or to challenge the basic assumptions of his day. The Spanish artist Goya is a classic example of this. From time immemorial, artists have been depicting the major crises of life, often revealing the character of reality through images which seem very unreal.

Art is not necessarily soothing, but if it is to stand the test of time, it must be honest. Many modern art forms confront the perceptive viewer with his own dual nature and his own private struggle between the forces of good and evil, both existent in his personality. Much modern art confronts us with uncomfortable truth.

Although Paul is reluctant to attach any particular ideological significance to his own work, it speaks rather eloquently to me, as one viewer, of the many facets of human nature and the totality of man's existence.

For example, the fluid shapes of a sculpture titled "Shifting Forms" certainly draw attention to the presence of change in our society and world, change which is characteristic not of faddism, but of stability and growth. While some of the basic values of our past remain valid for our present, others need to shift to let the light of new insight sift

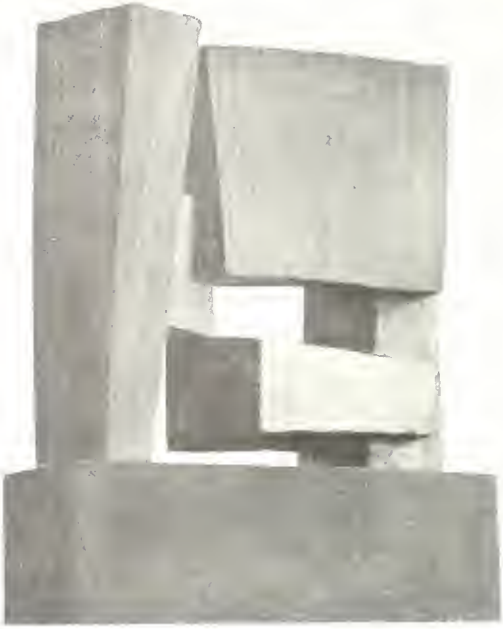
Paul Kline, faculty member of Bridgewater College, creates welded sculpture

through. This was an important insight in the original Protestant ethic. The need for a constant process of renewal played a very real part in the decision of the early Brethren to refuse to give allegiance to any man-made creed. Perhaps because many of the world's people are writhing in many kinds of hells, bewildered by the apathetic complacency of social structures which seem ignorant of their very real problems, the art forms (literature, music, painting, and sculpture) are confronting man with the often ugly, naked, and sometimes painful truth: the prevalence of injustice, the terrors of fear, the destructiveness of hatred, the agony of alienation. What more powerful way to say to modern man, "Ye must be born anew."

The polished walnut sculpture "Shifting Forms" was selected by Mrs. Nancy Kefauver, adviser in fine arts for the State Department, for use in the Art in the Embassy program, which places representative American art in U.S. embassies abroad. Currently, "Shifting Forms" is on display at the Smithsonian Institution.

Art often objectifies the tension of the times, punctures complacency, reveals naiveté, and challenges preconceived assumptions.

Many of Paul's art forms take on box-like proportions. Neat, square, secure, little boxes. In the sculpture "The Box" the two foundation boxes are solid, secure, and steady. The third box, at the top, is irregular and cracked. I recalled



"Shifting Forms," a Kline walnut sculpture is currently on exhibit in the Smithsonian Institution

PAUL KLINE / *continued*

Tennyson's words in my personal and immediate reaction to this piece: "Our little systems have their day; They have their day and cease to be. . . ."

Art as more than mere illusion transcends superficial realities to lay bare the depths of man's total experience. Thus, it may penetrate the bottomless pit of despair or unveil the inexhaustible resources of joy.

Two of Paul's most forceful works seem to do the former. His "Three Prisoners," each bound and contained in his own small cubicle, each blocked in and barred from the capacity for experiencing life, stand mute and lifeless. This might well be a poignant and painful commentary on the condition of man when he has no window open to the world.

A second, similar piece is a brazed steel and wood arrangement of eight prisoners standing hand in hand behind bars, while one prisoner stands alone. This sculpture could elicit a variety of interpretations and could evoke a variety of emotional responses. Ilya Ehrenburg, a great Russian literary figure, wrote in a recent article for the *Saturday Review* (September 30, 1967) that "man is apt to be more moved by the art of his own period, not because it is more perfect, but because it is organically related to him." What, then, might the aloneness of this separated figure represent? It could perhaps symbolize the prisoner's personal freedom as an individual, in spite of prison bars. Lord Byron expressed the same idea in his poem, "Chillon," in which he wrote: "Eternal spirit of the chainless mind, / Brightest in dungeons, liberty thou art. . . ."

On the other hand it might represent the terrifying loneliness of the misfit in a crowd. Or it could conceivably suggest man's total lack of freedom when he is separated from God, the source of all freedom. Whatever the sculptor himself felt, this piece speaks forcefully and suggestively of some of man's most basic and perennial needs.

Recently Paul has begun a series of freestanding forms, welded steel constructions inspired by Conrad Aiken's poem, *Senlin, a Biography*. For his work he uses any material available which suits his need. His tools are hammer and tongs, welding iron and metal. From the discard of affluence he fashions his art. In this series, Paul's work seems to be progressing toward a new phase — a phase about which even he seems a bit unsure. He admitted that he could not have done the same sort of thing last year or the year before.

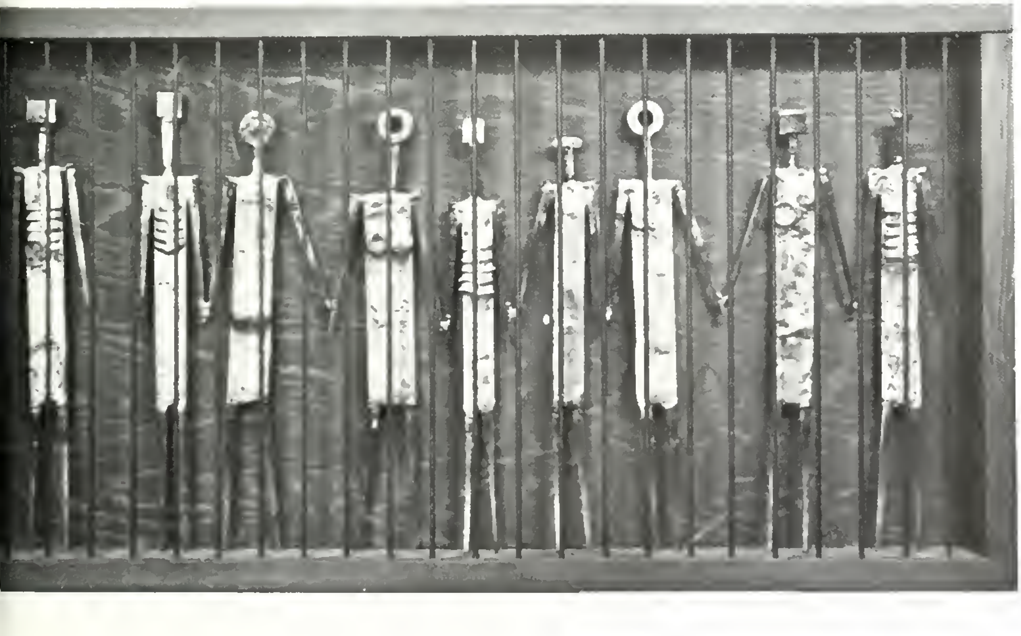
Recently when dean of the college Dr. John Boitnott retired, he and his wife built a small home to blend into the natural contours of their hillside lot. They asked Paul if he would be willing to design a simple accent divider for their home to harmonize with the interior decor. In his humble, unassuming way, Paul walked through the house and out onto the terraced hill. From a gnarled old cherry tree he picked several leaves. His finished product, "Leaves," reflects Paul's genuine and simple response to natural beauty.

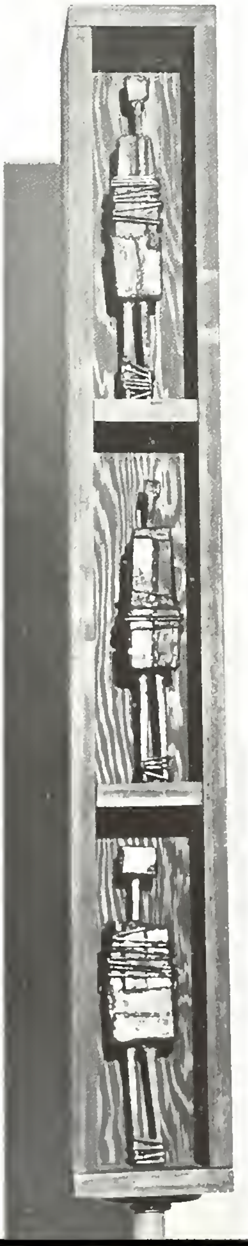
Paul's artistic dedication seems quite similar to that of the early Greeks, who felt that every dish should be a work of art, a pleasure to behold and to use; or to that of John Dewey, who maintained that art should not be confined to museums alone but should become part and parcel of man's everyday existence.

To enjoy and revel in the beauty of the universe; to respond creatively through art to chaos and confusion without paralysis, panic, or fear; to express compassionate insight for both the joy and the suffering of man; to realize the fragility of life and the certainty of death; to recognize man's struggle to find "the truth that sets men free" — these emotions all express something of the essence of the Christian faith, even when no traditional religious symbolism is evident. Gwen Frostie's lines characterize Paul's work, which speaks eloquently

To those who see
  With wonder in their hearts
And know, what glories there can be
  For those who see. □

Old cherry tree inspired this simply designed room divider





Above: Brazed steel and wood "Eight Prisoners and One." Right: Paul Kline's expressive "Three Prisoners"

YOUTH AND THE MORAL CRISIS

by Inez Long

There are eighty-five million of them. They comprise forty percent of us two hundred million Americans. Four out of ten of them will have a college education. Seven out of ten will go "K through 12" in public schools where they are taught to learn how to learn. They will open books for facts and information, use laboratories for exploration and experimentation, seek opportunities for discovery and choice, and consider problems for personal evaluation and decision. Assuming that the interpretation of the constitution continues to place the burden of rights and responsibilities upon the individual, most of the eighty-five million will grasp those rights as basic to their definition of what it is to be a human being. They will tackle any dehumanization with responsible protest, fully prepared to take the consequences.

Who are the eighty-five million? They are Americans twenty-one years of age and under. In crying that youth show signs of a "moral crisis" in their nation, adults over thirty betray their fears. The young recognize this fact. (It has been noted that the young cease to look for life models in the population over thirty.) Consequently, sixteen-year-olds in my urban public school classroom listed, with little effort and quick answers, the following behavior patterns which they think give their parents concern:

1. Early independence of youth, with the driver's license the symbol of new independence
2. Faith of youth in change, in the "process" itself
3. Nonconformity and individuation, with no one group to which loyalty is focused
4. "Human-being-ness" a prior consideration over commitment to the nation, to a socioeconomic group, to a race, to a parochialism
5. Temporary nature of the family as a unit
6. Vocal protests and public demonstrations by youth as a means of coercion, replacing persuasion and education by words
7. Early freedom in sex but late development in sex-ness which can answer the question, "Who am I as a man, as a woman?"

To be in on the discussion of these seven points is to conclude that high school students are aware of parental anxiety. Furthermore, they are knowledgeable about precise areas which foster parental concern. Why, then, do they persist in their behavior patterns? Have they no respect for the feelings of parents?

First, youth recognized that parental anxiety may be a control over them for a time, but once it is recognized for what it is, anxiety is only a temporary control. Youth are mobile. Outside the nest they breathe on their own the ether of experiences which they evaluate in their own contexts. In addition, they can diagnose in themselves and in others the symptoms of guilt produced by parental authority, policing which they avoid in the future like the plague.

Second, and by far the most important, they know the necessity, even the imperative, of giving shape to moral values within the context of their own generation. Though youth embrace essentially the same human values that their parents know, they know, too, that the forms will be different. So they regard as phony and unauthentic whatever is appropriated secondhand and passed off as original.

Youth want no part of a "style which deliberately exhausts its possibilities, like the Baroque, and borders on its own caricature," writes Jorge Luis Borges. Where does one go, they ask, after the clean kill of James Bond perfected by middle-aged Madison Avenue? Where after Ernest Hemingway relishing death between the eyes of a bull in an arena as a means of loving life most when most near to death, yet finally devouring death at the end of his own pistol? Where does one go after the despair of the indifferent man following World War II who neither feels nor does anything that will make a difference and thus drowns in only two feet of water? To youth these models of the midcentury man are overlaid to the point of comedy. In other words, the music of youth may seem harsh to ears tuned to the nostalgic sounds of the past, but a Beethoven sonata originally composed as a contemporary expression today becomes a theme for comedy.

Youth has been taught to look for point of view in art forms, because art forms have histories and historical contexts. Artists have always sought to give shape to human life and feeling, but these shapes vary. Just so the good man has always sought to give shape to moral values, but these shapes have changed with generations. Those who insist that the good moral life is always the same mistake values for forms.

For instance, courage — one way of defining humanness — was once manifest in the soldier. That youth and artists have been unable to idealize the modern soldier indicates the bankruptcy of war and man's foolhardiness in participating in it as an act of courage. Likewise, prayer, a basic human need, is no longer meaningful to youth as an exercise for losing weight or for keeping an airplane airborne, for they have caught new meanings of prayer as meditation, a total way of life maintained by terrorized villagers through Vietnam.

Just as the Horatio Alger hero was once the model which affected American men's lives, so the less perceptual man today tends to shape himself around the James Bond, the hippie, or the playboy model. Today's youth sense new forms of heroism of an inner, humbler sort. They sense that the slaying of dragons by heroes is not the image of the moral quest they seek. If this means that traditional morality is devalued, they accept the judgment. But they will not relinquish the insight that moral power in this age will likely take the form of a collective power. To realize the justice which man not only should effect but also can effect in our age of human miracle-making with the tools for human justice ready at man's hand, youth are ready to join with organizers who choose to relate to one another for strong purposes and, consequently, can also choose to be separate as strong individuals.

This acceptance of individual responsibility for decision making and action based on a value system is the third characteristic of youth. Even as the serious artist uses his imaginative impulses to create shapes of life and feeling, so each individual's task is to explore all possibilities for human life and to form an ideal which not only is a possibility but a commitment to take the possibility seriously enough to make it corporeal — in his own body — and to make it corporate — in his own society.

The "moral crisis" has become the whipping boy for our lack of imagination in using all the possibilities man has at his command for a new courage, a new justice, a new loyalty. And while adults are fearful that moral values have been discarded because morality today takes shapes which adults do not understand, youth have confidence that values remain the same to young and old alike. If adults fear that the baby is being thrown out with the bath, to the young it is a matter of throwing out the bath water without for a moment losing the baby.

By their insights and by their open actions, young persons today may indeed be passing judgment on the failure of adults to fashion forms that will preserve human values and assure the survival of mankind. Perhaps the young are hearing cries for help from a humanity that adults, in their idolatry of familiar forms, are in danger of neglecting. Will adults really listen and heed the pleas of youth? ☐

A modern interpretation by Roger W. Axford

THE COMMUNION OF *Saints*

"I believe in the communion of saints" is an often repeated phrase, spoken by millions of Christians as part of their creed but with little, if any, meaning for most in contemporary life. For many years it was for me an empty phrase, void of substance. But my growing up, or my growing old, has brought new meaning to the idea of "the communion of saints" and with the new meaning, strength and courage, both of which we need these days. My modern interpretation of the phrase is best illustrated by introducing you to three of my personal friends, each of whom has physically died in recent years. But you shall see how these friends live on for me in my thoughts, actions, and aspirations.

Dr. John Schwertman — adult educator

John Schwertman was the assistant to the president of Roosevelt University in Chicago when I first knew him. John had worked hard for his college education, with no silver spoon in his mouth. After a period as director of alumni activities for Oberlin College, his alma mater, he went to Roosevelt University, where our lives crossed. An able administrator, John was both an idea man and a person interested in helping other people. Life for him consisted most of all at a continuing effort at intellectual and spiritual growth. He was always glad when he could help anyone contribute to that objective. Our families would get together on weekends in the Sand Dunes of Indiana where John loved nothing better than to hike and to swim. He was a sight in his Bavarian shorts. With his family, John would ride the South Shore Electric train to the Baileytown stop near Gary, Indiana. All would then hike back into the woods to the beach where the Schwertmans leased a trailer-cottage. This area is sprinkled with wild orchids the unusual flowers, for it is the Dune area which Senator Paul Douglas has now saved for a national park, a beauty spot loved by Jane Addams and Jens Jensen who tried to turn the region into a National Park as far back as the 1920s.

Representatives of the Ford Foundation's Fund for Adult Education asked Schwertman to establish a center for the study of liberal education for adults. He became the center's first executive director. He is best remembered for the booklet which he wrote, "I Want More Lodestars," in which John pleads for each of us to continue to grow, to cultivate creativity, and to stretch our minds. John was becoming one of the leading adult educators in the United Sates. He was completing his work on his Ph.D. in adult education at the University when one weekend he took a train trip to the Dunes. Following a swim at the Lake Michigan beach he loved, he returned to the aluminum housetrailer set up on blocks, just as an electrical storm was enveloping the beach. He leaned against the building, and a bolt of lightning hit him directly, striking him to the ground. He never regained consciousness. One of America's promising young educators was lost to the field and to humanity.

But in my memory and daily thoughts John is not lost. When I am working on a problem, trying to build an adult education program, I often ask myself, "How would Johnny think about this?" or "Just how important would Johnny think this to be?" Very often, in Chicago, we would have lunch together. We would exchange ideas and test each other's reactions. Both of us were eager to start a junior executives' training program, and we would talk about its implications for the future of the University for which we both were giving our best years. It was Johnny who took a special interest in my continuing education. He invested both time and interest in me. It was Johnny who, more than anyone else, urged my applying for a fellowship to do graduate work and supported my candidacy. I am sure it would not have been possible to obtain the Ph.D. had it not been for John Schwertman. His spirit is very real to me. He lives on. For me he shall never die.

Kermit Eby — counselor

"Come on in; I'm glad to see you," was the usual greeting of Professor Kermit Eby whenever I dropped by his office at the University of Chicago — a frequent occurrence for me whenever I traveled from Racine, Wisconsin, where I was working, to the University of Chicago, where I was doing graduate study. Kermit's always-open door was a part of his educational philosophy and a part of his idea of teaching. I knew that he would probably be sitting at his desk, with his feet on one corner, reading a book or working on a paper. He was a prolific writer, and felt that he had a responsibility to share his experiences with his friends both in spoken and written word. Both a Brethren minister and a professor of the social sciences, Kermit was a rare combination of the well-read, generally educated scholar and the humane, warm, friendly counselor who was willing to listen as well as to give advice. Although I never had a class with Kermit, I feel that he has had as major an influence on my thinking and educational philosophy as most any person I know.

He liked people in particular, as well as loving people in general, for he knew how to empathize and to motivate and to encourage his friends to experiment and to take a chance in their lives for what they thought was right. He himself had "stuck his neck out" more than once and had lost a job with the AFL-CIO for insisting on due process for one of the fired secretaries. Kermit had a deep sense of justice, a profound personal conviction that life could have meaning, which together pushed him to teach his students to examine the great ideas and to try to be more than just another number in our society. He would often ask me to react to an idea he was working on — "What do you think about . . . " he would inquire.

He had started as an elementary school teacher but had lived in the crucible of the automobile workers' sitdown strikes in Detroit, had organized the Chicago Teacher's Union of which he was the first secretary, and had become a professor at the University of Chicago only after many years in the rough and tumble of organization life. I have a friend who, after reading one of Kermit's articles, went into a factory to work before he completed his "academic training." He worked for four years in the factory and then completed his Ph.D. He is now a social scientist who knows more than mere theory. This is only one example of the young people Kermit influenced, for he lectured for the Friends and the Methodists and held conferences on many of America's leading college campuses.

A few years ago Kermit died of cancer after a year of pain and decline. But for me, Kermit is not dead. Frequently I lend one of his articles to a friend. Right now an editor friend has my copy of Kermit's last book, *The Confessions of an Ex-Organization Man*, a compilation of his best essays. With more than one dedicated secretary I have shared his "The Indispensible Woman," Kermit's tribute to his own secretary and to all secretaries who devote their lives and energies to a cause, who keep the organizations going, and who selflessly make the "chief" look good and see that the important things get done. This piece alone is worthy of the widest distribution by the National Association of Professional Secretaries or similar groups. Very often I refer to my "Eby" file, for it has now become a box which contains pearls of wisdom which I reread periodically.

Kermit's funeral was in his beloved Brethren community in Indiana among the Schwalms, but for me he is very much alive. He influences my thinking and actions almost daily.

Dr. Fred Eastman — dramatist

"Oh, you must come up to our cottage in New Hampshire. That's a perfect place for your honeymoon," offered Fred Eastman, dramatist, author, and professor at the Chicago Theological Seminary. Surrounded by his little statues of St. Francis, Joan of Arc, and John Woolman, Eastman always seemed to think of the kind thing to do. A Quaker in spirit, he attended the Friends' meetings on Chicago's Southside. He seemed to savor the very most of every day of living.

He took a very personal, though professional, interest in his students. For him, life was full of drama, and he felt that each of us should play our role with dignity and with understanding of the place which conflict plays in our lives.

VOICES

God, all around me is the world,
A world which draws me and repels me.
A noisy world, God.
The noise deafens me
. . . motors running, racing.
radios blaring over the TV commercials
telling me what to do, what to buy,
what to wear, where to go.
Voices
most of all, Lord, the voices.
soft, pleasant voices.
loud, harsh voices.
angry, shouting voices.
loving voices, lonely voices, crying voices.
God,
Let me hear
All voices
And one voice.

by Jeanne Donovan

He believed that we could relive the decisions of the saints by a systematic study of their lives and what made up their characters. He asserted that when the personality of a public figure was "cracked open" through literature one could learn the qualities that gave the man or woman power, and he called his five-volume work *Men of Power*, biographies of Ghandi, Tolstoy, Lenin, Stevenson, and other men who he felt had influenced history. The "Eastman file" came in handy when I attacked a dissertation involving the life of a leader in the National University Extension Association movement. Eastman developed a fourteen-point analysis of how to study a biography, which Gamaliel Bradford had lauded as outstanding.

From Eastman I learned the importance of time. He made and kept his appointments and expected the same of others, guarding his schedule almost religiously. I learned much from observing the way this man made use of his day. He set aside a time for writing, and he found time to edit the magazine of the Seminary, the Chicago Theological Seminary *Register*. But, he always would make time to see you if you had a problem you wanted to talk over. He would pull out his little book and ask "When would you like to come up?" for his office was on the uppermost floor of the building across from the Oriental Institute at the University of Chicago. I shall always treasure the set of *Men of Power* that Dr. Eastman gave me before my prison years as a conscientious objector to war. He could not have been more concerned for my welfare had I been one of his two sons.

Two things I remember vividly about his New Hampshire home, which I visited for a period of time with my sister and a second time with my wife on our honeymoon. My wife and I had our first date with Dr. and Mrs. Eastman when we joined them for a theater party to see Bernard Shaw's *Pygmalion*. Shaw was one of Eastman's favorites. After the war years I produced a one-act Christmas play written by Eastman, "The Tinker," at Bacone College, Muskogee, Oklahoma, the only Indian College in the United States at that time (1951). I was serving as dean of the faculty and teaching speech. The Indians delighted in the drama of "The Tinker," as did the community.

Upon retirement, Eastman moved to Pilgrim Village in Claremont, California, where he organized a play reading group of more than two hundred persons. Periodically he would send me reprints of his writings which included reports on his work with retirees, his continuing battle for better quality motion pictures (which engaged his interest throughout his lifetime), or something from the "Christian Century," for which he wrote often and well.

Fred Eastman died at Pilgrim Village a couple of years ago. But, for me he lives on with my wife and me in a most intimate relationship. He seemed to be with us as we saw *My Fair Lady*, for his love of Shaw continued to whet my appetite to learn more of that salty character. When I am trying to analyze a character from a play or a person I meet, I refer to Eastman's framework of analysis. I can hear him in the cottage in New Hampshire reading the Declaration of Independence on the Fourth of July as was his custom on this day used by most to see a parade or to shoot firecrackers. As we sat down for lunch, I can hear him calling for "reports," the signal for each person to relate his experiences of the day to that point. I feel that he helps us raise our family, for he has become a part of our ideas and ideals, and for me this is the meaning of whatever life there is after death.

For me, the remembrance of such persons as Dr. John Schwertman, Professor Kermit Eby, and Dr. Fred Eastman gives life to the phrase – formerly so meaningless and lifeless – the "communion of saints." Unworthy though we may be to be included in this "communion" we are made the richer for the friendship, the association, and the knowledge of such persons who, though they are dead, live!

□

news

The Negro in America: Justice, not pacification, as the goal

NEWSWEEK MAGAZINE, departing from the traditional method of covering the news, has outlined in what it terms its "most ambitious editorial project" an emergency program of action on "The Negro in America — What Must Be Done." The report calls for a mobilization of the nation's moral, spiritual, and physical resources, beginning with "strong and unflinching political leadership at the top," to meet the challenge of equality for the Negro.

In the Nov. 20 *Newsweek*, editor Osborn Elliott explained that the report and action proposals represent an intentional break from the magazine's policy which has been "exploratory, analytical and descriptive" in relation to the "evolution and revolution of the Negro in America." The crisis is so grave, he said, that journalistic responsibility now requires "advocacy" as well as analysis.

Commendation: So impressed was a unit of the National Council of Churches with the substance of *Newsweek's* advocacy that it cited the magazine for special commendation and recommended the report on race to church groups for study and action.

"This twenty-two page article and editorial . . . parallels in many ways our own analysis and emphasizes the same urgency we feel for the nation to make a massive effort to repair the damages and injustices caused by years of 'prejudice, discrimination, repression and exploitation. . . ,' " asserted Jon L. Regier, NCC associate general secretary for Christian Life and Mission.

"*Newsweek* has made a dramatic contribution to the national dialogue on this most urgent issue," Dr. Regier continued. "We recommend that its findings be circulated as widely as possible and that church groups across the nation use this material for study and for developing action strategies."

In an introductory note to the Program of Action editor Elliott stated:

"In part we were led to this new approach by the events of last summer, when ghetto streets exploded in violence, fires flamed the urban skies, an orgy of looting and rioting seized cities across the land, and America was brought face to face with its central racial dilemma. In part, *Newsweek's* new advocacy stems from the peculiarly inadequate and worrisome response to those awful events — the call for a day of national prayer; the appointment of a commission to make its final report, quite possibly, in the middle of the riots of 1968; the subsequent hardening of positions by white and black alike."

The background note also stated:

"Since late summer, a task force of editors, writers and reporters has been touring the country, visiting the 'experts' — on campus, at every level of government, in corporations and foundations, in church and state alike. They started with a question: what to do? And they came back with the conclusion that nobody really knows — not the planners, not the police, not the educators, not the politicians, not the clergy nor the press — not, indeed, the Negroes themselves."

Newsweek contends that in some segments of society — "most notably in and around the precincts of big business" — there is a heartening response in facing the racial problem. In other segments — "most notably the Congress" — the answer to positive action "has been a disturbing 'no.' "

A beginning: After reviewing some "scattershot" programs now being attempted and reflecting on the confusion that marks the thinking of those seeking to come to grips with the problem, the special report suggests twelve beginning steps. Included was advocacy of:

— Intensified presidential leadership "to press the case for social justice."

— Establishment of a "super-cabinet-level coordinator in the White House . . . to prod the bureaucracy and make sure that it does not operate at cross purposes."

— Control of inflation, including a reduction of nondefense spending in such areas as "highway construction . . . pork-barrel projects . . . farm-price support and space program."

— Expansion of adult job training efforts, "tripling the current allocation of $400 million in the next fiscal year. . . ."

— Exertion of pressure on all levels of government to extend welfare efforts to all the poor.

— Increased support of education, including direct payment of college expenses "for 20,000 borderline high school graduates."

— Improved riot control measures with "more sophisticated" police training in preventing and controlling "arson and

Newsweek
THE NEGRO IN AMERICA
What Must Be Done
A PROGRAM FOR ACTION

The racial crisis and what must be done

looting and in snuffing out street warfare."

– Expenditure of $50 million in the next fiscal year to provide insurance and guidance for ghetto business.

The first phase of the program is aimed at improving life in the great urban ghettos that have exploded in disruption unprecedented in American history, the report stated. "The emphasis . . . is on social justice, not merely pacification.

"The program is based on a fundamental premise: that America must reorder its priorities to give the plight of the disadvantaged at home the same urgency it affords the foreign obligations it has assumed."

Quotas: It is important, the report added, for white officials to recognize a healthy aspect of the new "black consciousness" – the Negro's will for a measure of control over his own destiny.

It also suggested that while quotas – racial head-counting – have gone against the American grain, they may be a temporary necessity in housing and maybe in hiring to make integration workable. The report acknowledges that this sort of "positive discrimination" would require legislation and court interpretations "hitherto considered unthinkable."

"If the Negro is the focus of concern today, it is because he is the most visible and the most rebellious of the American poor," *Newsweek* stated. "His destiny is inextricably linked with the fate of the nation's less assertive disadvantaged – poor whites, Puerto Ricans, Mexican-Americans, American Indians and other minorities who have not yet been able to achieve their share of the country's affluence. Thus, any program that seeks to deal with the Negro's economic plight must aim at improving the lot of all the poor, not only the black poor. But no program is likely to work unless it recognizes the special burden of being black in American society."

Parallel: In noting the parallel between the *Newsweek* proposals and the interests of the NCC, Dr. Regier referred to a statement of the General Board of the Council which said:

"We cannot meet this crisis on the basis of 'business as usual.' The crisis is a national emergency necessitating a commitment of national resources and personal sacrifice commensurate with the gravity of the emergency."

Newsweek, in acknowledging that not all will agree with its proposals and that time may prove the report wrong at some points, declared that its hope was that the Program for Action will stimulate thoughts and deeds that will point the way to a more peaceful racial prospect and to making a reality of the goals of equality upon which the nation was founded.

A Jordanian refugee among the Brethren

Nina Bazouzi: "I feel like a citizen of the world, not just a Jordanian"

WHATEVER ONE'S IMAGE of a refugee, Nina Bazouzi likely does not fit.

Schooled in private institutions and last year a graduate of a women's college, nine years a teacher, including three years a head teacher in a frontier Arab village and another three years a supervisor of practice teachers for refugee camps, and most recently a trainee in a Brethren Volunteer Service unit where she conversed with visiting Metropolitan Nikodim in Arabic, Nina is an authentic Jordanian refugee. Upon the establishment of Israel as a nation, her family was uprooted from its home in Jerusalem and moved to Bethlehem, Jordan. Since last June her parents have lived under Israeli occupation.

In 1966 the petite and exuberant young lady met Brethren volunteers in a peace seminar in Cyprus. It was there, as well as in Beruit, Lebanon, where she went to college and knew Brethren Service representative Jerry Dines, that she learned about BVS.

As her initial BVS assignment, Miss Bazouzi is engaged in an interpretation tour under auspices of the Brethren Service Commission. The effort is aimed at presenting to congregations, families, and youth an "inside" perspective on Arab-Israeli relations, religions of Arab lands, and educational patterns and social change in the Middle East. Her first stops were in Southern Ohio and Northern Indiana.

In all probability Nina is speaking almost as much about BVS as about the Middle East. Youth in America presented her no surprises, she said; "I feel people are the same the world over." What she did regard as unique was the BVS training experience.

"Especially the 'see' group was unique," she commented. "To talk about us now, at the level of feelings helped us to learn to know one another really well. Five of us in the group, who talked long after the others had adjourned, arrived at a communion that was really meaningful. It was not much different than the experience of the apostles at Pentecost when the Holy Spirit came upon them."

Minority view: On issues regarding Palestine, she feels that there is need for Americans "to hear the other side" of the Arab-Israeli question. "You in America are so influenced by Jewish propaganda," she said. Her own manner is to speak on the conflict with openness and tentativeness, yet at times to be quite assertive in explaining a point.

Miss Bazouzi admits to the same problem of assessing national leaders back home that many Americans have in interpreting their political figures.

While Greek Orthodox and a member of the Church of the Nativity in Bethlehem, Miss Bazouzi has taught church school for the Presbyterians and was active in Beirut in the University Christian Center. "I'm not a very orthodox Orthodox," she explains. She finds particularly meaningful, she said, the sermons and hymns which are part of Protestant services.

Dislocation: As refugees, her family have not been in encampments nor has her carpenter father had long periods of unemployment. But the Bazouzis have known for twenty years what it means to be dislocated, to be insecure about one's home and work, and to suffer a loss of friends in a culture in which a close sense of community is the way of life.

Because her family valued quality education, Nina was sent to private rather than government schools, then went to work to earn money so that her brother and sister might similarly be trained. Hence college was deferred many years.

In reflection, though, Nina says that for her family it was not the financial plight of refugee life that was really distressing, but the emotional factors.

"One of the things I've learned already in America," she said, "is to overcome some of the prejudices I have. I feel like a citizen of the world – not just a Jordanian. And I think this is good for all youth, especially for students who seek to find their identity."

The Good Samaritan along the turnpike

"Good Samaritan" was the name given in 1889 to a hospital at Lebanon, Pa. It also is descriptive of a new project launched in Lebanon by the Church of the Brethren.

The project is a hospitality house operated by the church for the express purpose of aiding out-of-town families of persons hospitalized locally. As in the biblical account of the man robbed by thieves and aided by the Samaritan, many of those hospitalized at Lebanon are travelers detained by misfortune.

Rent free: Located a block from Good Samaritan Hospital, the hospitality house consists of a first floor apartment with kitchen, dining room, bath, living room and bedroom. It is offered rent free to families of patients at the Good Samaritan and Veterans Administration hospitals and the Lebanon Sanatorium.

The first guests to occupy the apartment when it was opened in the fall were the mother and fiancee of a young man injured in an accident on the Pennsylvania Turnpike. In the first two months the eight "tenant" families came from Pennsylvania, New York, and Kentucky.

A young Puerto Rican girl who could speak little English and had almost no money was highly grateful for a week's stay at the house.

Frequently in the case of emergency, family members fly to Lebanon to be with the injured as quickly as possible. The Lebanon Brethren make it a practice to meet the incoming guests at the airport and take them to the hospital.

In response to the program, some members of the community at large have contributed foodstuffs for stocking the apartment. Two ladies of the church care for the cleaning.

"The apartment has been a source of amazement and gratitude to all who have used it in their hour of distress," said Lebanon pastor Donald H. Fogelsanger.

Other ventures: The pastor indicated that the congregation also is embarking on other ventures in community service. One is the creation of a "tiny-tot" lot near the church for community children. When the town lacked funds to build the playground, the church set out on its own.

Another activity under way is the creation of a church school class for retarded children of the community. The church also has a "meals on wheels" program to provide meals to shut-ins and persons newly returned home from the hospital. While the latter program is limited only to church members at present, there is hope of expanding it.

Ants and incarnation

A basic tenet retold

A new adult film for television, "The Antkeeper," which features live action by ants, appears to evoke much the same controversial response as its producer's previous film story, "Parable."

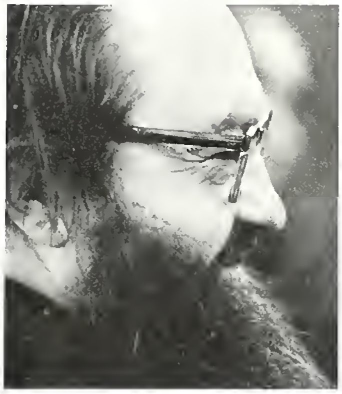
The new teleplay relates how the overseer of a lush, tropical jungle, angered by the ants who have invaded his private garden, punishes them by destroying their wings. Then, in an act of compassion, the old man sends his young son down into the warring jungle to take the form of a red ant and to teach love. Subsequently the ants turn on the son and he is killed. Mysteriously, the death of the human ant enables other ants to be born with their wings restored.

The film was produced by the Lutheran Church in America and written and directed by Rolf Forsberg, author of the much discussed "Parable." The National Council of Churches Broadcasting and Film Commission is distributing the film.

Refusing to distribute it to local stations, however, is the radio and television auditions committee of the Protestant Council of New York City, chaired by Messenger film reviewer David Pomeroy. Citing one of the theological points he found difficult to reconcile, Mr. Pomeroy stated: "The clipping of the ants' wings as punishment for disobedience indicated a judgmental God who does not will actual human freedom and free will." He added that some committee members felt this was balanced, though, by the tears shed by the gardener, indicating he acted out of love for the ants.

The producers said they wanted to show that a basic tenet of Christianity – the incarnation – speaks to the condition of man in this day.

However, writer-director Forsberg disclaims the work as an allegory of the incarnation. "If people see God in the gardener and themselves in the ants, fine. But . . . I see it simply the telling of a story."



SPECIAL REPORT

THE RUSSIANS: REFLECTIONS ON THE EXCHANGE

ALONG A COUNTRY ROAD in Pennsylvania's southern Lancaster County paced a half dozen pickets. Though it was worship hour on Sunday morning, the small band of marchers chose to carry on their rites quite apart from the 500 persons assembled a few hundred yards away – the congregation of the Mechanic Grove Church of the Brethren.

The testimonies by the roadside were borne on placards and gave expression to hostility, divisiveness, and fear. In stark contrast were the expressions issuing from the congregational service, affirmations of brotherhood, conciliation, hope.

The occasion was the hosting by the Mechanic Grove members of the visiting delegation from the Russian Orthodox Church. This was the first stop of the newly arrived team of Soviet churchmen, and their reception – marked by a deep sense of mutuality and respect inside the church and by an aura of contempt and distrust from the detractors outside was to become the pattern for the delegation's entire three-week stay.

If the presence of protestors to the Russian churchmen accomplished nothing else, it brought to Brethren a new sense of poignancy in those familiar words from the story of the last judgment: "And I was a stranger and you took me in. . . ."

Most vocal among those who would have kept the Russian Orthodox leaders out was the International Council of Christian Churches, headed by Carl McIntire, Collingswood, N.J. In spite of full-time leadership given to organizing picketing by a staff member of the ICCC and wide pleas for mass pro-

DELEGATION LEADER. METROPOLITAN NIKODIM (ABOVE, BELOW), RUSSIAN ORTHODOXY'S EXTERNAL AFFAIRS SPOKESMAN

tests issued sometimes in concert with local reactionary forces, only from three to twelve or twenty pickets turned out in every instance but one. Somewhat typically, in the Chicago area the protest spokesmen called for the staging of a massive demonstration at the General Offices in Elgin. Five pickets showed up, three of them reportedly from New Jersey. At First church, York, Pa., 200 protestors appeared, but the number fell short of the 1,000 or more called for and, again, a high proportion came from New Jersey and other distant points.

Generally the Brethren were friendly with the pickets, receiving their literature, inviting them to services and coffee, sometimes walking and talking with them, and thanking them for their orderliness. In at least one congregation some youth and adult classes convened on the sidewalk during church school to engage the demonstrators in discussion.

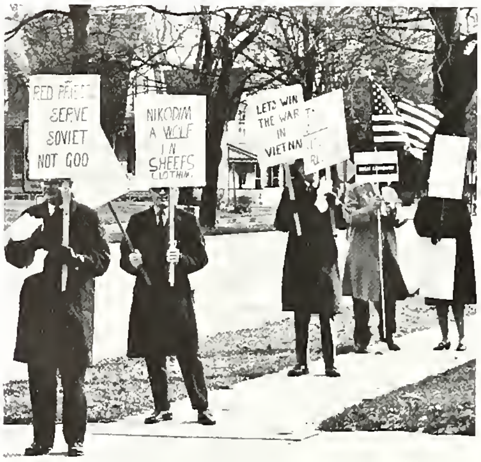
Colorful and unique as it was for Brethren to be on the receiving end of demonstrations (there had been no picketing during the first visit of Russian churchmen in 1963), the truly substantive exchange came not so much with the pickets as with the Orthodox guests.

Questioning: In forums again and again, the delegation was asked about reactions to America, about Orthodox traditions, about the role of religion in Russia. On most points the answers appeared direct and to the point; on a few the response seemed verbose and, perhaps of necessity, evasive. Among the series of press conferences held was an interview granted by Metropolitan Nikodim to Voice of America, for broadcast to Russia over American radio.

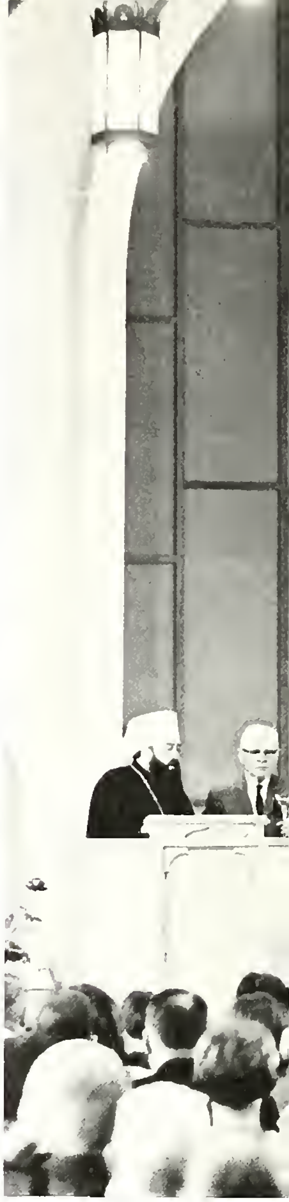
The sermons and homilies delivered by Metropolitan Nikodim in the services of worship represented about as straight gospel preaching as Brethren have heard – sheer summation of the scriptures. At a convocation Bethany Theological Seminary cited the thirty-eight-year-old metropolitan, who is the Russian Orthodox prelate best known outside the Soviet Union, for his general churchmanship.

In demand: While critics charged that the delegation came primarily to oppose the war in Vietnam, the Orthodox on their own initiative said little about the conflict and, when questions were put to them, they took a position less caustic than that of several U.S. senators and representatives. Curiously too, while the critics sought endlessly to discredit the Russian churchmen, renowned clergymen from across the country, Jewish and Catholic as well as Orthodox and Protestant, plied the Brethren with

LITURGY. In the worship service at York, a group of Orthodox from Reading and Philadelphia joined in the Nicene Creed


RED PRIEST
SERVE SOVIET NOT GOD
NIKODIM A WOLF IN SHEEPS CLOTHIN
LETS WIN THE WAR IN VIETNN

PICKETS. Critics tailed the delegation, sought to organize local picketing. There were often more signs than marchers



SERMONS. THE APPEAL

R AN ACTIVE, LIVING, CONCRETE FAITH

WORSHIP. In service at Mount Morris were boys from neighboring town who came to heckle. They stayed for worship

FRIENDS. Not peek-a-boo, just a cordial greeting. The metropolitan and children invariably took to one another

TRAINEES. Above, Brethren Volunteer Service unit at New Windsor inquire of Soviet youths' concerns

ECUMENISM. At left, Brethren in Lansing joined with local Orthodox for service at St. Andrew's church

CONVOCATION. At right, Dean F. Groff holds Bethany Seminary citation honoring Metropolitan Nikodim for contributions as churchman

ENCOUNTER. EIGHT BRETHREN, THREE ORTHODOX, TWO INTERPRETERS ENGAGED IN FOUR DAYS OF THEOLOGICAL EXPLORATIONS

CONFEREES. Upper left, Metropolitan Nikodim and W. Harold Row. Dr. Row coordinated the exchange and chaired the intensive dialogue sessions on the theology of peace

SECOND ROUND. At the upper right is the only member of the Orthodox delegation who was in the initial exchange of 1963. He is Alexei Buevsky, a well-trained lay theologian

STAFF AIDE. A second lay theologian in the delegation was Boris Kudinkin, right, who like Mr. Buevsky is in the external affairs department headed by Metropolitan Nikodim telephone calls urging them to bring the delegation by for a visit.

The closing days of the exchange were given to ecumenical meetings. In Boston key figures from area religious institutions, along with civic and state leaders including the governor of Massachusetts, feted the Soviet churchmen at a dinner. Also host at a dinner was the Church Federation of Greater Chicago. In New York the group met with their own Russian Orthodox exarchate, with leaders of other Orthodox bodies, including Archbishop Iakovos of the Greek Orthodox Church, with the American Bible Society, with a delegation from the Synagogue Council of America and the New York Board of Rabbis, and with World and National Council of Churches representatives. Explored were such concerns as the treatment of the Jews in the Soviet Union, tensions in the Middle East, the upcoming World Council Assembly in Sweden, and the distribution of Bibles in Russia.

On the latter point, Metropolitan Nikodim revealed that the first complete edition of the Bible for popular use to be published by the Russian Orthodox Church since the Communist Revolution of 1917 was to be issued late in December. The American Bible Society's Gilbert Darlington offered a gift of 25,000 copies of the gospel of Luke to the Russian church.

Depth encounter: Of greatest import for both the Brethren and the Orthodox was the depth dialogue in which eight persons from the Brotherhood staff and Bethany Seminary faculty met with the Orthodox over several days to zero in on matters of reconciliation and mission. A summary of the dialogue sessions will appear later in MESSENGER.

The Brethren emerged from the dialogue with high regard for the level of theological awareness evidenced by the Orthodox in the give-and-take. The intensive experience may ultimately prove significant not only to the two communions, but to ecumenical and East-West understanding as well.

Through the encounter it could be discerned that change is taking place in the way religion is regarded in the Soviet Union. It could be discerned also that the Russian Orthodox Church, or at least persons within it, are broadening their scope of religious concern. "In the striving for survival by the Christian community in Russia, such encounters may be of greater value than we are aware," commented Norman J. Baugher, Church of the Brethren general secretary.

A communique drawn up by the two churches referred to hopes for continuing relationships by

BROADCAST Among press interviews was taping of a radio program to be beamed to the Soviet Union by Voice of America

SERVICE MINISTRIES. In a briefing at the New Windsor service center are, l. to r., Vladimir Kotelkin, interpreter, Paul W. Kinsel, Alexei Buevsky, Don Snider, Metropolitan Nikodim, H. McKinley Coffman

ORTHODOX STYLE. Greeting the Orthodox in the manner to which they are accustomed is Nevin Zuck, member of the 1963 team to Russia

which bonds may be strengthened. The statement referred to Vietnam as a mutual concern and called for immediate steps to peace, such steps as an end of bombing in North Vietnam, a general cease-fire and withdrawal of foreign troops.

The impact: Time will be needed to measure the international and ecumenical effects of the exchange. What it meant to individuals and congregations and host communities can be more readily cited.

At Mount Morris, Ill., for example, where debate on the Russian visit was focused upon by the community at large, an incident pointed up clearly its impact on at least a few lives.

A group of teen-age boys from a neighboring town came to the church to protest in their own style the presence of the Russians. They were prompted in part by the protest campaign of critics, which had included a full-page newspaper ad against the exchange by a Rockford archconservative, and more especially by the tragic report that morning of the death of a brother of one of the boys. He had been killed in the Vietnam war. So had the brother of another of the boys, some months earlier.

While Merle Henricks, moderator of the church, fielded questions at a fellowship meal and addressed them to the Orthodox panel, his wife approached the boys in an adjacent hallway and began talking with them. She could identify with their sorrow; a year earlier she and her husband had lost a loved one, a son Don, in Vietnam.

In time Mrs. Henricks and the boys had joined the listeners at the forum. At 7:30 the casually dressed fellows entered the sanctuary for the worship service at which Metropolitan Nikodim was to speak. Following the service the boys waited their turn to greet the Russians, after which they then embraced Mrs. Henricks and left.

What had turned them from their earlier intentions? "I said to them that they could stand up and protest here and eventually go to Vietnam and fight but that neither of these would resolve the basic problems of today's world," Mrs. Henricks recounted.

The real need: "What is really needed to overcome enmity," she said to the boys, "is for persons like you to be big enough to accept these visitors, to hear them out, and to put into practice the love which the Christian faith teaches."

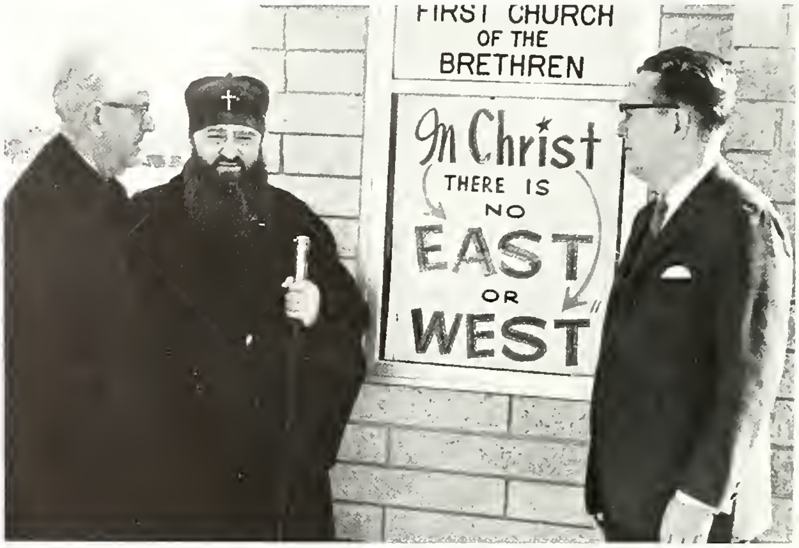
Later Mrs. Henricks recounted, "The boys listened attentively throughout the service. I was never prouder to walk down the aisle after a church service with anyone than I was to walk beside these boys."

Reconciliation? That was what the exchange was all about — H.E.R

BIBLES. A conference with the American Bible Society included exchange of gifts, word of a new Russian Bible. Above is Gilbert Darlington, r., with Metropolitan Nikodim and interpreter Kotelkin

SCULPTURE. For National Council of Churches, Episcopal Bishop Scaife presented a cross symbolic of the power and presence of God

EXARCH. Joining the delegation at times was Russian Orthodoxy's new exarch of the Americas, Archbishop Jonathan of New York City



STANCE. MODERATOR WEST, GUEST NIKODIM, COORDINATOR ROW

day by day

How do you show your love for your children? Do you try to show it by being tender with someone else's children? Do you show it by being careful with their friends? by making sure they get their lessons done? by dressing them properly? Do you show your love by correcting their behavior here and there along the way? If so, you probably give your children the feeling that something is always wrong with them, that something needs correcting. They learn that they are in some way incomplete, lacking in some way that they do not comprehend. They get the message that they are not okay.

Do you feel yourself expecting more of them than they give? Does your two-year-old feel that he needs to be three? Your five-year-old, that he needs to be seven? Your teen-ager, that he needs to be an adult?

Are you allowing your child to grow up? Or in your mind are you keeping him always in need of you? Your child needs to know of your love. Concern for your child's growth or welfare does not necessarily tell your child you love him. Your child needs to know he is okay.

Take moments through the next two weeks and find areas where you want your child to improve. And then lay these requests aside. (Some parents store these items so they can use them at just the right time, but you can fling them far to the wind and never use them again.) Having done this, say to your child: "You are all right, just the way you are." And say to yourself: "My child is, my children are, I am — okay. We are okay, just the way we are. I do not have to grow in my love for my family; my love is adequate and beautiful. Our children's love for us is sufficient. Our children are lovely, just the way they are."

Do you have to give up something to believe that your children are okay? Do you have to give up the idea that they must improve before they can be acceptable to you and others? Do you have to give up a feeling that life should be better tomorrow? a feeling that at least we are better off than some other family? a feeling that we must try a little harder because we are not quite good enough? a feeling of disappointment that life has not given us everything? Do you have to give up excuses for yourself that everything has not turned out perfectly? Do you have to give up an energy stimulant, an energy consumer, a sin-righteous theology? a hope to be on the winning team?

What is possible if you do believe that you are okay? or that institutions are okay, the church is okay, that life is okay, and your family is okay? Change becomes possible but not necessary. The "oughts" and the pressures fall away. We have a chance to breathe and the sky is the limit to our dreams.

For example, a two-year-old is sometimes plagued by his mother to be toilet trained. She no longer wants to change and wash diapers. Toilet training becomes an all-consuming effort for mother and child. Mother trains herself to be conscious of the time between urinations; child trains himself to comply with mother's requirements or to rebel. But experience has shown that this function will be handled successfully and quickly when the child's timing rather than the mother's time schedule is in control. This is an example of time consumed in "ought-improvement" activity — time that could contain opportunities for exploration by two-year-old and mother in relating and showing love for one another, just the way they are. The child feels he is not okay until he learns to go to the toilet. But this is not true. The child is charming, adorable, lovely, full of energy and curiosity and delight in life. The mother and child have endless opportunities for enjoyment if they can get past the "oughts" and live with the feeling that they are okay.

We have no clear picture what the future will require of our children. We think we know and we put them through our mass production machines. We train them to believe that dull detail, which consumes time and energy, be done first and then, if they have time or energy left over, they may do some of the fun things of life. What if we would reverse this idea — do the fun things and fill in with the requirements? Even if the beds would stay unmade, is it not more serious that, if put last, the fun things, the spon-

---

DAILY READING GUIDE — January 7-20

Sunday. Matt. 6:25. Do not be anxious about your life.
Monday. Luke 12:22-23. Do not be anxious about your children's lives.
Tuesday. Matt. 6:26-27. Which of you by being anxious can add a cubit to his span of life?
Wednesday. Luke 12:24-25. Which of you by being anxious can add love and joy to your life?
Thursday. Matt. 6:28-30. God clothes the grass of the field.
Friday. Luke 12:26-28. God loves you.
Saturday. Matt. 6:31-33. God knows you need one another; you can have one another if you leave out the anxiety.
Sunday. Luke 12:29-31. Anxiety about improvements impedes our search for a close relationship with our family and others.
Monday. Matt. 6:34. Tomorrow and yesterday be forgotten. Let us look at today.
Tuesday. Luke 12:32-34. How do we feel about one another today?
Wednesday. Ps. 49:7-8. No man can ransom himself.
Thursday. Ps. 49:10-11. Even the wise will die, the fool and the stupid must perish.
Friday. Job 13:1-3. I am not inferior to you.
Saturday. Mark 12:29-31. Love yourself.

taneous part of life, the part that makes us flexible, full of life, eager for life, ready to reach out to God's world and be in it, will never get done?

Worship of God is an exciting part of life, full of richness and power. To relegate it to the "ought" side of life sells it short, cheats it of its vitality, makes it humdrum and routine, and brings us to ask, "Is God dead?" We are dead if chained by life as usual. We live as if yesterday is our goal. The order of yesterday is our master. But we need to live with today. Today is great. It is good. This very day is God's gift; we are making the most of it!

Are you afraid when we talk of joy, of today being great and good? Do you feel only God is great and good? But we are in God, we are in God's world. Yesterday is full of mischief, regrets, and a host of ghosts. Today — this moment — is alive with excitement, joy, opportunity, love for us and for our children. Our children do not have to wait until they have proven themselves as responsible adults before they can partake of today. The sooner they are *in* today, rather than getting ready for it, the more fully will they live in God's world.

Some activities to consider

As a worship activity gather your family together somewhere, anywhere, comfortably, or uncomfortably, everyday during the next two weeks or once, twice, or three times. Talk about the pressures each of you feels to improve — to grow up — to be different than you are.

Janie felt she was never dressed properly. Where did she get such a feeling about herself? Her mother often casually remarked, "Diane has on a pretty dress," or "Doesn't Kris look nice?" But, to Jane, Mother would say, "Ready to go? Did you comb your hair?" She forgot to let Janie know how nice and pretty Janie looked to her. Mother's inability to share her feelings about her daughter had come through to Jane, "I am never okay."

Ralph played little league baseball. He was a good player. But he did not know that he was, because at the end of the game he was greeted with "Well you missed that out at third." Not a word was said about the throws he had made to first for three outs.

Listen to your children. Hear them tell you where they feel the pressures are. Ask yourself and one another, "Do I really feel that my children must shape up in this manner before I can share my love fully with them?" If they must shape up to make you happy, go to yourself for the change in behavior. But do not have your children under the strain of proving each day that they are worthy or unworthy of your love.

Then take moments of the worship sessions to tell of your love for one another as clearly as possible. Share with your children your feelings for them. And, best of all, hear them as they share their feelings for you. Let them know your love for your children has no strings attached, no behavior requirements, no work allotments. — DOROTHY AND RODNEY DAVIS

REQUIEM RELIGIOSO

Artificial flowers
on a fakey-Jesus altar;
Open pages of the pulpit Bible
encrusted with dust,
separating twin flickering candles
on gleaming brass candlesticks,
standing just behind
offering plates half full.
Preacher reading sermon from manuscript;
Congregation not involved, disengaged —
oldsters sleepily nodding,
youngsters drawing and reading and
whispering,
others gazing blankly into space
their thoughts miles away.
Outside, the world rushes by the stained-glass
sanctuary;
Inside, it's "church, as usual"!

by Ralph Z. Moyer

CHURCH STILL LIFE

The reverend recites the writ, resolves.
The candleheads flinch and flit,
And in their frozen glow the bouquet drowses,
Poses for the people growing older
in the pews,
Sighs out to the persons praying
in the church.
And at the building's forehead
The stained-glass windows squirm
with morning light.

by Gayle Wooters

EXPLODING RURAL MYTHS

by Leon C. Neher

Not all the action is in major cities. Much of it is in rural areas. Indeed, the countryside may be the place to fight the urban slums of tomorrow. The church still has a mission in rural America.

For a long time Brethren have been living under the influence of at least three myths concerning their rural communities and culture. These falsehoods have bewitched the sophisticated as well as the simple. The destruction of these myths could help free us to become whatever God has called us to be. They are herewith examined and hopefully exploded.

Rural people are not going out of existence! It is commonly assumed by many Brethren that rural persons will soon be a thing of the past in the United States. That is a myth! When belief in this myth is coupled with the knowledge that seventy percent of all Church of the Brethren congregations are located in rural areas it leads the believer to think that there is no future in those places. Let us look at some of the facts that explode this myth.

First, the total number of persons living in rural areas (open country or towns of less than 2,500 population) is much larger than many of us assume. More than 54,000,000 people were living in rural America in 1960. That is more than the combined populations of Canada, Scotland, Kenya, Denmark, Israel, Norway, and Switzerland.

Second, the rural population is growing in many counties and townships throughout the land. In some places, for example in Kosciusko County, Indiana, an area near major metropolitan areas, the rural population is growing more rapidly than the urban population. As a matter of fact, research sponsored by the Ministry and Home Mission Commission of the General Brotherhood Board and conducted by the author shows that nearly sixty-three percent of all Church of the Brethren rural congregations were located in growing counties in 1960, and sixty and four-tenths percent of them were located in growing townships. The only large areas where the Church of the Brethren does not have rural congregations in growing rather than declining counties and townships is the former Western Region and Appalachian Mountains.

Third, even though many counties and townships are losing population, by no means has everyone left or will leave these places. For example, Gove County, Kansas, has lost population continuously for decades. Still, some very significant community structures are present and there seems to be no indication that they are going out of business.

It is a myth that rural people are going out of existence. It is a myth that all rural areas are declining in population, even though many are. It is a myth that most Church of the Brethren congregations are located in areas of population decline. It is a myth that more than a few of our congregations are doomed (even institutionally) by lack of population potential. A group of 200,000 may be more than a bit pretentious to think the problems of more than 54,000,000 rural people in America are not sufficiently significant to challenge them!

Rural people live in an urban culture! Many Brethren still think there are two distinct cultures in the United States — rural and urban. That used to be true, but it is now largely a myth. There is, generally speaking, only one culture in America — one that is urban. The city is everywhere. You no longer have to travel a long distance to reach the city, for it has come to you where you are. Indeed it is almost impossible to escape.

Rural life is no longer rural. People in rural areas live in the same types of houses, watch the same television programs, read the same newspapers, and drive the same automobiles as people in urban areas. Their automobiles take them up to fifty or more miles to their employment, to their shopping, to dine at an expensive restaurant, to attend plays and operas, and in some cases to attend the church of their choice. Children are taken to visit the major zoos, parks, museums, and entertainment centers of the land. Rural youth attend the same type of schools that are taught by the same type of teachers as urban youth. They are entering the same types of employment.

Life outside the city limits is now as complex as it is within the city limits. Gone are the days of homogenous communities. No longer does an entire rural community live on the same daily schedule or do business at the same stores. Gone are the days when people in the countryside knew all their neighbors, for most of their neighbors are newcomers (often of a lower socioeconomic class) who work at unfamiliar occupations and often have a different religion.

Agriculture is no longer the predominant employer of people in rural areas, even though agribusiness is. In fact, only twenty-eight percent of rural people were farmers in 1961. Farming has become so complex that Roy Kottman, dean of the college of agriculture at The

Ohio State University, says, "The demands of farming are so great that only the most highly skilled will be successful. If a man cannot farm, he can surely do something else."

What does all this mean for the church in rural areas? It means that we must shatter our conception of rural churches and urban churches as two different kinds of churches. There is only one church in one culture but in two geographic settings. To believe you must go to a different place geographically to get in mission to urban affairs and problems is to believe in a myth. The action is where you are!

Those who wish to flee from the challenges of urban life had better not go to rural America because they will find the same needs there. In fact, as Harvey Cox points out in *The Secular City*, one may be better able to escape many pressures of modern life in the "secular city" than elsewhere. Could it be that many Brethren have fled to the city, have hidden in the country, to dodge the mission of the church where they were and are? The answer is "Yes!"

We have a mission in rural areas. Many Brethren have thought all is well in the countryside. That is a myth. They have nostalgically remembered apple blossoms, mother's homemade jam, newborn calves, and meandering streams and thought all was lovely and in harmony. They have forgotten that the apples had worms in them, that homemade jam took hours of work over a hot stove, that some newborn calves turned into fierce bulls and others refused to give their milk down, that the meandering streams often flooded and carried topsoil to the sea. They have forgotten (if they ever knew it) that social injustices can be as cruel and the successful just as money thirsty in a country bank as they can be in Harlem or Wall Street. All is not well in rural America. It is now urbanized and faces all the disorganizations of urban man.

The percentages of persons belonging to religious institutions in many rural areas are less than in the city. For example only fifteen percent of the population of Brown County, Indiana, belongs to a church or synagogue. The author was pastor of a church in Ross County, Ohio, several years ago where there had not been a resident minister in an entire township for years. There was plenty of brokenness to be healed there, too. The Brethren have a mission in places like that. Many persons are hungry for the message of hope and concrete action we have to offer.

Rural people have more than their share of poverty in the United States. While rural people make up less than one third of the population, they have more than one half of the poverty. This poverty is found mostly in the southern states and mountains, but it is not confined there. It is present in every one of our communities, if we had the eyes to see it. Would a person be welcome in your church if he had nothing but overalls or jeans to wear? Suppose he were dirty. What then? Or suppose he had dark skin?

Rural people have fewer educational and medical facilities than other segments of our population, even though the gap is becoming smaller. While the national ratio of doctors to population is one doctor for every 730 persons, a recent study of twenty-six rural counties in Missouri revealed an average of 3,360 persons per doctor. Illiteracy runs as high as twenty percent in some rural counties compared to an overall rate of only three percent. There is a mission field here for educators and doctors — as challenging as the field abroad or in the inner city.

Crime is no foreigner to rural people. As a matter of fact, some recent reports indicate that crime rates are as high in some rural counties as in urban counties. And, rural counties tend to have less adequate law and correction facilities than urban areas. The author has yet to be in a community, large or small, where there was not far more brokenness of all descriptions than could ever be healed. Murder, suicide, alcoholism, broken homes, forced marriages, theft, and dope are wherever people are. And wherever social change is rapid (as it now is in rural America), these diseases are on the increase.

There are calls for many of our best men and women to go to these areas of need, even if the fringe benefits may be less. May we be given courage to minister faithfully to the brokenness of our urban culture wherever we find it — in the open country, the small town, or the metropolitan area. Indeed, the countryside may be the place to fight the urban slums of tomorrow. Not all of the action is in major cities. Much of it is in rural areas. Many of our youth should get out there where that action is, working as teammates with their urban brothers.

Are the Brethren believers in myths? I think not — at least not consciously! But, we have been believers in at least three rural myths. We have thought that rural persons were going out of existence — therefore, no need existed for our congregations to be in mission there. We have believed in a now nonexistent rural culture which we either hated or worshiped. How pagan can we get? We have believed all is well in the countryside where people live "close to God." How blind can we be?

May God have mercy upon us for being enslaved by these myths so long! Let them explode and be worshiped no more. Know the truth and it will set us free! □

THAT MY CHILD MAY KNOW

by Dorris Blough

My ten-year-old asked me to take him to school instead of his riding his bicycle. He explained how difficult it would be for him to ride to the top of the hill with the cold wind in his face. I refused. Not because I did not sympathize or because I did not understand, but precisely because I did know what it is like to ride a bicycle against a cold wind up a hill and to succeed – or fail. Had I taken him, he would never have known the exultation of reaching the top under his own power. Or, having failed and been forced to push the bicycle up the hill, he could better understand another's failure and, understanding, refrain from ridicule or jeers so common to today's soft children.

My third grader begged to watch the comics on television. I refused. Not because I wished to deny him the pleasure of watching, but because I wanted him to experience, as I had, precious moments full of nothing, moments to fill full of dreams and stories, quiet times to discover one's innermost thoughts. A child cannot be taught or forced to use leftover moments in this way, but such unfilled times should be made available. A "TV home" is not one in which there are "odds and ends" of time. I do not want him to commit the suicide of his own soul by having no opportunities for the vital stretching and coming to life of that part of him deep inside which rises to the top only when other thoughts cannot impede it.

Almost in tears, my twelve-year-old came to ask for a reprieve from giving a speech before his church school group. I could have arranged it for him, but I gently refused. Not because I did not understand the wrenching fear, the strangling heart, but because I did know of them. I also remembered the deep satisfaction to be found in the applause of a speech well given. And the humiliation of a stumbling, awkward delivery? This, too, I would hope my child could know, for only then can he say with true sincerity to a friend who stumbles, "I understand."

Concern for a fellow, hours to fill creatively, understanding born of suffering – these I would make possible for my child that he may know how the soul grows. □

FAITH LOOKS UP

I walk with Jesus every day. Without faith in him I would not be able to walk at all.

I try not to question God or to reprimand him, because for thirty years I have been the victim of multiple sclerosis. Could it be God's will? Although we should not blame everything on God's will, I feel that God gives us only the burdens that we have the strength to bear. I believe that you fight a serious illness, for example, because God feels you are more able than someone else to find the strength.

Instead of questioning in bitterness and agony, "Why me?" say, "Lord, if I must struggle, give me the strength to struggle gracefully." Each morning when you rise, pray, "Lord, talk with me; walk with me; if necessary, carry me today."

I work regularly at a funeral home. We see much sorrow here. But how wonderfully the loved ones cope with the situation. You need only be in the presence of these folks to know that God is with them. Without him, they would never be able to endure their task.

How do you know if God is here? You will feel his presence. You have only to allow him to enter your life, to give him room. Find him by helping an individual or by being an inspiration to persons in more painful situations than yours. Teach a church school class, sing in the choir, lose yourself in a great anthem. Each year choose a goal, work toward it unflinchingly, and do not give up.

Paul speaks of the "thorn in the flesh." Even though he was afflicted to some degree, he refused to allow self-pity overcome his efforts to serve God. Like Paul, we who are handicapped should use our energy to appreciate the blessings in life rather than waste our lives complaining. Give of your best to the Master.

"I walked today where Jesus walked." Have you? – CATHERINE WITTLER

Catherine (Mrs. Albert) Wittler is a secretary for a funeral home in Sebring, Florida, where she also serves as bookkeeper and part-time secretary for her husband's business. She assists in the music ministry of the Sebring church. The Wittlers have two grown children and three grandchildren. A son is serving with the armed forces in South Korea.

A Blast at the Plaster Saints

by Cletus S. Myers

It was a quiet, peaceful day in 1919 in our little village with nothing unusual even to talk about, except the regular church squabbles, the latest concerning a deacon who refused to attend services since his neighbor had been elected to the trustee board.

As I walked through the village, folks were busy at their tasks. The sound of the blacksmith's hammer striking the anvil echoed across the hill. The sharp thud of an ax against the knotty end of a hard oak billet told me my cousin was busy splitting wood. At the door of my uncle's store I waved to a friend and his father, who were just starting out in their wagon for a load of wood.

Suddenly the peace of the village was shattered with a blast that shook the ground like an earthquake. Then huge stones came hurling through the air as though they had been shot from a thousand catapults – rocks that shattered and smashed and killed. Windows were shattered, houses were damaged, and many of us escaped death by inches.

One heavy stone crashed through the roof of a building and onto the floor within a few feet of twenty cases of dynamite. A stone weighing 150 pounds came through the big front window of my uncle's store and stopped four feet from where we were standing. But real tragedy came to the neighbor and his son who were going down the road in the wagon. The boy, my playmate, was killed instantly when a falling stone hit him.

The cause of all this destruction and death: "Old Charley," of course. Uncouth "Old Charley" lived in a bleak, black house by the quarry and made starvation wages as a blaster. He had lived alone since his wife died and remained alone even when he worked with others, for they had condemned him to isolation.

About once a month, when heartbreak and loneliness plagued him most, Charley would try to escape by drinking. He was not interested in the "plaster saints" of the church who had not one atom of faith in him or one spark of caring love. He received from them only moralizing, condemnation, and persecution. He knew their only motive whenever they came talking religion was to try to save their own souls with his.

Charley had set off the blast. Earlier he had tried to blast out a rock ledge without success and as usual had been harassed and ridiculed by his fellow workers. Still feeling the hurt at noon, he drank half a bottle of whiskey. With no other motive than to show the world that he still counted, he placed more than a hundred sticks of dynamite under the ledge and blew it into the sky.

I remember yet how good it made everyone feel when Charley was sent to prison. This was the way to deal with worthless killers. Even though I was only nine I shared this feeling. May God have mercy on our souls! Everyone in that community who helped make Charley what he was, either by pounding him with verbal stones or by failing to share the needed faith and love that rightfully belong to every man created in the image of God, shared in his guilt.

How long will it take us to learn that "reverence for persons is the ultimate basis of all morality" – that Christian love is concerned about men, whatever they do, good men and bad men, not for its own sake but for theirs? That saving love is called to reach out first to those who have the gravest problems, to take them by the hand and heart and lead them through little steps of faith closer to the One who bowed his head and died on a cross holding a thief close in his heart?

Maybe the burning question God will ask many of us will be the same one he asked Cain, "Where is thy brother?" Or perhaps he might just write again in the sand of our hearts to show us secretly our share of the guilt for the problems in our lives, in our city, in our world. We know, too, that he will not stop with us until he reminds us again that there is a mark on our lives – all men's lives – the mark of a cross. – Reprinted from *Cleveland Plain Dealer*

WORD

by Dr. Turner N. Clinard

"The Greeks," we say, "had a word for it." Since our father Adam, naming things has been our way of understanding and controlling them.

How important to give words to our thoughts! Some linguists insist that we have not really thought it until we put it into words.

Can one convey his thoughts and feelings to another without words? We say that God loves us, that he is concerned for us, that he wants us all to be his children. How do we know? We know it through his "Word."

Sometimes a word is not enough. The logos of God was not sufficient in his eternal place in heavenly trinity. God's Word was projected into our realm in Jesus Christ. "The Word became flesh."

We grope for words to express our thoughts and feelings because we must. But we need also to dramatize our feelings, to act them out as God did in Jesus.

"Lovest thou me?" It is not enough to say, "Lord, thou knowest." We must put it in words. And then we must clothe our words in actions. □

BIBLE METALS

by Carol and John Conner

Across

2 "Iron is taken out of the earth, and brass is molten out of the ______" (Job 28:2).

3 "The sea covered them: they sank as ______ in the mighty waters" (Ex. 15:10).

4 David said God gave him such strength that a ______ of steel was broken by his arms (2 Sam. 22:35).

6 "As ______ is melted in the midst of the furnace, so shall ye be melted in the midst thereof" (Ezek. 22:22).

10 "And he shall rule them with a ______ of iron" (Rev. 2:27).

11 One of the metals traded in the fairs of Tarshish (Ezek. 27:12).

14 "As a ______ of gold in a swine's snout, so is a fair woman which is without discretion" (Prov. 11: 22.)

16 The Israelites' ______ for the tabernacle was overlaid with pure gold (Ex. 25:23, 24).

17 Hiram made brass ______ for King Solomon's temple (1 Kings 7:15).

Down

1 The metal used for the ark, mercy seat, dishes, spoons, and candlesticks of the tabernacle (Exodus 25).

2 "He shall flee from the iron weapon, and the bow of ______ shall strike him through" (Job 20:24).

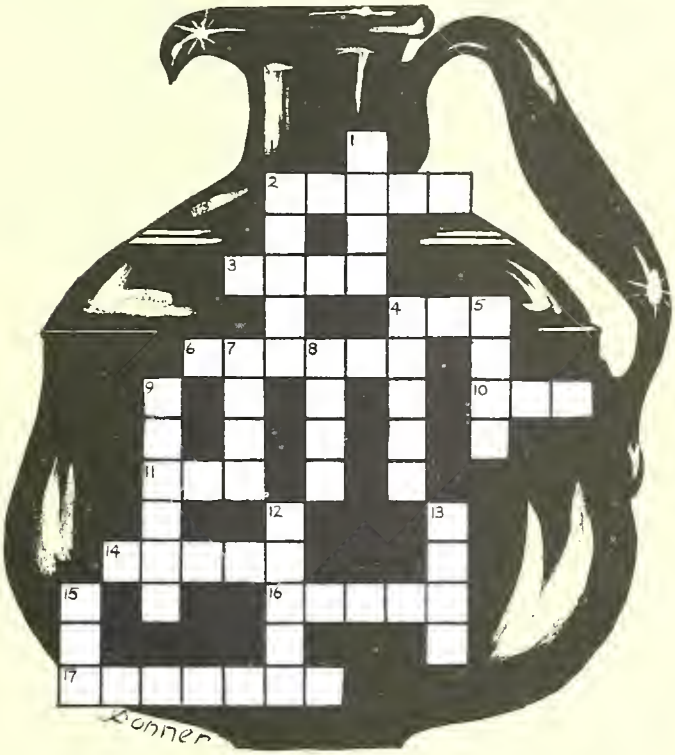
4 "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding ______, or a tinkling cymbal" (1 Cor. 13:1).

5 The children of Israel brought offerings of gold, silver, and brass to ______ for the tabernacle (Ex. 35:22-29).

7 "I will break in pieces the gates of brass, and cut in sunder the bars of ______" (Is. 45:2).

8 "Surely there is a ______ for the silver, and a place for gold where they fine it" (Job 28:1).

9 Prov. 8:10 says that wisdom is ______ than gold.



12 The ______ in Solomon's temple was made of gold (1 Kings 7:48).

13 "And his ______ like unto fine brass, as if they burned in a furnace" (Rev. 1:15).

15 Joseph told his steward to put a silver ______ in the grain sack of his youngest brother (Gen. 44: 1, 2).

Invest Now for the Future

The Interpreter's DICTIONARY of the BIBLE
ABINGDON PRESS

The Interpreter's Bible
and
The Interpreter's
Dictionary of the Bible

The most complete collection of Bible information available today! No home or church should lack these durable volumes which put the treasures of the Bible in fingertip reach. *The Interpreter's Bible*, recognized the world over as the most comprehensive commentary of the Bible, gives not only both KJV and RSV texts but textual exegesis, practical exposition, introductions to each book, general articles, outline and full-color maps, a thorough index. A fitting companion, *The Interpreter's Dictionary of the Bible,* in over 7,500 entries, explains each person, place, object, plant and animal mentioned; discusses every major theological concept; includes 112 full-color illustrations and over 1,000 others, plus 163 pages of maps, many full-color. *The IB:* each vol., **$8.75** or **$89.50** the 12-vol. set. Deluxe leather edition (in sets only), **$199.50.** *The IDB* in 4 volumes, **$45.**

at your local bookstore

ABINGDON PRESS

How I Won the War

"How I Won the War" is an intermittent film, showing flashes of brilliant insight, marvelously funny moments, and creative use of film technique, while an overall heavy-handedness and madcap pace which cannot be sustained eventually wreck its effectiveness.

Actually, Richard Lester has two films here: the one, a trenchant satire of all the clichés in all the war movies, and the second, an attempt to comment on the dehumanizing function of war itself by concentrating on its gory nature. Each would be a worthwhile project to undertake. The trouble is that by pasting them together Mr. Lester has lost his focus. Thus, we, the audience, are not quite moved by smiles, tears, or horror to accept the basic truthfulness of his antiwar impulse.

Our lack of response is unfortunate, for the film's basic intention is relevant to our present situation following the hubbub over the (fictional? real?) *Report from Iron Mountain,* in which a purported Presidential panel decides that war is necessary for our economic and phychological health. Whether or not this is accurate, Mr. Lester's images of satire and gore could have provided a healthy corrective had they not been used in such a mixed fashion.

"War's" style and form is a potpourri of cinema styles from Laurel and Hardy's slapstick to *cinema verité.* It is fun picking out the antecedents in Mr. Lester's remarkable inventory of the uses of film. His own style – fast cutting, tossed-off lines, imaginative use of color, utilizing the camera as a participant in the proceedings – shows up to good advantage, although the pace is not sustained as well as it was in "The Knack."

When it comes to content Mr. Lester's referents are theatrical: the theater of the absurd (language reminiscent of Pinter, of Beckett, and even at times of Gertrude Stein) and the theater of cruelty (the scenes of gore match anything Weiss or Artaud have put on stage). There is even a Shakespearean fool, Juniper (Jack MacGowran), whose babbling insanities are the sanest comments in the film.

The characters are all caricatures. Officer Ernest Goodbody (Michael Crawford) is the "poor boob," willing to die for God and country (which are synonymous). Goodbody's memoirs are pictorialized in the film, which details how he leads an inept troop to overtake a German oasis in North Africa. That is all there is to the plot. Obviously, this is too thin a peg from which to try to hang as much satire as Mr. Lester does.

The officers are all nincompoops (they trade bubble gum cards), and the men are either cynical or stupid (John Lennon lets water out of a roller to make it lighter and then yells about having done it). Again, the problem here is that the caricatures are drawn with too broad a stroke. There is no point of identification, and we become bored long after the point has been made and well before the gore reaches epic proportions.

Moreover, "War" is thoroughly British. There are, for example, constant references to war as a cricket match, which must have nuances of meaning beyond Americans. The accents are also hard to catch. For Americans "The Victors" and "The Americanization of Emily" have made these points in the same satiric fashion.

Finally, one wonders if this attitude toward war is not an anachronism in an atomic era. Crawford tells his German captor, "This is the last war to be fought by civilians," an observation which has already been made about World War II. There is an attempt to make all this pertinent to Vietnam with a scene of two mothers watching the film in a movie theater, as parents watch what happens in Vietnam on TV before they are informed by the War Department. But Vietnam simply reinforces the point of view that the days of an "unholy innocence" about the glamor of war are gone forever. Mr. Lester's basic point has been made before. He would have had a funnier and better film by staying with a spoof of war movies.

— Dave Pomeroy

What About Jesus Today?

THE DANCE OF THE PILGRIM, by John David Maguire. Association Press, 1967. 128 pages, $1.75

JESUS OUR CONTEMPORARY, by Geoffrey Ainger. Seabury, 1967. 128 pages, $3.50

JESUS IN OUR TIME, by James McLeman. Lippincott, 1967. 158 pages, $3.95

Jesus lived and died. This historical fact is seldom contested. But can modern man avoid any further inquiry into the nature of his life and death? The whole of western history has been influenced by this man, his life, and his death. Believers and nonbelievers alike are forced to raise some further questions. What do we know historically about this man? What does he mean for us today? The questions are raised in reference to the present moment in history.

Is Jesus' influence waning with the years, or are we on the verge of a rediscovery of his relevance in our time? If we see him incarnate within our contemporary setting, will this image bear any resemblance to past images or to the man himself as he was in history? Are the old controversies about the Christ in terms of his nature in relation to God and humanity still pertinent, or is modern man forced to ask totally new questions? What form will Christ – must Christ – take in contemporary christology?

Faith is not dead, but history has been raising some profound questions about its object, Jesus Christ. What is more, the basic questions are being raised not only within the church, but often with more soul searching outside the church. Our particular perspective in the long range of Christian history raises still another question beside the two basic ones of previous centuries. Whether Jesus is divine or human has become secondary to a more burning issue: Is he in any way contemporary? To a large measure the fire has gone out under the old debates about Jesus' deity and humanity while they have been lighted under the issue of his relevance in the contemporary world. Those who see Jesus in the contemporary world are struggling to find meaningful images and concepts in which to express their vision to modern man.

Two small books, John David Maguire's *The Dance of the Pilgrim* and Geoffrey Ainger's *Jesus Our Contemporary*, seek to interpret Jesus for modern man.

Maguire sets forth the picture of Christ as a style of life which reflects his contemporary image as it is affirmed in the traditional creeds. He presents this style against the background of our attempts to cope with the chaos of our times, attempts which are inadequate but to a degree anticipate the "style of the pilgrim," Jesus. He uses contemporary literature for his analysis of the times and adopts the primitive concept of the dance to convey the totality of the Christian style of life. His imagery is intriguingly illustrative, but his christology ambiguously orthodox and thereby not too illuminating.

Geoffrey Ainger, in contrast, is freer of the traditional christological categories and is therefore less ambiguous in his images of Jesus in the contemporary world. In many ways his insight into our contemporary life and events as they reflect a kind of "modern incarnation" of Christ are very refreshing and compelling. In these images of Christ modern man should be able to identify with the man from Nazareth. The only problem is communicating this insight to those who unknowingly bear the image of Christ but are outside the Christian community of faith. If the older metaphysical manner of speaking suffers the weakness of not being specific and concrete in human experience today, the new existential expressions suffer the weakness of being too secular, eclipsing the transcendent. Social categories replace spiritual ones.

Neither book, however, reaches into the heart of the christological problem for modern man quite as deeply as does James McLeman in his disturbingly searching volume, *Jesus in Our Time*. Here the attempt to make Jesus relevant or contemporary gives way to the more basic question: What "Jesus" are we talking about, the "Jesus of history" or the "Jesus of faith"? Historical criticism pre-

In Loving Memory

Edward Frantz **Effie Wine Frantz**

Colleagues said in tribute to Edward Frantz, "Genuineness was one of his primary traits; he was a humble man, but with learning enough to have turned some men's heads; he labored unceasingly to keep the spirit of love moving in the hearts of people." For many years he was a college teacher and president of two colleges. During the twenty-seven years – 1915 to 1942 – when he was Messenger editor his leadership was unexcelled in the church.

Back of Brother Frantz was a devoted wife and mother of their three children. The many guests in their home freely acknowledged her to be a gracious hostess and an excellent cook. They never forgot the pleasant hours it was their privilege to spend in the Frantz home.

Fidelia F. Yoder

It has given Mrs. Fidelia F. Yoder, daughter of this couple, great satisfaction to perpetuate their memory and to further the causes they loved by means of the brotherhood's Annuity Plan. Her generosity in committing $25,000 to the General Brotherhood Board in loving memory of her parents is most gratefully acknowledged. Her decision to establish the memorial is especially significant since Brother and Sister Frantz departed this life in 1962 and 1952 respectively.

– Harl L. Russell, Director of Special Gifts

---

sents us with a different Jesus than that which is the product of theological speculation and faith. "What can be known about Jesus?" and "What can be believed about Jesus?" are not two ways of asking the same question but two different questions. History must give the answer to the former, while faith gives the answer to the latter. However, faith and history cannot be divorced and neither can be neglected if we are to maintain intellectual and religious integrity.

As McLeman sees it, faith is based upon the human need for religious succor and may go beyond history in its conviction. Nevertheless, Christianity cannot ignore history for its founder is historical and its message is historically linked to his life and death. However, the New Testament faith is concerned with the history of Jesus only to the degree to which his life illustrates the faith that the early church had in Jesus as messiah. Beyond this, the church in later centuries, building upon this faith position, developed its christological speculations quite apart from the limitations of historical evidence. The result has been a growing chasm between the Jesus of history and the Christ of faith. The former has been largely obscured and the latter has become absurd in relation to our contemporary thought and need for faith as personal trust.

Of the three, McLeman is the most disturbing in his probing honesty; but perhaps for this reason he is most helpful to those who are struggling to find a meaningful contemporary faith in Jesus. McLeman calls for no updating of the ancient creeds or writing of any new ones but a "resolve to recognize that all we have is our ignorance and our need."

"The Jesus in whom previous ages have believed, the construct of what was possible to their own faith, is no longer credible and therefore not an effective object of faith in our day. This may be regrettable, but nothing can help us to find our necessary religious succor in anything other than real faith which is first-hand, genuine and free."

"The need to know and the need to believe are equally imperious when taken seriously: Integrity requires us to recognize the claims of both alike," writes McLeman. ". . . We must recognize and correct 'the loving distortions of discipleship' and go on from there." – E. STANLEY SMITH

in brief

PERSONAL MENTION

Charles S. Spivey, Jr., dean of Payne Theological Seminary at Wilberforce University in Ohio, has been named executive director of the department of social justice for the National Council of Churches.

Dr. Spivey's appointment fills the vacancy left when **Benjamin F. Payton** resigned to become president of Benedict College in Columbia, S.C.

The new executive will head NCC thrusts in programs of social justice, religious liberty, and special ministries.

. . .

Three women whose deaths marked the end of years spent in service both in the mission field and in home churches were honored in memorial services. **Martha Daggett Horning,** 86, who died Dec. 17, 1967, at Des Moines, Iowa, served for seven years in Shansi Province of North China. **Ada Dunning Hollenberg** taught from 1922-1927 at the North China Union Language School in Peking. Mrs. Hollenberg, 71, died on Nov. 21, 1967. India's Dahanu Hospital was the location of **Mae Wolfe Miller,** 69, who served in India from 1922-1936. She died at Sebring, Fla., on Nov. 18, 1967.

. . .

Several couples are marking more than fifty years of marriage. Celebrants are **Mr. and Mrs. Harry D. Miller,** Claysburg, Pa., sixty-third; **Mr. and Mrs. Charles Whitmer,** Sebring, Fla., fifty-eighth; **Mr. and Mrs. Leo Miller,** South Whitley, Ind., fifty-sixth; and **Mr. and Mrs. Norman Flora,** Sebring, Fla., fifty-fifth.

OPPORTUNITIES

Brethren homes for the aging are appealing for **1-W registrants** to work as orderlies on a Volunteer Service basis.

According to spokesmen for the homes, the field of geriatrics presents vital challenges to young men. Interested persons may obtain detailed information by writing to the Church of the Brethren General Offices, Volunteer Services, 1451 Dundee Avenue, Elgin, Ill. 60120.

Departure date for a **tour of the Holy Land** and the Mediterranean area led by Mr. and Mrs. Walter Rodehaver is April 22, 1968. The couple, members of an Akron, Ohio, Church of the Brethren, invite interested persons to contact them at 247 Corunna Avenue, Akron, Ohio 44313, for information regarding tour options, cost, and itinerary.

ON THE AIR

"Luther," the prize-winning drama with British actor Robert Shaw in the title role, will be presented Jan. 29 as a ninety-minute special on the ABC television network.

Also appearing in the John Osborne play about the sixteenth century monk who initiated the Reformation will be Robert Morley, portraying Pope Leo X, the pontiff who promulgated the papal bull which called upon Luther to recant.

Local TV logs will carry times and stations.

POTPOURRI

In memory of a man who spent a lifetime working for the cause of peace, Bethany Seminary at Oak Brook, Ill., this month will inaugurate the annual **Huston Memorial Peace Lecture.**

The lectureship, established by the widow and the children of Ora I. Huston, opens Jan. 30 at 7:30 P.M. with Dr. Kenneth Boulding of the University of Michigan speaking on the subject, "The Possibility of Peace."

"Flying shepherds" William Kidwell, pastor of the Nappanee church, and Arthur Becker, member of the Elkhart City church, delivered a plane-load of sheep at Cochabamba, Bolivia, for the **Northern Indiana contribution to the Heifer Project.** The shipment of seventy-six sheep, twenty-four goats, and supplies was to have arrived in Bolivia prior to the beginning of the new year.

Remodeling and building are prime concerns for the **Nettle Creek congregation** in Southern Indiana, while the old sanctuary is being converted to an educational and fellowship wing and a new sanctuary is being constructed. . . . **Pottstown** church in the North Atlantic district of Pennsylvania reports progress on a new brick educational building being readied for dedication by May 1968, when the church will mark its fiftieth anniversary. Meral E. Cox is pastor.

CALENDAR

Feb. 7-13	**Boy Scout Week**
Feb. 11	**Race Relations Sunday**
Feb. 18-25	**Brotherhood Week**
Feb. 28	**Ash Wednesday**
March 1	**World Day of Prayer**
March 3	**First Sunday in Lent**
March 10	**Girl Scout Sunday**
March 19-22	**General Brotherhood Board, Elgin**

INTERIM PASTORS

Two of Southern Indiana's retired ministers are serving as interim pastors. **Ray Zook** has located at the Richmond church, and **Howard D. Breneman,** at Upper Fall Creek curch.

DEATHS

Gotz, Leone E., Franklin Grove, Ill., on Dec. 4, 1967, aged 50
Green, Neal, Arcanum, Ohio, on Oct. 29, 1967, aged 86
Haar, William C., York Springs, Pa., on March 30, 1967, aged 91
Harris, Georgia May A., Glendora, Calif., on Nov. 19, 1967, aged 77
Hiteshew, Clarence M., Windber, Pa., on Oct. 4, 1967, aged 50
Horning, Martha D., Des Moines, Iowa, on Dec. 17, 1967
Johns, Annie A., Davidsville, Pa., on July 14, 1967
Justice, Herschel, Arcadia, Ind., on Nov. 14, 1967, aged 63
Miller, Oris, Dayton, Ohio, on Nov. 10, 1967, aged 76
Myers, Lizzie, East Berlin, Pa., on Oct. 1, 1967, aged 86
Shaffer, Maud, East Berlin, Pa., on Nov. 3, 1967, aged 81
Shope, James P., Greensburg, Pa., on Dec. 11, 1967, aged 73
Smith, Ammon, Annville, Pa., on Nov. 6, 1967, aged 72
Taylor, Ethel L., Opheim, Mont., on Nov. 16, 1967, aged 70
Tisdale, C. L., Stuarts Draft, Va., on Dec. 1, 1966
Tisdale, Susie, Stuarts Draft, Va., on May 23, 1967
Trimmer, Myrtle, York, Pa., on Feb. 9, 1967, aged 85
Wampler, Whitfield E., Pottstown, Pa., on May 25, 1967, aged 78
White, Lydia, Westminster, Md., on Dec. 4, 1967, aged 86

Notes for a Weather/Whether Report

You study the map the weatherman offers on late-night television. You listen to climate and temperature predictions on the morning radio. Otherwise you wouldn't know how to dress or what equipment to take in your car or even how to prepare for such emergencies as a flood, a tornado, or a January snowstorm.

Yet, despite the weather and the grumbling that accompanies it, life and work go on without too many interruptions. Can we say as much for some of the other "whethers" that loom so large in the way we respond to each day's challenges?

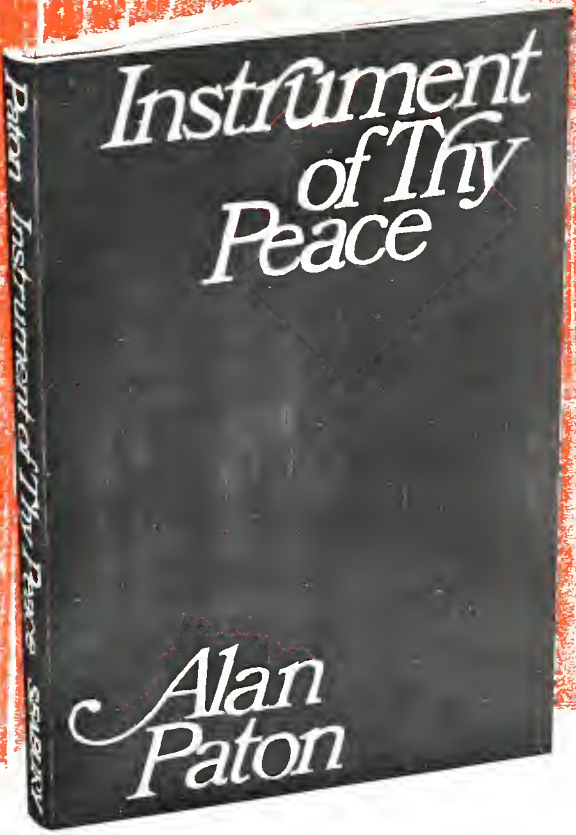
Look at the way we react to people. Can you listen respectfully to a young man whether he is bearded or clean-shaven, whether his hair is as long as his grandfather's or as short as his father's? (Some school officials seem to think that this is a matter of vital importance.) Do you have a pleasant smile for a young lady whether her skirts are mini, mod, modest, or medieval? Can you be fair-minded about another person's ideas whether or not he smokes an occasional cigarette? Or do these characteristics cloud your otherwise clear vision?

You may have more difficulty with activities – you believe in peace, for example, but it makes a world of difference whether one demonstrates for peace or simply speaks for it. You believe in giving your time and money in service for good causes, but whether or not someone notices it and assures you the proper credit line may determine how far you go. You are all for helping the poor and winning the war on poverty, but when it comes to a specific vote, you make your decision on whether the funds are public or private, whether the man on relief is willing to work for his dole, or whether a mother receiving welfare aid can prove that all her offspring are legitimate. How you act and react is often determined by the particular "whether" report you have at hand.

The church climate, we hasten to say, is also affected by temperature changes as members blow hot and cold – and by a long list of "whethers." There is the sister whose full participation in worship is limited by whether the congregation kneels or stands or bows for prayer and whether the other sisters are properly attired. And there is the brother who evaluates the sermon depending on whether it is read from a manuscript. The list of "whethers" is endless – whether the choir sings well; whether the musicians are paid; whether the preacher's children behave properly; whether the choir sings gospel songs, ancient hymns, or contemporary folk music; whether the church bulletins use modern art or placid scenes; whether the Brotherhood is moving toward COCU or away from NCC and WCC; whether there is enough said about "evangelism" (for some members), about "mission" (for others), or about ministering to "power structures" (for still others); and whether the church is too much in the world, whether the world is too much in the church, or whether they should be separate.

At the risk of sounding preachy, may we point out that in writing to some early churches, the apostle Paul dealt rather pointedly with "whether" conditions. There was the sticky matter about eating food that had already been offered to idols (1 Corinthians 10). And there were such issues as to how to observe certain days (Romans 14). As for Paul himself there was no problem. He could say, "whether you eat or drink, or whatever you do, do all to the glory of God." He felt that one man could eat in honor of the Lord, while another could abstain in honor of the Lord. One man could observe a special day in honor of the Lord while another viewed all days as alike. For Paul the important questions were far deeper than these. Yet at the same time he was sensitive to persons who had honest scruples. He urged those who, like himself, were more free to be careful not to put stumbling blocks in the way of others. Above all he urged Christians not to be judgmental, but considerate of the needs – even the weaknesses – of their brothers.

The next time the storm clouds gather and animosities darken our hearts because we forget to put more important things first, may we suggest a private, or even a public, reading of Romans 14 as a timely and beneficial comment on the "whether." – K.M.


Instrument of Thy Peace
Alan Paton
Paton Instrument of Thy Peace
SEABURY

Nature and Inspirational Meditations

Alan Paton
INSTRUMENT OF THY PEACE

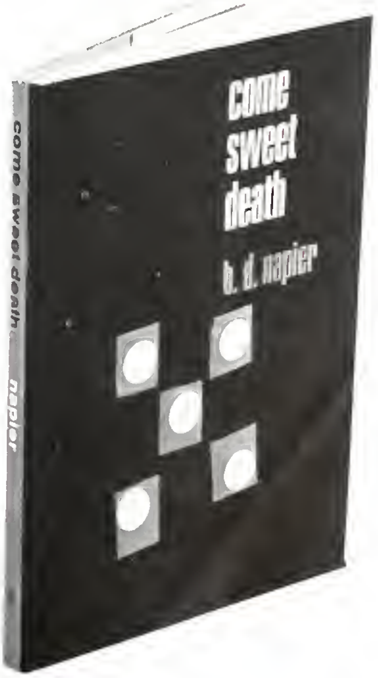
The noted author from South Africa, long an active churchman, has here written his first book of meditations. It is a revelation of his own spiritual insights developed during a life in which he has always been a sensitive observer of human courage and human frailty. It will appeal to readers of all faiths, as well as to those seeking a way to faith. $3.50

NATURE AND INSPIRATIONAL MEDITATIONS
LESLIE D. WEATHERHEAD
TIME FOR GOD

Leslie D. Weatherhead
TIME FOR GOD

Seventy-four brief readings that spell out the author's contention that the unanswerable argument for Christianity is that when Christ is taken seriously he changes men's lives. To read them is like chatting with this great man whose ministry has helped so many people in every walk of life. Throughout they relate great ideas to man's constant search for deeper meaning in his life. Ready in March. $3.00

◆


come sweet death
b. d. napier
come sweet death
napier

B. D. Napier
COME SWEET DEATH

Familiar stories from Genesis, suddenly stripped of their drawing-room English and stained-glass overtones, take on a visceral quality in these strikingly unique meditations based on five themes from the Old Testament. Written in a poetic, lyrical style that is as fresh and modern as a musical comedy, the meditations are swinging, sometimes shocking, but thoroughly delightful.
$3.50 cloth; $1.95 paper

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Paul Kline, Artist. *In the hands of a contemporary artist such common objects as a leaf, a block of wood, or a discarded piece of metal become means of responding to truth.* by Lena Willoughby. page 2

Youth and the Moral Crisis. *Though youth accept most of the human values their parents cherish, they are unwilling to follow the "models" that an older generation offers them.* by Inez Long. page 7

The Communion of Saints. *An educator recalls three persons, now deceased, whose friendship enriched his life and work — and whose influence lives on.* by Roger W. Axford. page 9

The Russians: Reflections on the Exchange. *A special report in text and pictures surveys the scope and significance of the recent Brethren-Russian Orthodox exchange.* by Howard E. Royer. page 15

Exploding Rural Myths. *Contrary to some prevailing notions, rural people are not going out of existence. But their life is changing, and the church must take notice.* by Leon C. Neher. page 23

Other features include a paraphrase of 1 Cor. 13, by Harold A. Lawrence (page 1); poems by Jeanne Donovan (page 11), Ralph Z. Moyer, and Gayle Wooters (page 22); "That My Child May Know," by Dorris Blough (page 25); "Faith Looks Up," by Catherine Wittler (page 25); "A Blast at the Plaster Saints," by Cletus Myers (page 26); a puzzle for children (page 27); a review of a recent film, "How I Won the War" (page 28); and reviews of recent books about Jesus, by E. Stanley Smith (page 29).

COMING NEXT

Following a successful career as a teacher, Orpha Stutsman became an adult volunteer in the VISTA program and discovered "Another America." . . . Pearl Gibbs offers practical suggestions to parents indicating how you can "Give Your Child an Awareness of Beauty." . . . B. Wayne Crist argues that in order to fulfill its contemporary calling the church must become a "servant church." . . . C. Norman Kraus regards India today as a "Land of Need and Promise."

PHOTO CREDITS: 2-5 Robert Weiss; 13, 15 (lower left), 16 (lower left, upper center), 17 (upper center), 19 (bottom) Don Honick; 15 (top, lower right), 17 (lower right), 18 (top, center, bottom) E. Floyd McDowell; 16 (upper left), 17 (three, upper right), 19 (upper, center), 20 (bottom) Howard E. Royer; 16 (lower center), 17 (lower center) Carl W. Hamman; 20 (top) B & G International Photos, (center) Al Berger

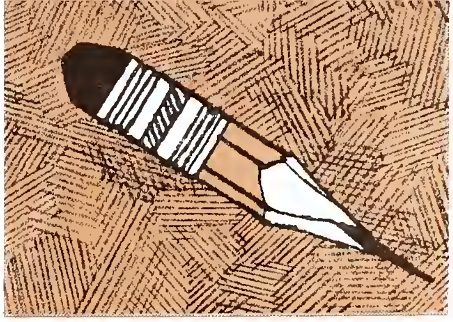
Kenneth I. Morse, editor; Wilbur E. Brumbaugh, managing editor; Howard E. Royer, director of news service. Messenger is the official publication of the Church of the Brethren. Messenger is copyright 1968 by the General Brotherhood Board, Church of the Brethren, Norman J. Baugher, general secretary. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 2

messenger
CHURCH OF THE BRETHREN 2/1/68

Orpha Stutsman discovers

ANOTHER AMERICA



readers write

WASTING VALUABLE SPACE

I have not been happy with some of the things you have published.

The picture of Representative Powell represents everything evil — adultery, dishonesty, neglect of duty, racism, and I could go on. To waste valuable space to publish his picture was incomprehensible to me. . . . How could he be of sufficient interest of the right kind to include his picture? . . . The second reason is like the first: publishing Stokely Carmichael's picture. These certainly are not churchmen, although Powell carries that label.

I look to my church paper for knowledge of facts pertinent to church-related items and spiritual and social interpretation by worthy men, not from the least common denominator which I feel these men represent in the scale of human values.

May God guide you in your search for material to fill the pages of Messenger.

Mrs. Bennett G. Miller
Washington, D.C.

CHRIST-RELATED WORK

I read the story "The Least of These" (Nov. 23) with a great deal of heartfelt feeling.

Doing volunteer work in a state school for retarded I can readily understand the feeling of love toward the retarded.

The title "The Least of These" impressed me because during my orientation I remember remarking, "This is what Jesus must have meant when he said 'even unto the least of these' in Matt. 25:40."

To Ernest Detrick (Oct. 26), I should like to say, "Yes, your work as a social service worker is definitely Christ-related."

I know the feeling of being the nearest relationship to a mother to some of my twelve girls.

I know the sadness and heartache of trying to comfort a disappointed girl whose family didn't take time to visit her or send the gift she wanted but sent a substitute at Christmastime.

I know the joy of hearing a girl and boy talk after a long period of silence.

I know the joy of a boy coming to me and saying "I like you."

I know the joy of a Mongoloid child giving a tight hug full of love.

These children are asking only for love.

For those of us fortunate enough to have had normal children, we can only be thankful and say, "But for the grace of God it could have been our children."

Yes, I, too, think of doing anything for the retarded as Christ-related work.

G. K. Moyer
Harleysville, Pa.

SIGNIFICANT MOUTHFUL

AMEN to the article "Locking Up Jesus on December 25" by Malcolm Boyd (Dec. 21)!!

Although I don't fully agree with Boyd on his philosophy in all areas, I do believe that in this article he has said a significant mouthful to the church and Christianity regarding the birthday of our Lord.

My family and I have thought this way for several years and Boyd puts well our thoughts into words. In fact I used selections from this article as part of the sermon on December 24. The prayers were also used as part of the worship service. The first prayer was used as part of the pastoral prayer. The last prayer was used as the benediction.

Thank you very much for printing this most significant and helpful article in Messenger. I would hope every Christian would read it and permit Christ freedom in the total life.

Derwood L. Troxell
Rocky Mount, Va.

CLIMB YOUR "WAILING WALL"

For centuries the Jews have been gathering at a "Wailing Wall" in Jerusalem and washing the stones with their tears, when Jerusalem was needing many youth leaders, street improvements, and schools.

The "what's wrong with this or that" complex has many in its grip. Young people and church and government are the favorite targets of the "Wailing Wall" club. Awakening to a new day of opportunity for good, verily a "Land of Beginning Again," the wailer reads the front page of car accidents, politics, riots, and — down go the spirits again, the day is spoiled as he rehearses with his office buddy or golf partner how "wrong" the world is.

True, we must be "realistic," recognize what's wrong, and lift burdens, but we can't do it at the wailing wall. Theodore Roosevelt's motto was "Do what you can, with what you have, where you are, NOW."

Benjamin Franklin discovered that he had many faults and bad habits. Rather than "change overnight" on all counts, he started with a habit a week. The first week he started the habit of being on time at every appointment, the next week, of keeping his desk neat, and so on.

If you have a wailing wall, let's start this week with the attitude, "I'll tackle the first need I find and fill it." Take that step. The most wonderful journey on earth is started with an 18-inch step toward the open door.

There once was an Athenian who expected to be elected president of Athens and found that "rotten politics" had assigned him the clean-up man to remove the garbage. He left the meeting in a huff, angry clear through. But as he started home he discovered that this area needed beautification, and this corner would look much better landscaped, and this vacant lot could be replanted. By the time he reached home, he embraced his wife with, "Dear, I've been elected to the most important position in the city." History fails to recall who WAS elected president that day, but Athens cannot forget this man who made it beautiful, the pride of the Mediterranean.

Elmer Leckrone
Ft. Wayne, Ind.

BYLINES: When **Orpha Stutsman** taught high school English in Canton, Illinois, she was a member of the Canton Church of the Brethren, where she served as director of music. . . . Pastor of the Imperial Heights church in Los Angeles, California, **B. Wayne Crist** presented his comments on the servant church at the Pacific Southwest Conference board retreat. . . .Homemaker **Pearl Gibbs** is a free-lance writer living in Lakewood, Ohio. . . . A staff writer for Mennonite Hour Broadcasts, **James Fairfield** has headquarters at Harrisonburg, Virginia. . . . **C. Norman Kraus**, Goshen College professor of religion and chairman of the division of Bible, religion, and philosophy of that Indiana school, spent a sabbatical leave at Serampore Theological College in West Bengal, India. In conjunction with his leave, Professor Kraus visited Ghandian and Christian peace centers throughout India. . . . **Wilbur R. Hoover** is pastor of the Rocky Ford church in Colorado.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

ANOTHER AMERICA

For thirty-three years, Orpha Stutsman had been a high school teacher. Then she volunteered for service in VISTA and discovered "another America." Here is the story in her own words, supplemented by some additional comments (in italics), drawn from an article in The VISTA Volunteer, *by Peggy Bliss and used here by permission.*

"Will you help me write a letter to my girl?"

"I haven't seen my father since I was little. We don't know where he is."

"I had to choose between Job Corps and a penal institution."

"Do you mean we can drink all the milk we want?"

"The FBI is hunting for my mother."

"I've had a quarrel with my girl. Nothing is any good now."

"I don't want to go home again; Job Corps is better."

"Both of my parents drink and quarrel all the time."

"I miss going to church at home."

These and similar comments I have heard frequently during my work with

VISTA volunteer Orpha Stutsman helps a Job Corpsman learn to read and write

"I'm right in the middle of the camp paper. The corpsmen write about events at the camp"

corpsmen at Arrowood Job Corps Center at Franklin, North Carolina, and at the Great Onyx Job Corps Center at Mammoth Cave, Kentucky.

Following thirty-three years of teaching high school English I became interested in the new challenges offered by the VISTA Volunteer program, a part of the antipoverty program sponsored by the Office of Economic Opportunity (OEO) in Washington, D.C.

Training for six weeks near Bradenton, Florida, with a class of ninety-two persons ranging in age from seventeen to seventy-eight, representing thirty-two states and a variety of professions, preceded assignments to various types of work throughout the states and some islands as VISTA's – Volunteers in Service to America. Some chose to serve on Indian reservations and others in the Appalachian region, migrant camps, urban slums, mental hospitals, Job Corps Centers, and rural poverty areas. The goal in all these places was the same: to help others to help themselves.

My first assignment took me to an all-male Job Corps Center, Arrowood, near Franklin, North Carolina, located in the scenic Smoky Mountain region.

The candles flickered, the spotless white tablecloths reflecting the glow. A tongue-tied and immaculately groomed young man clutched a dozen long-stemmed roses for the woman across from him. What young woman would not like to play this scene?

But the set is not an expensive restaurant. It is the dining room of the Arrowood Job Corps Center. The young man is one of one hundred youths between the ages of sixteen and eighteen who think that Mrs. Orpha Stutsman, the only woman in the camp, is something special.

The roses were for affection. Mrs. Stutsman, a sixty-eight-year-old retired English teacher, is a "grandmother" to every boy in the camp. She is teacher, adviser, friend, and button-sewer. The candlelit dinner was just one of many new experiences for the Arrowood boys, who often had to eat in shifts back home in the crowded ghettos of the North or the shacks of the rural South. Now, with their manners improved, their language mellowed, and their suits pressed, these young men honored the woman who had started it all. As Corps director Joe P. Meadows said, "She has definitely raised the standards around here."

Initiated by OEO, these Job Corps Conservation centers, 113 in number, are scattered throughout the United States and Puerto Rico. Their purpose is to provide young men, high school dropouts, with opportunities to resume their educations and to learn a trade. All corpsmen represent homes with annual incomes under $3,000 and range in age from sixteen to twenty-one.

Tests reveal that thirty percent of the corpsmen are unable to read a simple sentence or to solve a second grade arithmetic problem. More than half of them come with relatively good behavior records and appear to be deserving young men. More than half come from broken homes and from families in which the head of the household is unemployed. Sixty percent come from substandard housing, and thirty-nine percent from families receiving welfare payments. Eighty percent have not been to a doctor or a dentist in ten years. Dental care costs are staggering! Individual beds, electric lights, clean white sheets each week, electric heat, only four persons to a room, and an adequate supply of nourishing food have been unknown to most corpsmen until they arrive at camp.

Naturally, acceptable attitudes of social behavior need to be stressed. Fighting, stealing, cheating – perfectly normal activities in the culture of many of the boys – need to be stopped. Habits of responsibility, dependability, and respect for the rights and property of others need to be cultivated. Brief conversations with many of these young men reveal tragic backgrounds with heartbreak neither you nor I can understand. Inadequate education, low economic status, and color add to this despicable picture, a picture of another America. The America of the corpsmen does not include two-car families, private airplanes, annual vacations, electric dishwashers and garbage disposals, or a deep concern about where to invest the next ten thousand dollars.

From the Job Corps Conservation Centers, some administered by the Park Service and others by the Forest Service, 13,000 corpsmen have been graduated. In training are 29,000 others. The standard two years of training are often reduced to six or ten months, depending on the corpsman's potential and his loyalty to the program. Unfortunately some become homesick and discouraged and leave before six months have passed. But for those who stay to acquire sufficient skills in both the educational arm – including reading and math – and the work program stressing training in welding, woods, carpentry, electricity, mechanics, surveying, heavy equipment, and forestry – wait jobs, urban centers with opportunities for specialized training, or the lure of "back home."

Mrs. Stutsman says, "One of the things I always avoided was being adviser to the high school newspaper. Now I'm right in the middle of the camp paper. The corpsmen write about events at the camp and about their impressions. Some of them are even getting interested in being photographers."

Not everyone makes good in a Job Corps program. Neither does everyone succeed in our million dollar high schools. Even the wisdom of loving parents and the advantage of affluent homes fail, at times, to produce creative and responsible citizens. But balancing the failures are the energetic corpsmen, the industrious, those with a vision for the future who acquire the needed skills to live successfully in a competitive society. They are deeply grateful, too, for this second chance. Before leaving what has been a real home for them, they often express their gratitude to members of the staff, not only in words but also with a brilliant gleam of happiness in their eyes.

Eighteen-year-old Freddy came to New York from Puerto Rico nine years ago. In the years that followed, he picked up English and almost completed high school. But he dropped out in the eleventh grade. After almost a year at Arrowood, his English is better and his hopes, higher. He credits Mrs. Stutsman with giving him another chance: "Mrs. Stutsman taught me English. She's a good teacher. She helps you out with your studies and works in the library."

My work in these two centers has been enjoyable, challenging, and rewarding. Never have I worked with young people who have displayed more courtesy. In each center I have edited the camp newspaper and supervised the library. The latter affords frequent opportunities for informal chats and for help in choosing gifts for birthdays, Mother's Day, or Christmas, or in ordering an engagement ring and a wedding ring from Montgomery Ward.

Some corpsmen come to Mrs. Stutsman for help in their letters to their girl friends. One boy was cagier. "She teaches us to write business letters," he said. "Then I take the hint and write to my girl." Not all corpsmen are so self-reliant. Mrs. Stutsman tells of another letter to a girl friend that she did not write. The youth wanted to propose marriage, but Mrs. Stutsman advised the impetuous suitor to wait until he had a good job.

In addition to classroom teaching at the centers, I have done much tutoring and have found just as much joy helping a Negro, a Spanish American, an Indian, or a Puerto Rican as one of my own race. To have a definite part in helping these underprivileged to help themselves is truly a joy every VISTA volunteer cherishes.

Some mistakes have been made in the Job Corps program. Problems at times have seemed gargantuan, insurmountable. And the program has received harsh criticism, some deserved and some decidedly unmerited.

Acceptance of the young men has been slow in the small rural community of Franklin. The gulf between the center and the community can be traced to cultural and racial differences. At first there was trouble when the boys went into town. But one boy wrote an editorial in the camp newspaper urging the others to "watch your language" and to "stay out of fights" in town. "They work out their own differences," said one staff member. "And they do a good job of it."

Not the least of the program's problems is its cost. Our space program is also costly. But I wonder if there is more wisdom in financing a plan to reclaim the underprivileged in our affluent society or to finance a space program to build national prestige.

While at Arrowood Mrs. Stutsman went into town as often as possible, learning to know the townspeople and going to the Baptist church. "A lot of people seem interested in what we're doing. I've done a lot of talking about VISTA and the Job Corps. But understanding comes slowly. . . . At first they didn't understand why I was here. But now two ladies want to join VISTA." □

THE SERVANT
CHURCH

The present mood of the church is one of thorough examination of what it means to be a servant in this postmodern world

From the time of its beginning, the church has looked upon itself as servant. One of the earliest decisions of the apostles was to appoint seven deacons to make a more equitable distribution of aid to widows. The church at Antioch engaged itself in a service program to the city. Paul enlisted the new churches of the gentiles in a relief fund for the Jerusalem Christians.

But the church did not consider that its exclusive avenue of service was the administration of alms. Into the philosophical structure of that time it poured new life and thought. The early church fathers used every faculty of mind to justify and vindicate the gospel to the gentile world. They studied the philosophical structures and the thought forms in order to present the gospel in its full power. One historian has said that the Christians outthought the rest of the world. The gifts of the most brilliant minds of the time were offered to the church and through the church to the world.

It was not long until the church moved into many other areas of the life of the people. Paul Tillich observed that the Byzantine art of the early centuries can be classed among the best art in the entire Christian era. Many of the great European universities were begun by the church to train the minds and improve the skills of the people. Although the early chapters of the church were marked by a turning from the world, by the time four or five hundred years had passed the church had managed to thrust itself into most of the cultural structures of the world.

At its best, monasticism enabled a disciplined group of servants to weave realities of the gospel into the life fabric of the people. Monasticism was not a retreat from the world, but rather a means of making the church the servant of society. The vacuum created by the final collapse of the Roman Empire enabled the church to move into the political arena with an amazing thrust. We know the many corruptions into which the church fell, but without the church it is very doubtful that Western civilization, as we now know it, could have come into being. It would have been foolish for the church to have engaged in the discussions that later came upon it, for the church was engaged in transforming the world by penetrating into life at every point possible. The church was servant.

It is pointed out by many theologians that very important parts of our Western culture have emerged because of the compassion which the church brought to society. This has expressed itself in the desire to relieve suffering, and institutions (such as hospitals) were developed to take care of the sick. Then there came the desire to understand the causes of illness and disturbances. One of the by-products of this type of service was a growing determination to penetrate nature's meanings and secrets.

With the development of the secular state in the last few centuries, the church has abandoned a part of its earlier position of servant to the world. We have emphasized separation from the world and its life. Probably, however, this is to be attributed more to Pietist and Anabaptist sources of thought than to the secular mood. Pietist and Anabaptist beliefs have assumed that there existed in the church an early pristine purity that could be recovered only if we could throw overboard all man-made cultural corruptions. Therefore, we endeavored to do just that! The fact that the Church of the Brethren at one time encouraged no voting in public elections clearly points up this fact. This kind of separation-from-the-world mood has prevailed in varying degrees in most of our American Protestant denominations.

But even with this otherworldliness, the church really never lost the servant view of itself. This is certainly reflected in the material aid program which has developed since World War II. Never, in the entire history of the church, has there been this kind of massive gathering of food and goods for distribution throughout the world.

The present mood of the church is one of a thorough examination of what it means to be a servant in this postmodern world. Biblical theologians have reexamined the scriptures to discover again the servant image that Israel had of itself, and cultural theologians are intensively examining the church in its relation to the world. The prevailing mood of the best in current thought seems to be that the church cannot hope to survive unless it becomes a creative and dynamic servant in the life of the changing society.

We do not despair of the church, as do some. It has become a well-worn cliché in some circles to label the church "irrelevant." Some forecast that it will have disappeared entirely by the end of the century. These warnings cannot be dismissed lightly. The church must take a careful look as to where it is in the modern world. The question that is before us is: "Where is Christ in this time, and where is his incarnate life manifest?"

Unless the church is indeed the incarnation of the life of the servant Lord, it will not be the historic church. Nor will it be a relevant or a useful institution.

by B. WAYNE CRIST

Facing our postmodern world, the church is confronted by a different kind of world than has before existed. Whole new configurations of meaning have come into being:

1. One of the new constructs that is before us is the secular. This is more than the shrinking of the religious sphere and the corresponding enlargement of the secular sphere, as we have traditionally thought of these concepts. The secular is a new construct, a new emergent. We have an entirely new world view before us.

2. Added to this is the very rapidly emerging metropolis complex. This brings vast implications for the church in its life as a servant. Just one aspect of this is poverty and affluence. When we were spread out across the countrysides, vast differences of wealth could be accepted. But when pushed together, the wide gaps in wealth and culture are not so easily tolerated, as is evidenced by ghetto strife.

3. Another new construct is the almost unbelievable technological advancement, making possible the end of many diseases, ignorance, and poverty. Many experts claim that, with the continued development of technology, poverty can be eliminated around the world. The common man knows this, and he is becoming impatient.

Put these three points together, and it is obvious that the church must examine, as it never has before, its whole thrust into the world.

For instance when it is possible to eliminate poverty with the tools now at our command, the church will still be operating in horse-and-buggy days if it believes that just a material goods program of service is relevant. We will be doing little more than gaining the wrath of those we try to help.

The answers to many of our problems of relationships, of our togetherness, of our relating together properly in our progressively urban society, appear more and more to be the combination of several things. Among them are:

1. The proper use of technology.

2. The moving of political and social structures so that the knowledge and know-how we have can be applied to the solving of the problems of human relationships.

3. Planning ahead so that the structures of metropolitan life allow for the maximum freedom of the people.

If this is a proper analysis of what lies before us, the church must more and more comprehend the task of servanthood in the light of these facts. If it does not, it will become an anachronism.

The church must realize that nothing less than justice will suffice for our society. To engage in relief distribution and welfarism in a time in which almost everyone knows that justice in the social and economic realms is possible will prove only that we do not desire to be a servant.

The church will have to discover the way in which it can fulfill the roles of servant to the fullest degree, or we will not be servants at all.

The church has passed through an era in which one of its chief weaknesses was irresponsibility to the community. When the going got rough, or when the wrong people moved in, the church moved out. While we did this, we branded those who stayed behind as irresponsible! Now there have developed those vast ghettos we have left behind, grim reminders of our floundering servanthood.

The only answer to the incredibly vast problems that are before us is to create the kind of social, political, economic, and educational structures that can deal with the complexities. Presently, we do not have these structures, but small beginnings are being made.

More and more it is appearing to church leaders and strategists that the church must move into the above-mentioned areas and assist in creating such structures. To those who reply that the church has never engaged in this kind of activity, we point to the evidence given earlier in this paper that the church from its inception could be characterized by the penetration into every area of the world's life, creating all kinds of structure that did not previously exist.

The strategy for the church to engage in a more dynamic and effective role of servanthood in our world is only in process of being developed. A leader in one major denomination maintains that the money which the church has used in relief and welfare programs should now be used to employ staff who will work with governmental agencies and educational officials to help bring into being the kind of structures that make for justice and a truly human existence. A similar mood and strategy are being effected in foreign missions, as more technicians are being sent to participate in the life of the people.

Some will find it difficult to accept this emerging concept of the role of servanthood. But we must realize that there are factors before us that have never before existed.

The times demand that the church be in dialogue with every facet of today's life. Dynamic new structures of existence are coming into being, and with these we must converse. From this interaction, hopefully, there will be revealed to us the kind of servants we are to become. There must be a visible and relevant church, informed by the mood and spirit of the times in which we live, incarnating the living Lord and embodying the historic role of a servant people. ☐

Give your child an

AWARENESS OF BEAUTY

by Pearl Gibbs

"If I were asked what element is most important in a child's life," said Pearl Buck, "I would say it was the element of beauty."

In her book *The Joy of Children* Miss Buck explains that youngsters crave beauty – they accept it with ecstacy. But they cannot always find it or create it. And this is where Mother and Dad can help.

If you are like most parents you no doubt feel a little uneasy about teaching your child the wonders of nature. "Where should I start?" most parents ask. "I don't know the names of birds, flowers, trees, or plants. I never had much in the way of color-sense. I always thought that sort of thing was for biology classes in school."

Our school art and science courses are doing much to awaken a consciousness in children to God's handiwork in the world. But there is still more that you, as a parent, can do to arouse and develop it. The first place to start is with the simple things around you.

Beauty can be found in most anything if you will look for it. Names of things are not really important, nor is scientific knowledge. Rachel Carson, in her book *The Sense of Wonder*, told of taking her two-year-old nephew Roger on walks to acquaint him with God's wonders. As they trudged along the seashore or through the woods, Aunt Rachel would stop here and there to exclaim over some flower, plant, leaf, or petal or some tiny animal, fish, or shell they would find along the way.

Miss Carson, of course, was a talented botanist and could have taken the confusing tongue twister away to increase Roger's nature lore. But, oddly enough, she had the curious habit of making up names for the things she found. The names were always tied in with her sheer delight for color and originality. By the time her nephew was four, the child had an appetite for deeper knowledge. He never lost his love for beauty, but responded to colors, touch, and sound all of his life.

What sounds are beautiful?

Almost any sound can be surrounded with mysterious beauty. The rustle of leaves, the hum of a bee, the chirp of a cricket fill the atmosphere and blend into the total natural picture. Even a storm rumbling in the distance can be beautiful. Waves lapping a shore, blended together with bursts of lightning and claps of thunder, are sound tracks for streaks of light and shaded puffs of moving clouds.

Children who can view the beauties from God's miraculous pallet of colors and not be afraid of a storm, high wind, or burning sun, will find himself in a role he can play. But youngsters must be shown that each changing scene has its own highlights, its own peculiar sense of color-rightness.

Acquaint your child with sunbeams. Examine them together. See how they dance and glisten. Look together at the reflection of the moon traveling through and passing behind mushy cloud formations of night and reproducing itself in the inky waters of a lake or river. Discover the freshness of dew and rain upon a parched earth. Probe for beauty. Pick it up and look at it closely wherever and whenever you can. See how it stirs an infinite sense of wonder deep within.

Parents can take a cue from the nature walks some schoolteachers use for their illustrated lessons in the great outdoors. One such teacher had a knack for sparking every child who came into his classes. Periodically he would take his elementary students out of the classroom. On some days they would explore the treasures of the school grounds. On other days they would search the skies for wonders. Each time they would take note of color, design, and sound.

On several occasions this astute teacher took his little group to a nearby park. Another time he had them board a school bus and drive out of the city and into the countryside.

"Hear the birds?" he would ask the children. "Be very still and you'll hear the busy little animals of the woods going about their daily work."

Sometimes the teacher would have them listen to the humdrum noises of the city in the background: train whistles, factory din, motors, wheels, and occasionally the whine of an airplane overhead.

"These are sounds of the city," he told them. "They are beautiful because without them most of us would have no livelihood."

Sounds of the country, naturally, included farm equipment, barnyard animals, and cowbells.

"Some are man-made sounds, others are God-made sounds," he pointed out. "But all of them put together belong to God's wonders. Because 'without him was not anything made that was made.' "

Smells are beautiful, too. The scent of new-mown grass has contentment all of its own. Hay can be sweet, clean. The perfume of flowers and honeysuckle vines surpasses any captured essence in a bottle. The breeze has its own vibrant smell. It is invigorating, beauty building, soul renewing. Children should be taught to take deep breaths of fresh air and to be aware of their benefits.

Parents can be nature teachers. Together with your child you can compare the shapes of trees and leaves. Some trees are for shade, others for fruits and nuts. The family can treasure hunt for these free gifts from God.

Have you ever thought about studying the whereabouts of insect life? Books are great, but the real thing is greater. You and your children can find delightful forms of beauty in the organization and purpose of nature. A trail of ants busily making their way through the grass can lead to a fabulously developed insect civilization. That is beautiful because behind it all is God, the creator.

Try rubbing your hands in soil. Get the feel of this foundational beauty. Study rocks and root formations. Underground tunnels of rope-like tree parts are a study in life. And anything alive has an aspect of beauty.

Consider the rough bark of trees — the way it constantly refurbishes the layered giant as it reaches toward the sky. A tree with growths of rings teaches lessons about some of God's most intricate patterns and designs. Children need this communion with God's wonders. It gives them a feeling of security. In addition to the Bible they have evidence that they can touch, see, taste, hear, and smell. They need not ever be alone. God has made many beautiful things to keep them company on his earth. The rocks cry out in worship, says the Bible. Why not join in the chorus?

Putting children into a situation where the thrills of discovery and appreciation can edge their way into their souls will make it unfold. Inner beauty cannot radiate unless it is aroused. As a parent, your life and the life of your child can be brilliantly hued with reflections of God's handiwork.

A response to beauty of any kind brings out rare qualities in a life. Another teacher, who has done work with children similar to that of the first teacher mentioned, encourages her students to react to beauty by writing and telling stories of how they feel, what they hear, and what they see.

"If they can put it into words they won't have trouble understanding it," she said. "In fact, these boys and girls need some type of self-expression after such experiences."

A Cleveland, Ohio, father has a unique way of canning the beauty he captures for himself and his family. He has a slide projector, camera, and tape recorder. His library of canned picture stories fills an entire basement recreation room in his home.

"Bunny (my little girl) and I got a package of garden seeds some Girl Scouts were selling at the door several years ago," he said. "Just two at the time, Bunny was fascinated with the luscious red tomato on one of the packets. So for fun we planted the seeds in a pot in the house. Each day Bunny would insist we look at her 'mato'.

"During all the years I farmed with my father, I had never really taken time to see what a marvelous thing happens in the planting of a seed. Soon the pot was crowded with shoots. They had to be transplanted outdoors. Bunny and I trudged out faithfully to watch their progress. It was so absorbing, I decided to make a story picture of the process for Bunny.

"Starting from the beginning Bunny and I planted another crop of tomatoes. This time I took picture slides of their daily and weekly progress from planting to picking. With it I dubbed in a story-tape of the miracle that had unfolded before our eyes. Since then we have canned many other beauties of God. We never tire of getting them out and looking at them. And Bunny has a deep love for nature she passes out to every kid in the neighborhood who will take the time to listen to her."

Parents who can take their youngsters on trips to see the rivers, lakes, oceans, glaciers, and canyons that God found pleasing to his eye are fortunate. But no parent need deny his child an education in the creator's handiwork.

Take, for example, a California mother. For ten years Mardana Anderidge has been confined to a bed and sometimes a wheelchair. Though she never leaves her room, she has done a marvelous job of teaching her children from an upstairs windowed apartment in the heart of an urban district. She simply called her two children to her and pointed out things most people do not consider beautiful.

Birds come to rest on her window ledge because she thoughtfully has taught her youngsters to put out crumbs for them there. It gave the children a chance to watch the birds closely. They could see the uniqueness of their feathers, the brightness of their eyes, and the brittleness of their bills. These things are beautiful.

She encouraged the children to plant seeds in a window box. Before long flowers budded. Just outside of the window the top of one crowded tree which touched the brick building on either side became an apartment for sparrows. Watching for eggs, baby birds, and then the farewell as the bird family went south for the winter was beautiful.

This very wise young mother took pleasure in looking at the people as they hurried on their various ways down below. "Mrs. Amerding has on a red dress today," the seven-year-old daughter would announce as she learned to absorb these tokens of city beauty. Together they learned to admire colors, motion, and design. They developed some waving acquaintances. The mother taught the youngsters that there was beauty in kindness, sweetness, and rightness.

Mrs. Anderidge has traveled near and far with her children through the beauty of books. They have climbed mountains, searched valleys, crossed rivers, and flown above the clouds. As a close-knit little group they have found treasures of beauty in every thing God allowed to be in their pathway.

Theologians say there are healing, strength, and quietness in God's plan of order and design. The creator expects parents to acquaint their children with the beauty about them, because young people need lovely things in their lives. It balances out all the things that would mar and destroy.

"Never lose an opportunity of seeing anything that is beautiful," wrote Ralph Waldo Emerson, eighteenth century poet and essayist. "For beauty is God's handwriting — a wayside sacrament. Welcome it in every fair face, in every fair sky, in every fair flower, and thank God for it as a cup of blessing." ☐

HOUSE-FELLOWSHIPS

A new form of the church

Housefellowships may be the answer to part of the church's problems, especially in the city where it is impractical to invest in real estate

by JAMES FAIRFIELD

The housefellowship met that particular week in the suburban living room of the manager of a mayonnaise factory. I had come earlier than the usual "Thursday, anytime after eight." I was curious about his attitude toward church membership. In this housefellowship group several were active members of local churches, but about an equal number were not. The mayonnaise manager exhibited respect toward the institutional church, yet he said it was not for him. At least not as it was.

His visits to church were limited by choice. His choice. He gave the impression that he expected more of Christianity than could be discovered as a spectator in a pew.

Yet during the housefellowship discussions this man exhibited a deep and sensitive awareness of who Christ was. More, Jesus Christ was for him a living person to be dealt with in daily human experience, on the job, and in his family. His wife had struggled through years of emotional instability. She told us that even she considered the Thursday night housefellowships as the greatest influence in her experience for the healing of her personality.

Others also met regularly with the group. A couple who lived on a farm and worked it part-time, juggling chores around a job in town. The wife of an industrial designer. A well-heeled farmer. A couple with a large family, the man between jobs. He was much concerned to discover the will of God. "I don't want to take just any job," he said, "yet my family has to eat." The group shared their tensions and suspense, as weeks of unemployment grew into months.

Then there were the "irregulars," who joined the discussions whenever they could or whenever their interests urged them. Consequently on most Thursday evenings there were nine or a dozen people meeting. These people met with one purpose: to take a new look at the Bible.

Not from lessons out of a book. Nothing as functionally organized would have lasted the six years the group had been meeting.

Instead, the group would choose by common consent the next New Testament book to study. They would begin at chapter 1, verse 1. What did it mean? What did it not mean? in today's terms and for today's needs?

Theologically, they were a bunch of "lay" amateurs. But they had discovered how to bring themselves before the judgment seat of the living Spirit and know his word cutting to the marrow of their lives.

Rules of fair discussion emerged quite without effort. In fact, I don't remember rules of order ever being discussed at all. Perhaps close examination and definition would have pulled their teeth. As it was, the group absorbed the fiber of reasonable order and acted accordingly.

For instance, when one of the members became wound up in a subject and ran away with it, the rest rode along. Arguments and resistance came, yet somehow the group would stretch its patience far enough to cope with the outburst.

Some visitors watched this process without understanding. "Christians shouldn't act like that, become so involved, light into one another so hard!"

Yet the dynamics the group exhibited are not unusual to New Testament Christianity. The apostle Paul frequently expressed the Christian's responsibility to challenge as well as to commend, in a form of mutual discipline. Admonition and challenge are very much a part of the ministry of reconciliation. A vigorous discussion can get in behind the polite fronts we put up to hide from one another.

One person criticized the group for not spending enough time on the Bible. Admittedly, some evenings almost everything else was discussed except the few verses scheduled. Family tensions, neighborhood politics, job problems . . . yet were these not living situations pushing themselves to the fore and needing resolution?

Jesus never shoved aside the cripple to talk alone of "spiritual things." First, he ministered, then drew the person on to deeper awareness of the kingdom of God and his righteousness.

Next reformation

Perhaps life-healing housefellowships of this or a similar variety are the next reformation? I think so. And I think we should move quickly to adapt our congregational life to include the neighbor-touching resilience of housefellowships.

The Lutheran Church, Missouri Synod, is now consolidating the result of a pilot project housefellowship in Chicago's Marina City. In June 1964 Pastor Roy Blumhorst moved into the "upper middle and up class" apartment complex at the initiation of his church's Northern Illinois District.

Marina City's rents run from $120 to

$450 a month. The sixty-fifth-floor complex includes twenty floors of auto park, a 500-boat marina, cocktail lounges, bank, supermart, and restaurants.

Tenants are insulated by intruder-proof entrances, and they carry a cultivated aloofness to match. Mr. Blumhorst plowed head on into this cool attitude when he and his family first moved in. He found it impossible to strike up a conversation in the elevators or corridors.

Ringing doorbells didn't work, either. He found that most residents had experienced some form of structured religion in their past and had purposefully set it aside. His visitation techniques raised barriers rather than lowered them. So he revised his evangelism.

Beginning with a discussion series on modern painting to which all Marina City tenants were invited, he soon was able to gather groups around continuing topics such as "How to Read the Bible" and "The Christian Style of Life."

Now about 100 people of Marina City are involved in what might be recognized as an emerging congregation, although a resemblance to the usual Protestant church is not readily discernible.

Other experiments

In addition to the Marina City housefellowships, several other small group experiments are opening up new possibilities for the living out of congregational experience. "Faith at Work" groups have functioned across denominational lines in small group fellowships for years.

The late Dr. Samuel M. Shoemaker founded the Faith at Work movement in 1955 through what is now known as The Pittsburgh Experiment. His successor, Donald T. James, tells of Shoemaker's concept: "Dr. Sam envisioned small groups of men who would meet regularly to discuss and pray out God's will. The meetings were to be open to anyone and the groups were interdenominational.

"Today there are fifteen men's groups in the Pittsburgh area meeting in factories, office buildings, public restaurants — and several couples' groups in homes — all of them on a weekly basis." Similar Faith at Work groups exist on a local, unstructured basis in cities and towns throughout the United States and Canada.

A newer organization, called "Growth by Groups," has developed materials and suggested methods for adult weekday Bible study. Their program features a commitment to personal disciplines of Bible study and prayer for a minimum of ten weeks. It is available for use only by organized congregations. A kit of planning materials, including a filmstrip and a workshop outline, can be obtained for $10 from Christian Outreach, Incorporated, Box 115, Huntingdon Valley, Pennsylvania 19006.

Members of Scotland's Iona Community have looked with favor on housefellowships as a legitimate alternative for congregational life — even to exercise social concerns in the community. Mark Gibbs and Ralph Morton, in their book, *God's Frozen People*, report on Iona's George Wilkie, who is also industrial organizer for the Church of Scotland and a leader of a local housefellowship. Describing the housefellowship in action, Wilkie says, "Another need which they seem to answer (in addition to personal needs) is the opportunity . . . for spontaneous neighborly service in the most natural way."

After a session of Bible study, his group members discuss neighborhood needs and make plans to meet them. Then in the prayer period which follows, neighbors and their situations are remembered. "The real intercessory work of the parish goes on in these prayers," Wilkie asserts.

Decision magazine reported on the remarkable results in Dallas of a Home Bible Study movement there. Eight Dallas churches sponsor over 130 classes in homes throughout the community. Groups meet weekly for an adult Bible class whose membership is almost exclusively non-Christian.

When people make decisions for Christ, they are helped to move to another study group for Christians. One congregation reported that seventy-eight of eighty-six adult converts in their membership came from the home Bible classes.

Housefellowships answer problems

Are housefellowships the answer to the church's problems? Could be. At least in part. At least for some of our problems.

In the metropolitan areas it is becoming notably impractical for churches to invest more in real estate. Land and building costs are higher than ever, while the social needs for a church meetinghouse are declining. The bowling alley and the Sunday ball game are only two of many alternatives to the church house as a community social center.

In depressed areas of the inner city a church building may still serve to drain the pressures of overcrowded living quarters. A church building and all it means in middle-class symbols may encourage low-income Christians to move up the economic ladder. Which isn't entirely wrong. Nor is it entirely Christian.

One of the persistent problems the church faces in itself today is its identity. What is the purpose of a local congregation? What should be its form, activities, and goals?

Are our goals too much wrapped up in too small a bundle of activities — youth fellowship, Sunday school, vacation

Concluded on page 21

news

New items on Board structure, COCU on Conference agenda

Business items ranging from a new look at the Consultation on Church Union to restructuring of the General Brotherhood Board are on the agenda of the 182nd Annual Conference.

Two other new business items, six unfinished items from previous years, and a roster of speakers for the general sessions have been announced by the Annual Conference Central Committee. The Conference will meet June 25-30 at Ocean Grove, N. J.

One of the new queries, initiated by the board of administration in Kansas, asks Annual Conference to consider again the matter of the Church of the Brethren becoming a full participant in the Consultation on Church Union.

The bid for reconsideration, states the query, stems from the conviction "that Christian unity is an essential condition to the fulfillment of our concern about the church's mission to the world God loves." The query was passed by the Kansas district conference which, because of recent realignments in the area, now encompasses also Colorado and Nebraska.

Voted at Louisville: It was at the Louisville Annual Conference in 1966 that Brethren delegates turned down a previous invitation to join as a full participant in working through COCU toward the creation of a new church. The action, in step with the recommendation of the Fraternal Relations Committee, was that Brethren not enter the Consultation at that time but continue in the role of observer-consultant.

At the Eugene conference last year no action on COCU was taken, but in reporting to delegates Fraternal Relations Committee members spoke of an openness and receptivity of COCU spokesmen toward having the Church of the Brethren join as a full participant in the talks.

The second district-related query originated with the Rock House church, Hatfield, Ky., and was passed on by the Southern Ohio district conference. The query calls for a study of procedures in selecting personnel for conference study committees. The query states that "the same names have been appearing too frequently" on policy-making committees.

Restructuring: One of the two items from the General Brotherhood Board is a recommendation for the restructuring of the Board's own internal organization, aimed at closer coordination of its ministries and a heightened response to mission. The recommendation calls for three instead of five commissions under the Board, tends toward more flexibility in staffing, and provides for Annual Conference to give more specific review and counsel to the work of the proposed General Board.

The second query submitted by the General Brotherhood Board recommends updating the statement on the Church of the Brethren and War. One revision urges ministers to decline exemption to the draft and thereby "confront the draft on an equal basis with the laity." Another change calls for a government provision for an alternative use of tax money from persons conscientiously opposed to paying taxes for military uses. A third insertion favors the granting of the right of individual conscientious objection to persons opposed to either all wars or to particular wars and on grounds more inclusive than established religion.

Unfinished items: Queries continued from former years include:

Frequency. The committee's report on Frequency and Organization of Annual Conference will remain much the same as last year. One significant revision comes in the recommendation on frequency of Conference, which in the new report will be on an annual basis rather than biennially as proposed in the 1967 report.

National Council. The committee which began work in 1966 and which last year offered a progress report will at the Ocean Crove conference recommend continuing full participation in and financial support of the National Council of Churches. The final report likely will point up other avenues of ecumenical relationships also to be explored and suggest that a means be developed to honor the wishes of donors who do not want any part of their Brotherhood Fund contribution to go to NCC support.

Curriculum. The study committee's task is to review and evaluate Christian educational materials, particularly in light of the church's traditional concerns, and to develop guidelines for more effective teaching of such concerns, all in a report by the 1968 Conference, according to a query passed last year. The committee first met in December.

Polity. Lacking clear statement of church polity, the Conference has received through the years a flow of queries pressing for definition. To provide direction, the Conference last year asked a special committee to make a thorough study of polity, coordinate former policies, and bring new recommendations as needed. The committee met in October and again this January. Referred to this committee were other business items calling for a referendum in the event of merger and for a restructuring of the Fraternal Relations Committee.

Other queries. Two queries related to the church's ministries in urban centers and two queries on the ministry, dealing with nomenclature and with the membership of pastors, were referred to the General Brotherhood Board. The Board expects to process study papers on these concerns in March preparatory to reporting to Annual Conference in June.

Also referred to the General Brotherhood Board for study or consideration were queries calling for air transport services for the Brethren mission in Nigeria, heightened response to food for peace measures, and possible program affiliation with the Southern Christian Leadership Conference. The wording of these particular referrals is interpreted as having cleared them from the agenda of Annual Conference.

Speakers at the 182nd

SPEAKERS for the general sessions of the Ocean Grove Annual Conference, June 25-30, will center on the theme "God loves the world so . . . he makes all things new." The presentations will focus on such aspects as the new person, the new church, the new society, and the new world.

On the roster of speakers are:

M. Guy West, moderator of the Church of the Brethren and pastor, First church, York, Pa. Opening session, Tuesday evening.

Ronald K. Morgan, pastor of the Mack Memorial church, Dayton, Ohio. Wednesday evening.

George W. Webber, director of Metropolitan Urban Service Training Facility (MUST), New York City, and former minister of the East Harlem Protestant Parish. Thursday evening.

Ralph E. Smeltzer, director of peace and social education, Brethren Service Commission. Friday evening.

Charles A. Wells, author, lecturer, and editor and publisher of *Between the Lines* newsletter, Princeton, N. J. Saturday evening.

Harold Z. Bomberger, pastor, McPherson, Kansas, and recent returnee from study and travel in Europe and Africa. Sunday morning adult church school.

Floyd H. Mitchell, pastor, Martinsburg, Pa. Sunday morning worship service.

Chalmer E. Faw, missionary in Nigeria and former professor at Bethany Theological Seminary. Closing convocation, Sunday afternoon.

Bible Hour leaders will be: Wednesday, Graybill Hershey, Manheim, Pa.; Thursday, Willard E. Dulabaum, Harrisburg, Pa.; Friday, Kenneth G. Long, Perrysburg, Ohio; and Saturday, David G. Metzler, Bridgewater, Va.

Worship leaders for the general sessions will be: Tuesday, Morley J. Mays, Elizabethtown, Pa.; Wednesday, Anita Smith, New Enterprise, Pa.; Thursday, Edward K. Ziegler, Bakersfield, Calif.; Friday, James G. Tice, Annville, Pa.; Saturday, Harry L. Simmers, Elizabethtown, Pa.; Sunday morning, Carl F. Smith, Manassas, Va.; and Sunday afternoon, David B. Rittenhouse, Durbin, W. Va.

Conference speakers: Bomberger, Wells, Smeltzer, Webber, Faw, Mitchell, West, and Morgan

To care for other program responsibilities are: worship coordinator, Dean L. Frantz, North Manchester, Ind.; music director, George L. Detweiler, Greencastle, Pa.; choir director, Harry L. Simmers, Elizabethtown, Pa.; and organist, Mrs. Robert D. Sherfy, Elizabethtown, Pa.

The Conference theme combines the current Mission One theme of the Brotherhood and the theme of the July 1968 World Council of Churches' General Assembly, "Behold, I make all things new," based on Rev. 21:5.

7th round by the sea

THE COMING Annual Conference will mark the seventh time Brethren have converged at the Methodist camp grounds at Ocean Grove, N.J., for their yearly meeting.

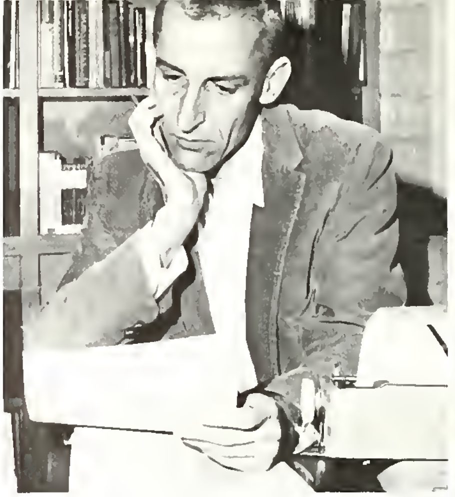
In returning the Conference to the Atlantic seaboard community, the Central Committee reported finding no evidence to support charges made on the Conference floor in 1965 that Ocean Grove engaged in discriminatory practices.

Refuting the charges, Charles I. Carpenter, president of the Ocean Grove Camp Meeting Association, said that since 1940 the association has been on record against racial discrimination in the rental or occupancy of any of the properties it controls. He further indicated that the Ocean Grove beach had been opened to Negroes even while neighboring towns ran segregated beaches and that the hotel and motel have no discriminatory policies.

The Central Committee has scheduled Conference in 1969 at Louisville, Ky.; 1970, Lincoln, Neb.; 1971, Roanoke, Va.

news

The new radicalism: Driving to the root



The "deposed" elder: "Color me radical"

An inquisitive junior was wandering through the stacks in the La Verne College library when his eyes fell on a bright blue volume carrying on its spine the gold stamped letters, KIERKEGAARD. The youth turned to the Princeton University Press, anthology, flipped through its pages, discovered entries titled "Attack upon Christendom," and became enraptured.

That was March 22, 1948 – and the rapture continues unabated. Now near the blue-bound anthology stands another Princeton University Press volume on Kierkegaard, one called *Kierkegaard and Radical Discipleship: A New Perspective*, the creation of the same student.

The student turned author is Vernard Eller, among the most prolific of writers in the Church of the Brethren. Former youth editor for the Brotherhood and, since 1958, a professor of religion and Bible at his alma mater, Dr. Eller is a frequent contributor to *The Christian Century*, an ecumenical weekly, and to numerous other religious journals.

Deposed: He is also, according to a recent editorial note in *The Century*, "an elder in the Church of the Brethren." But in line with Annual Conference action on the eldership at Eugene, Eller says the identification should have stated, "a deposed elder of the Church of the Brethren."

"Besides, that sounds more radical and Pikean," he adds. "In any case, I don't want it voiced around that I am an elder; color me radical."

In Vernard Eller's radical estimation no recognized figure in the history of Christian thought comes closer to understanding the gospel from the perspective of the founding Brethren than does Sören Kierkegaard. He counsels that if you really want to understand what the early Brethren believed, read Kierkegaard who in the mid-1800s came to virtually the same views and who analyzed and articulated his position with commanding perception.

Eller is quick to note that his assessment of the brilliant Danish thinker differs considerably from the image popularly held. Even many scholars, Eller says, view Kierkegaard "as a 'hyper-intellectuated' philosopher, an avant garde theologian, or a scintillating aesthete – anything but a simple, solid, Bible-believing brother of the Dunker elder type." Eller cites extensive evidence which points to the fact that the real Kierkegaard – in all his works but particularly in the discourses issued late in his twelve-year career in writing – was far more than a sophisticate or man of the world; he was a totally religious author.

Affinity: From the discourses, Eller has drawn out Kierkegaard's simple and yet scholarly religious insights. It is here that Kierkegaard, in disavowing formal, speculative theology, in interpreting scripture texts in a free and broad style, in lifting up such themes as the imitation of Christ, discipline, and nonconformity to the world, and finally in breaking from the state church (Lutheran) of his native Denmark – it is in these realms that Kierkegaard comes into an affinity with the historical Brethren.

After his first chance discovery of Kierkegaard in the La Verne library, Eller checked out his initial find a half dozen times in as many months. He also began buying Kierkegaard to read first hand, long before he read books written by others about him. This Eller considers providential, for in such a manner he first became entrenched in Kierkegaard's deeply religious works rather than in the more secular, pseudonymous works by which Kierkegaard is popularly remembered.

At Bethany Theological Seminary, Eller drew up his first paper citing parallels between Kierkegaard and pietism. For his doctoral dissertation at Pacific School of Religion he tested the thesis further, using eighteenth century Brethren writings as a model of classic Protestant sectarian thought against which to place Kierkegaard's work. Noted free church historian Franklin H. Littell read the 500-page dissertation and urged that it be published. After rejections by some publishers, Princeton University Press, which has specialized in the publication of Kierkegaardian literature, undertook the project. That outcome is a 440-page, $12.50 scholarly work just released.

The significance of the new volume for Brethren, in the author's mind, comes not so much in finding Kierkegaard to be a soul brother as in helping Brethren to discover their own identity in the midst of today's ecumenical crosscurrents. Eller himself sees Kierkegaard pointing up distinct warning signals in the areas of churchism, religiosity, and culture religion.

Radicalism: A problem which persisted for Eller in the preparation of the book centered on its central motif, the concept of "classic Protestant sectarianism" used to describe the tradition out of which Brethrenism was born. While he looked upon the term as accurate enough, he was bothered by the negative connotation of "sectarianism." Alternate terms – the free church, the believers' church, the gathered church, the left wing of the Reformation, radical Protestantism – these likewise seemed inadequate. Quite recently in his thinking he latched on to the term, "Protestant radicalism," using *radical* in the sense not of "pushing out the periphery" but of "driving strongly toward the root."

In driving to the roots of Protestant radicalism and Kierkegaardian thought, Eller discerned such striking similarities as . . .

– the centrality of free personal decision in the individual's relationship to God,

— a negative refusal to conform to the "worldliness" of secular society,

— a positive ethic of radical love toward the world of other people, the neighbor,

— criticism of the established church's clericalism, creedalism, and sacramentalism, and

— an understanding of scriptures as personal communication from God to the believer, focused particularly upon Jesus' teachings in the Sermon on the Mount.

Namesakes: Eller's twenty-year interest in the early Brethren and in Sören Kierkegaard has gone beyond academic study alone. In very personal terms, in his own family, namesakes are to be found for Alexander Mack and Sören Kierkegaard. The elder son is Sander Mack Eller, 8, Sander being the name by which Alexander Mack junior and senior were both known. The younger son is Enten Eller, 6, named after Kierkegaard's book *Either/Or,* which in the original Danish was precisely *Enten Eller* and which became the nickname for Kierkegaard. The new Eller volume is dedicated to the boys. Vernard and his wife, the former Phyllis Kulp, also have a daughter, Rosanna Kathryn, 4.

Intrigued as he has been with Kierkegaard and convinced as he is that aspects of this interest have dovetailed together through the leading of the Holy Spirit, Vernard Eller, now that his work is published, is not about to ease off in research and writing.

To the contrary, he is excited about what could prove to be a still more explicit example of Protestant radicalism, the theology of the two Blumhardts, father and son, in Germany. As one effort to get their crucial contribution into the contemporary scene, he is preparing for publication a translation of Barth and Thurmeysen's essays on the Blumhardts and at least one volume of materials by the Blumhardts themselves. He also has just completed a book manuscript dealing with the concept of God.

Breakthrough: Eller is not sure where all this may lead, but he feels keenly that there is now beginning to break through a new theology, a "theology of hope" which gives prominence to the future-oriented "eschatological perspective" which has been a characteristic of historical radicalism. While the discovery likely will pull together the influences of five previous theological stances, he believes it essentially may be "nothing more than Protestant radicalism resurrected in modern dress." He hopes to prod the churches which sprang from the older tradition of Protestant radicalism to relate themselves to the new version. Such churches include the Mennonites, Quakers, Brethren, Baptists, to a lesser extent the Methodists and Congregationalists, and such more recent bodies as the Disciples of Christ and Church of God (Anderson).

Aha! type: An article by Vernard Eller on "Protestant Radicalism" in *The Christian Century* in November sparked some enthusiastic responses. "Reading it was like waking up from an 'aha! experience' type of dream," commented Professor Davis Eitzen of the School of Theology, Claremont, Calif. Kenneth Hall of the Church of God staff, Anderson, Ind., said the article "stirred up more discussion among our seminary boys across the street than anything from *The Century* for a long time." A recent *Century* article on morality and *Mad* magazine brought a query from one publisher to Eller to write a book on the topic. Editors from *The Century*, Scribner's, and Princeton and a handful of scholars, among them a Roman Catholic author, are in frequent communication with the LaVerne professor.

"In all truth I think that my vision of Protestant radicalism has had more of an enthusiastic reception outside the Church of the Brethren than "inside," Eller said. "The Brethren have depreciated themselves for so long that it is hard to convince them that they have something they can be proud of and which other Christians even find admirable."

If the new development in Christian thought continues to shape up as Eller envisions it might, the Church of the Brethren, rooted in Protestant radicalism, indeed has a unique witness to render. And so long as Vernard Eller is studying and writing, that witness is not likely to go by unnoticed. — H.E.R.

Bedtime reading fare: Soren Kierkegaard and Mad magazine

TAKE-A-TRIP
MAD

La Verne's 75th year: Eller in a musical satire he wrote

Brethren barn raising: A tradition revived

It was 8 a.m. on Labor Day and the Ned Miller family north of Saxton, Pa., their morning farm chores finished, relaxed at the breakfast table. The scene changed abruptly when a neighbor came in and warned that smoke was pouring from the Miller barn.

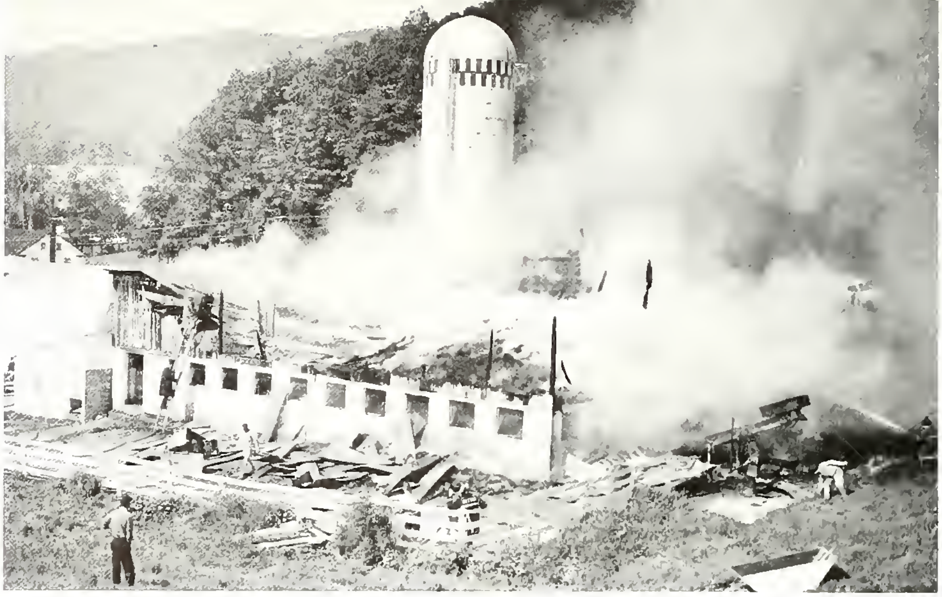
Though three fire departments attended the blaze, the bank barn was leveled. All forty head of livestock were saved, but farm machinery and hay were included in the loss which one estimate placed at $45,000.

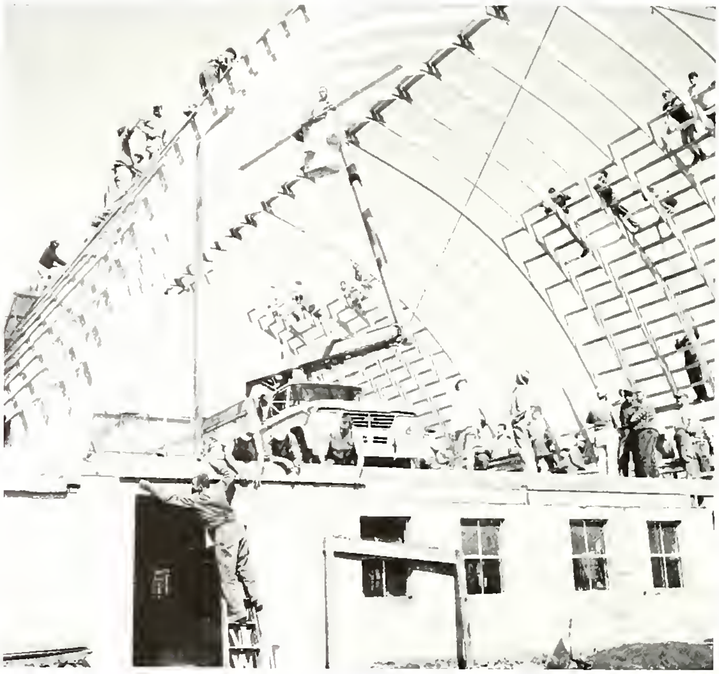
Yet that day, twelve hours after the fire was discovered, the Millers were milking their dairy herd inside the walls of the old foundation. And within a month, a new modern-type structure stood overhead.

The rapid rebuilding was a story of neighborliness through community and church response. Day after day men left their own work to assist the Millers in clearing up and in construction tasks. And on the Saturday of the barn raising, when the 60- by 70-foot structure took form, seventy-five volunteer workers were on deck. Many were from the Raven Run Church of the Brethren, Saxton, where Ned Miller is church school superintendent and a member of the pastoral board. The women of the church served a turkey dinner. Brethren from the Stonerstown, Bethel, Everett, Waterside, Woodbury, and First church, Altoona, congregations were also among the workers.

Raven Run pastor David C. Emerson reflected that it is difficult to describe the pulse of such an undertaking. "The fire and the response on the part of the church has done more than any evangelistic meetings we have had since I was pastor and, according to others, more than any meetings they ever have had." The pastor said a frequent comment throughout the community was:

"The Amish have nothing on you Dunkards!"





An old approach to modern construction: Barn raising on the Ned Miller farm. Seventy-five volunteers, use of hoist on public utility truck enabled frame to take shape in one day. Brethren from seven area churches were among volunteers

SPECIAL REPORT / Instead of feeling "too bad about Detroit," Brethren found the confrontation revealing

DETROIT: WHAT DID IT SAY TO US?

ENUMERATE the problems and disorders of the times. Even prescribe goals. In such exercises churchmen find themselves generally to be much in accord.

But try to spell out strategies for reaching the goals and resolving seemingly insoluble crises. Despair is heard, mutuality wears thin, concensus fades.

One notable attempt to delineate strategies aimed at helping resolve a wide range of social, economic, political, and technological problems at home and abroad came at the United States Conference on Church and Society. Some 800 clergy and laymen, unofficial representatives of a broad spectrum of religious bodies, met in Detroit in late October to speak to critical issues. If the conference is to be measured by a number of press accounts which followed, and particularly by editorials carried in two religious journals, the value of the Detroit experience in question. *The Christian Century*, headlining its comment, "Sense and Psychedelics," contended that the conference was "in the main a lamentable failure." *Christianity Today*, under the banner, "Too Bad About Detroit," said that the question of social change was "irresponsibly handled."

Counterviews: Curious as to whether the ten or so Brethren participants at Detroit shared the negative, almost caustic appraisals of segments of the press, MESSENGER invited the individuals to share their assessments. Of the six who responded, their impressions generally ran counter to the hypercritical reviews of the two religious journals.

For example, one of the developments upon which *Christianity Today* opened fire was that the shape of the conference did not adhere to "the traditional, universally accepted method of committee work followed by plenary session." Rather, each of thirty work groups or "miniconferences" was responsible only to itself and no overall consensus was sought. *The Christian Century* likewise attacked the conference for a lack of parliamentary structure and representative authority.

But W. Harold Row of the Brethren Service Commission did not join with those who found the procedures disconcerting: "A traditional church conference, well ordered and planned for conclusive answers, simply would have left untouched most of those in attendance and would have left unresolved most of the issues of community and world tensions which the conference was called to face. Even its shortcomings served a useful purpose in pointing up the 'unprogrammed' nature of much going on about us today."

"Since the conference was speaking to the churches and to the NCC it was enough that each work group speak out of its intensive thought," commented Charles E. Zunkel, pastor of the Crest Manor church, South Bend, Ind.

Without tra-la-la: Mrs. Ervin F. Block, member of First Church of the Brethren, Cleveland, and representating Protestant Women of Cleveland, acknowledged that the conference procedures were not without dilemmas. But she welcomed the attention given by each group in striving to come forth with workable strategies – a departure, she said, from the "usual resolution, recommendation, report, 'tra-la-la' outcome of most conferences." She lauded the experience for its "exciting freshness, freeness, openness, and frankness exemplified as each person spoke as an individual, revealing a feeling of personal responsibility to the task set before us."

Beyond this, Mrs. Block was heartened by the conference's struggle to face issues honestly. "I like it told as it is. Why call a group together to speak to the church in the present day and shield them from the realities of this day?" she asked.

Break-in: Part of the attempt to speak to realities involved worship experiences almost as revolutionary as the social problems facing the conferees. One event was an hour-long media presentation, described by *The Christian Century* as "a somewhat sadistic, psychedelic combination of cacaphony, bizarre colors, and garish lights." As to the effect of this opening night's "break-in," which on multiple screens both alternately and simultaneously coaxed and repulsed the audience through depictions of the realistic, the bold, the beautiful, and the sordid in life, Harold Row felt the effort was overdone but nonetheless poignant. He said that the intent was to unfreeze the mind of traditional responses, adding, "I think it made its point." Charles Zunkel agreed on the aspect of being overdone; he would have settled for fifteen minutes of the bombarding "sound and sense (nonsense)."

But the confrontation that really mattered, that became truly vital was the probing done face to face. This was accomplished by giving primary time to the work group sessions.

Again one of the charges leveled by *Christianity Today* was that the dialogue was unrepresentative in that "the work groups were stacked with leftists. A conservative (whether of the theological, political, or economic variety) did not have a whisper of a chance to exert influence."

The presence of a California Free Delegation, which may have symbolized the far, far left, was puzzling to many, including Charles Zunkel. He said he finally concluded it was good to be "needled" by such a representation.

Near balance: But as to the charge of leftist domination, again the Brethren reactors set forth disclaimers. They reported at least a near balance in their work groups' viewpoints, with one exception. Ralph E. Smeltzer, Brotherhood director of peace and social education, was concerned that in his work group on international affairs education the partici-

"Detroit refined many bold and relevant strategies toward solving issues that are explosive and won't wait. But one question is, Is it already too late?"

pants were "almost too conservative in their approach to education for these critical times."

Charles E. Zunkel of the work group on the uses of power in a technological age said, "There was genuine democracy and freedom of sharing all through our group sessions." Similarly, Robert Williams, a Brethren layman from Detroit, summed up the dynamics of his work group. He said "dovish" views prevailed but the "administration position" was represented and adequately stated.

John D. Metzler, Sr., who is executive secretary of the Idaho Council of Churches and who participated in the group on world hunger, noted, "The 'young radicals' were evident at the conference and did influence the conduct of the meeting, but not unduly so. It is about time those under the age of sixty-five have some voice in the conduct of affairs of our churches."

Role of violence: Where radicals did gain wide visibility in the press for their views was in the work group on the role of violence in social change. It was there that exploration was given to proposals that violence may have a place in the church's approach to help transform society. In coming to such a position the proponents cited the "systematic violence" which they said has long prevailed. By systematic violence was meant "practices which exact exorbitant rates from the poor, inadequate health systems resulting in lowered life expectancy and higher infant mortality, inadequate housing supply resulting in fire fatalities, . . . police practices resulting in death and injury." Christians are justified in redressing such wrongs with both violent and nonviolent tactics, said this work group's document. And even in employing nonviolent approaches, the paper said efforts must "move beyond mere marches or picketing to massive campaigns in civil disobedience, noncooperation with the state, strikes, economic boycotts, with physical disruption of the machinery of oppression, and with the combination of political and direct action."

What does such a direction say to nonviolent Brethren? For many the response likely would be to join with *The Christian Century* and *Christianity Today* in denouncing the Detroit work group for seriously considering such a prospect. "Both violent and nonviolent approaches to social change had full play at Detroit," said W. Harold Row. "The conference was a microcosm of this unresolved debate going on everywhere."

"It is incorrect to say that the conference counseled violence," reacted Ralph Smeltzer, explaining that no plenary action was taken. "Had my own work group treated this matter, I would have opposed the use of violence and supported nonviolent resistance techniques."

"My lifelong stand as an avowed pacifist prejudices me at the start against the use of violence," said John D. Metzler.

"I cannot condone the use of violence to obtain any desired change," said Charles Zunkel. "But it is inevitable that attitudes be expressed in such a conference, just as they come to the fore in day to day life."

Culture shock: "I must admit that it is at the point of condoning violence that I go into culture shock," said Mrs. Ervin Block. "Having grown up in the Church of the Brethren, violence has been a bad word. Yet some of the most violent acts I have seen have been in the church, if I am to be frank and honest as to what it has done to personhood (though not in loss of life).

"However, I think I understand what the group in Detroit was working toward. The group that suggested 'Somehow we must find ways to be with and minister to people in their rage' has touched a real chord of communication with me. I know angry people and I feel my weakness in their presence, but I also know the importance for me not to avoid them and to listen to them. And I also know the violence that wells up within when injustice continues with a passion. The products of this violence take many forms.

"I admit the inconsistency even in my reactions," added Mrs. Block, "but with every personal encounter and struggle come new and different insights into the present day activities labeled 'violent acts.' Shock treatments (for the mentally ill) can also be labeled violent acts."

As to whether Detroit widened the gap between those in the church who urge a more aggressive, militant approach to social justice and those who uphold a nonviolent, less disruptive stance, the Brethren reactors did not voice agreement. Ralph Smeltzer felt the conference deepened the gulf, in part because the times are becoming more critical and the problems, instead of being solved, are intensifying. Others did not see a widening breach in ideology.

Revelation: Nonetheless, for Harold Row and many others a session on black power was startling, even though Dr. Row elsewhere had confronted advocates of racial separation. A Negro minister from Detroit gave a provocative, sophisticated, even theologically oriented rationale for black power, Dr. Row said. The minister then predicted black power domination of most American cities within a decade. And the minister's concept of black power meant the Negro's going it alone, without commerce or fellowship with whites, even with disdain for white "do-gooders" who work only at symptoms of racial injustice. The speaker declared that in its ascendency black power would treat the white community with more kindness than whites have shown blacks *so long* as the whites accepted black control and left the blacks alone. "To hear this was a revelation – and a shocker," said Dr. Row.

On Vietnam: In terms of outgrowth, Robert Williams saw three direct implications from the Vietnam work group discussion for the peace witness of the Church of the Brethren. One was to accelerate information to congregations about Vietnam. Another was to have every Church of the Brethren congregation become a draft counseling center, with the minister and at least one layman designated as counselors. And the third was to have a full-time liaison between the Church of the Brethren and a chain of peace-oriented agencies such as FOR, AFSC, SANE, FCNL, CCO, NSBRO, WILPF, and others. One immediate task for the liaison, Mr. Williams suggested, would be to implement planning for a suggested national strike, of one-day duration, should the United States escalate the Vietnam war in one of four explicit ways: by use of nuclear weapons, by land invasion of North Vietnam, by intentional direct military offensive action against China, or by the bombarding of the major Red River dikes in North Vietnam.

Such proposals as the general protest strike and others drawn in the thirty work group papers will be examined by the NCC and denominations in various ways. The NCC General Board is scheduled to come to grips with the suggested strategies at its February meeting in San Diego.

As to whether the conference accomplished its goals, the participants are quick to respond that likely too much was expected. "Probably we should be satisfied that issues became more apparent," said Charles Zunkel, pointing up that much research and discussion need to follow before the processes of change can be set in motion. "We expect too much, too quickly," he said. "It is not that simple."

"As a result of Detroit I will be a little more aware of the following generation and its mode of expression," said John D. Metzler, Sr. "But I am not at all convinced that that generation has discovered a workable remedy for the ills of the world."

"In terms of its own stated goals and procedures I think the conference was quite successful and effective," said Ralph Smeltzer. "It did refine many bold and relevant strategies for use by the church and state toward solving issues that are explosive and won't wait. Indeed one question is, Is it already too late?"

"I became aware in a new way how very important it is for the church to move into society but, more important, to be open to allow society to move in and speak to the church in a frank and honest manner without fear of adulteration," reacted Mrs. Block.

"I think every person needs the freedom to be a human within a fellowship where he can share without being condemned or rejected," she added. "I felt a spirit of acceptance at Detroit that I appreciated, be ye a bishop or be ye a flower child."

Eye openers: "The value of Detroit was in its stark confrontations (eye openers and mind unfreezers), not in its analyses or its solutions," Harold Row reflected. "And this was valid, though for me one Detroit is enough in one decade.

"But I am grateful for Detroit." – H.E.R.

Program features: An agape meal (at left) was part of the Conference on Church and Society. Above, program chairman Harvey Cox is questioned by journalists. The pop-art backdrop is an assemblage by Sister Mary Corita

day by day

A CHILD came crying from out-of-doors. His mother, rather than saying "Stop crying!" or "Why are you crying?" said, "You are hurt. Sit with me and cry. I want to share in your hurt."

A teenager was in tears about school. This was no time for preaching – "If you would get to bed early – do your studying at the right time." The parent said "Cry. Let us go to your hurt; where does it take you?"

A parent cried about how frustrating it is to rear children, blaming the children for not behaving, blaming herself for not being an adequate parent. Parent, go to your hurt. There is no right or wrong here, but a cleansing of one's hurt is needed. One needs to follow through hurt as far as one can go. It is more important to feel our pain than to figure out the rhyme or reason of it.

Sometimes we need a trained person to go with us down the path of pain and help us over the stiles along the way in order for us to keep going. We need someone to go with us and stay at the end of the lane until we are ready to come back. Even you, untrained in such help, can do it for a friend or a member of your family. Sometimes we can do it for ourselves. And a friend may be able to do it for you.

Danger lies in a decision not to go to our pain – to cover it, to hide it, or to pretend it is not there. We say someone else is the cause of our pain or blame it on our history or our circumstance. We go around our pain and it is so wide that there is no way around. We try to go over it and it is so high we cannot make the climb. We dig under it and it is too deep. It is when we express pain, feel it, honor it, that pain's place in our lives deepens our perception rather than distorts our outlook. To live is to be available for pain.

We sometimes have the courage to meet pain ourselves, but we would wish to keep our children from pain. We attempt to protect them from the pain of illness, injury, the making and keeping of friends, the pain of having someone angry with them, the pain of facing the consequences of their actions. But our protection negates their courage. We will do better to know that they are as courageous as we are and let them have their pain.

There is no way to protect a child from pain. To keep him from climbing trees for fear of his falling and breaking an arm means only that he must live with the pain of fear for the rest of his life. To shield her from the rough and tumble of making and keeping friends means she has to live with the pain of no friends and inadequate feelings when meeting new people. The delay we achieve in protecting our children means the job they have to do will be ever so much harder because first things have not been accomplished first.

Can you share hurt and sorrow with your children? A boy's mother died and no one talked about it with him. It was a hush-hush experience. The theory here was that, if no words were said, there would be no feelings about it and it would be easier to take.

"Buck up, son, you'll get well, it's not so bad, who knows what tomorrow will bring." The be-a-big-boy-and-don't-cry approach attempts to take people away from their feelings. It says to someone that the best way to get along in this world is to let your feelings go only so deep. Keep your feelings shallow. It is too hard on you to go the whole way. Only poets and musicians can afford to feel to their very souls. Little boys and girls must learn not to cry. Young people should not show their grief. There is no way to soften a blow of physical injury, a pet dying, the loss of a parent. But it can be shared. We do not have to be shallow people with shallow feelings. We can encourage people to feel deeply if we are willing to feel deeply with them.

Suggested activities

Gather the family together and indicate that this is pain sharing time. Share your pain – an occasion that was painful, pain you feel now or felt once upon a time. The pain you feel may be little or great; the fullness with which you share it will have an effect on the willingness of your children and the rest of the family to share their pain. Go

---

DAILY READING GUIDE – February 4-17

Sunday. Ps. 40:11-12. Evils encompassed me . . . more than the hairs of my head; my heart fails me.

Monday. Ps. 42:1-3. My tears have been my food day and night.

Tuesday. Ps. 55:1-3. I am overcome by my trouble.

Wednesday. Ps. 55:4-8. My heart is in anguish within me.

Thursday. Ps. 56:3-4. When I am afraid I put my trust in thee.

Friday. Job 4:24-26. The thing I fear comes upon me.

Saturday. Job 6:2-3a. My calamity . . . would be heavier than the sand of the sea.

Sunday. Job 7:11. I will speak in the anguish of my spirit.

Monday. Job 10:1-2. I loathe my life . . . do not condemn me.

Tuesday. Mark 15:34. My God, why hast thou forsaken me?

Wednesday. John 10:32-36. Jesus wept.

Thursday. John 14:1-4. I will come and take you to myself.

Friday. Ps. 46:1-3. God is our refuge and strength.

Saturday. Ps. 40:1-3. I waited for the Lord; he inclined to me and heard my cry.

around and hear everyone. The purpose is not to get rid of the pain, lessen it, or tell how one ought to feel. The purpose is to be with a person in his feeling. There is no right or wrong to a person's feelings. We just have them. God gave us a great capacity for feeling, but we have diminished this part of us.

God knew what he was doing when he gave us the capacity for feeling and when he made pain and pleasure go hand in hand. The distance we can go with pleasure is reflected in the distance we can go in pain. You may be in the school that believes you can have great joy without great sorrow. But it is not so.

2. As old pain is relieved take a session to find where you and the others in the family are in the present. Get as close to your present feeling of hurt or pain as you can. The effort is not made in order that you may have people feeling sorry for you or give you more service. The effort is made to clear yourself of the hostility produced by pain. When we suppress pain, we let it out in devious ways: sarcasm, bitterness, jealousy. The purpose and the healing power of a session is negated if the other members of the family take on or reinforce the hurt expressed by one of the members. The process of exposure, like the need of plants for oxygen in the soil to avoid mildew and rot, keeps our painful feelings from festering and erupting in destructive ways. The setting of the family as a group of people in love with one another is a good setting for the constructive exposure of feelings.

3. If these sessions seem to produce more hurt than you anticipated, do not be surprised. But talk about it. We are sometimes hurt because we are embarrassed by finding out we have such a great capacity for pain. But we must thank God for depth of feeling; it means we have a great capacity for joy as well. — Dorothy and Rodney Davis

HOUSEFELLOWSHIPS / *continued from page 11*

church school, preaching services? Have we divorced religion from the workaday worlds of commerce and social conditions, the worlds where people actually live?

It is possible that housefellowships, if wisely developed, may experience a life-touching communion and fellowship denied to larger congregations because of their preoccupation with religious activities . . . or even sheer size.

The breakdown of family relationships has been held by some to be responsible for delinquency and social irresponsibility in America. In our congregations, have we been adding to the disintegration of family unity by our congregational age divisions, in classes and activities?

Housefellowships can significantly reunite age groups to their mutual benefit — a benefit deriving from natural diversity of interests, insights, and skill levels.

It is possible that we may discover housefellowships more "the church" than our larger spectator-style congregations of believers. We must not let congregational size be the whole measurement of spiritual accomplishment. Is bigness better? more responsible? better organized? Or perhaps does bigness lead rather to inflexibility and massive inertia?

In a well-stuffed Sunday morning worship service, with 200 nodding saints consuming yet another discipleship sermon, the need for personal face-to-face discussion can reach critical proportions. A sermon without opportunity for the exchange of insights neglects a basic God-created need for expression and practical understanding.

How is man to be a Christian Monday morning on the punch press when the pressure is on to produce? What does a salesman do with the ever-present hazards in his occupation — its tensions and frustrations? How do these men discover what Christ is doing in the lives of other men, with similar pressures and temptations?

Where and when does a homemaker find opportunity to share both her problems and her triumphs in a significant Christian fellowship? So that the Holy Spirit can minister to her practically, through her Christian brothers and sisters? Housefellowships can provide for the deeply human exchanges so necessary for genuine edification and discipline between growing members in the body of Christ.

How to start

How can existing congregations make use of housefellowships? Much as a system of Christian education was developed and adopted. We thought it through. Experimented. Exchanged and evaluated results.

The Holy Spirit is already showing the church how it can be done. He has spontaneously "raised up stones" to do his work in the many forms of housefellowships now operating. We can benefit from their experience. And try a few experiments of our own.

Why not have many small housefellowships under the care and ministry of one pastor? Let the small groups meet and study together on Sundays and midweek, then on occasion gather all the groups in a rented hall for a Sunday of singing, communion, exhortation, testimony, and worship.

As an initial step, I suggest that congregations able to do so should start indigenous housefellowships among volunteers, with disciplines and objectives predetermined by the congregation itself. Evaluation and comparative analysis after a trial period should give us all a wealth of experience — and bring many of our neighbors to Jesus Christ. ☐

Reprinted with permission of *Gospel Herald.*

INDIA: LAND OF NEED AND PROMISE

by C. Norman Kraus

The rusting skeletons of railroad cars sitting on a side track just outside Calcutta; the gutted, smoke-stained exterior of a new government building in Patna; a mass protest rally of 100,000 people carrying banners with the hammer and sickle displayed – these were some of the signs of discontent and frustration in India, this new nation of five hundred million people.

Last year's elections, which upset the political fruit basket, have brought at least a temporary victory to those who were discontent with Congress Party rule, and except for sporadic scattered violence the nation is calm. The results of the elections were a surprise to everyone, including the opposition parties themselves. These had grown cynical about the corruptions and mismanagement of the country's affairs, and many had given up faith in the democratic process as an effective means of social and political change.

Among many in college and university circles there was despairing talk about the necessity of violent revolutions in order to bring about changes, and the pre-election pattern of strikes and boycotts which were widespread in the country was ominous. Adding to the problems was a severe drought in parts of the country with only partial crops harvested in others. The total production of grains in 1965-66 was fifteen million tons less than that of 1964-65. And 1966-67 crops are little better.

All this led Radhakrishman, president of the Indian Republic, to say the following in his Republic Day speech:

"The last year has been the worst since independence, full of natural calamities and human failures. In spite of our increased agricultural output and industrial production we are unable to meet the requirements of a growing population. The drought conditions are worse than ever before in this country. Yet, even after making allowance for all the difficulties of the situation, we cannot forgive widespread incompetence and the gross mismanagement of our resources. We cannot overlook the fact that in a country of chronic food shortage a third of the annual produce is destroyed by pests and waste."

But he added: "It is not necessary for us to lose hope."

The new political turn has been a victory for democracy in this vast, important subcontinent, but all the basic problems that were there before election day still remain to be solved. Most of the problems that face India are long-range problems which will not and cannot be solved by emergency programs.

If we are to make the best use of our limited resources in tackling these problems, we need to see them in perspective and allow creative imagination and enlightened judgment to guide our decisions.

The present emergency

The immediate famine situation, whatever its cause, has reached emergency proportions. Hundreds of thousands face starvation unless they are given aid. The emergency feeding program which churches and agencies are undertaking must be continued and expanded to the limits of our resources.

The government has refused to pronounce the most severely affected Bihar area a "famine" area because it is afraid that such public pronouncement would only cause panic. But it is well known that failure of monsoons for two consecutive years and then of winter rains these past few months has left the area a semidesert. A year ago last October, when the rice should have been in head and beginning to ripen, the fields were parched and cracked. Cattle roamed here and there through the fields eating bits of straw and stubble. Rivers that should have been running full at the end of the monsoon were dusty, dry beds of sand and rock.

By November, the poor of the village were existing on the small supplies of parched corn that was still available. By December, wells supplying drinking water were drying and the cereal crop was exhausted. Still the villagers hoped for winter rains so they could plant vegetable gardens. No rains came.

The tribal people on the plateau have been existing on roots, berries, and leaves of trees along with an occasional mouthful of rice which they can purchase. Four hundred thousand to two million people face starvation unless help continues and is expanded.

There were many factors that made this situation a tragic human failure as well as a natural catastrophe. 1966 was a preelection year, and it has been reliably reported that corrupt politicians in Bihar diverted relief funds for political purposes. Greedy merchants have hoarded tons of rice and wheat in order to force prices up and secure larger profits. States where there were good crops were slow to share their surpluses for fear of future crop failure. Inadequate transportation and distribution facilities complicated the process; and as the grains sat in warehouses, they were pilfered by thieves and destroyed by rodents and spoilage. Loss through pests and spoilage is now estimated at thirty percent.

All these things have been openly reported and lamented in the Indian press, and the Christians abroad need to face the situation candidly as they consider their course of action. The first temptation no doubt will be to shrug the shoulders and turn away, repulsed by the callous greed and the inefficiency of a system that lets people suffer needlessly. But think again. It is the 354 million men, women, and children whose per capita income is still only eight and one half cents per day that are the hapless, helpless victims. Who will show them mercy and compassion? They must be helped immediately and generously.

Longer range program

But this is not enough. If Christians would follow their Christ in proclaiming release to the captives and setting at liberty those who are oppressed (Luke 4:18), they must do more than give the emergency "cup of cold water." And let it be said with emphasis that such "service" to the poor is an integral part of the church's witness to the salvation which Jesus Christ offers to the world. There has never been a time in the history of missions in India when selfless, indiscriminate (to Hindu, Moslem, or Christian without difference), loving service was more imperative for the church's witness.

Among the Hindu population is deep bitterness against the church because of its past record of "converting" people with the offer of rice or other advantages. Now Christians must demonstrate beyond a shadow of doubt that they seek no advantage for themselves in the service that they offer. Love must show itself genuine, else it may well be asked of us, "What do ye more than others?"

The question is, what can small private agencies do in the face of such gigantic problems? Massive programs of education, population control, agricultural development and pest control, land reforms, improvement of transportation and storage facilities, housing, and urban development are urgently needed. Where does the church fit in this picture? There are, I think, three areas of need where Christians could make a major contribution.

First, urgently needed in order to make the agricultural program of the government effective are trained workers who have the motivation and patience to work at the village level disseminating information and demonstrating techniques. The village farmer must be shown and convinced that the new is better than the old, for example, that the small fee for using water from the irrigation ditch is worth it; that use of a sanitary latrine is a health advantage over use of the fields and ditches; or that the use of very simple threshing and winnowing machines is better than the hooves of oxen and the undependable wind. He must be patiently guided so that he knows how to take advantage of the government's proffered help. He must be taught the nutritive values of vegetables. At the moment there is no limit to the number of such dedicated experts that could be used in India.

Second, there is a great deal of work that could be done in community development in both urban and rural areas. But since the social workers here in India are concentrating efforts in the urban situations, let us turn attention again to the villages. Even yet, from seventy to eighty percent of India's population lives

A HUMANIST IN AFRICA

LETTERS TO
COLIN MORRIS

FROM
KENNETH KAUNDA

A HUMANIST IN AFRICA
LETTERS TO COLIN MORRIS
FROM KENNETH KAUNDA
PRESIDENT OF ZAMBIA

The optimism, patience, and bitter struggle of the African nations are revealed in these letters from Kenneth Kaunda, President of Zambia, to Colin Morris, missionary and president of the United Church of Zambia. A warm, personable leader, Kaunda writes from a passionate belief in the worth and possibilities of man. Western readers will gain great insight into the "continent in ferment at the heart of an unstable world" as they read these letters by one of Africa's most remarkable personalities. 136 pages. $3.50

At your local bookstore
ABINGDON PRESS

INDIA / *continued*

in rural villages. It might seem to the Western observer that the Indian village is an idyllic haven from the complex, impersonal, industrial centers with their attending slums. But such is by no means always the case. Multitudes of villages are torn by family feuds, split into factions by land disputes and law suits which drain away thousands of rupees from the village and create disturbing tensions.

Indeed one of the major failures of traditional Hindu society has been its inability to create functioning structures for cooperative community action. The joint family system, caste, religious differences, and the difference between the landholders and the landless have divided the geographical community into competing and all too often hostile groups. Some of the enlightened social service-oriented Hindu organizations have recognized this difficulty and are working at it. There is, however, a vast field of work. Men and women who know the love and peace of Christ and have the requisite skills in community development could function as peacemakers in a most strategic setting.

Third, there is need for literacy work and the supplying of suitable reading material for adults who are only recently literate. This ministry could be expanded in a number of ways to give it a broad educative value. There are still many children who are not able to go to school. Appropriate programs of primary education could also be carried on. The preparation of suitable Christian literature is sorely needed for popular distribution. There is still interest in the message of the Bible in India today even though there is a reaction against institutional Christianity. Tens of thousands of people have subscribed for correspondence Bible courses, and packets of Gospels and Christian biographies are eagerly purchased in the towns and villages. There is a hunger for reading material of any kind.

The crisis in India has reached emergency proportions and is far more than emergency food shortage. In fact, the food shortage would most probably take care of itself in short order if discipline and a spirit of idealism and public responsibility were restored. Indicative of the deeper problems in India are student unrest and undiscipline, a growing tendency to depend on violence to effect change, the decline of enlightened religious conviction, widespread political corruption along with an admitted decline in public morals, and the widening gap between the rich and poor. The next five years will be crucial, but there are reasons for hope.

The churches have recognized the emergency in Vietnam, for example, and have rallied to make possible a flexible, imaginative ministry there. But India is still viewed as an old mission field, and new approaches are hampered by the already top-heavy institutional programs which are being supported almost entirely by funds from Europe and America.

Added to this, India is thought of as an old nation rather than an emerging nation, pregnant with possibility. Has not India always lived on the edge of starvation? Is the emergency new or very different from what it has always been? In more recent years with the development of a strong nationalistic feeling, and the so-called "resurgence of Hinduism," the church for the time being has settled for a strategy of retrenchment rather than bold, imaginative movement forward.

The time is here for advance. The time is here to go, "in the name of Christ," as servant and reconciler. India does not want or need the propagation of Western Christianity, but for body, mind, and spirit she does need the healing, redeeming ministry of Christ. □

More on the Renewal of the Church

THE HUMILIATION OF THE CHURCH, by Albert van den Heuvel. Westminster, 1966. 192 pages, $2.25

THE CHURCH AS A PROPHETIC COMMUNITY, by E. Clinton Gardner. Westminster, 1967. 236 pages, $6

THE CHURCH UNBOUND, by Norman K. Gottwald. J. P. Lippincott, 1967. 188 pages, $4.95

THE INCENDIARY FELLOWSHIP, by Elton Trueblood. Harper and Row, 1967. 121 pages, $2.50

ENEMY IN THE PEW? by Daniel D. Walker. Harper and Row, 1967. 240 pages, $1.95

OF THE MAKING of books on the renewal of the church there seems to be no end. We have five of them before us, representing a group of authors with impressive credentials. All seem to center on the storms without and the leaks within which beset the good ship *Ecclesia*. One or two of them would all but abandon the ship. Most of them would hold that she will not sink if their recommendations for modification and overhaul are adopted.

Albert H. van den Heuvel is executive secretary of the Youth Department of the World Council of Churches. His book is composed of a series of essays and speeches which cover five years' work in his capacity as an ecumenical leader of youth. Van den Heuvel is relevant. The book covers some of the key topics in the renewal spectrum. He deals with the theological questions and problems of administration and program which confront all who are concerned with the renewal of the church. He displays an amazing amount of knowledge and insight into the history of secularization, experimental preaching, worship, the ecumenical movement, Christian ethics,. youth work, and the "renewal theologians." He looks at the "honest to God" debate, in which he feels that Bishop Robinson was not completely wrong but that he did not go far enough in some areas. One does not expect this kind of scholarly depth in a busy ecumenical bureaucrat.

E. Clinton Gardner is professor of Christian ethics at Emory University. He presents an intensive analysis of the relationship between the church and the secular world. In his examination of some of the major crises confronting the church today, he has produced what might be called a "sociology of renewal." While his book is clearly written and would be understood by the layman, it is directed toward the professional. Part One deals with the present crises in the church — class, race, religious pluralism. He asserts that the divisions in secular society are in the church and are reinforced by the church. The church, he says, must face the growing reality of a secular society, the need to be in dialogue within itself and with secular men. Further, the church needs to clarify its own relevance for the public life of the nation.

In Part Two, he analyzes the biblical conception of the church and its mission in the world. He develops a definition of the church based on its spiritual rootage in the faith of Israel as a covenant community and on the New Testament patterns of the body of Christ and the *koinonia*. He concludes that the church is true to itself only as it exists for humanity.

In Part Three he poses the question, "How can the church preserve its integrity as a community of faith while giving itself to the world?" Only by maintaining a creative tension with society is Gardner's answer. The church must be free to criticize itself internally and to exert power on the political and the social levels of society. It must become involved with contemporary culture, rather than permit a division of life into the sacred and the secular. It needs to participate in the search for answers to the most urgent problems man faces. He urges that this search be made in the context of the ecumenical movement.

Norman K. Gottwald is professor of Old Testament and biblical theology and ethics at Berkeley Baptist Divinity School and the Graduate Theological Union. His work is in the same vein as that of Gardner. It is his thesis that a number of church-culture patterns of interaction emerged in ancient Israel and that they profoundly influenced later Jewish and Christian thought. He examines the dialectic between the church's opposition to culture and its appropriation of culture. He calls for the church to be a critical force in culture. After defining the secular church within culture he summons the church to ally itself with the former. He holds that the biblical view of God as creator implies the fullest participation of the church in the world.

Elton Trueblood is no newcomer to MESSENGER readers. He has been working at this question of renewal for a long time. His stance is less radical and his book is of a more popular nature than that of the three preceding authors. Although he is not ready to abandon the residential congregation, he does raise some critical questions about the present situation in the church and offers several helpful solutions. He has long been an advocate of small groups, if they have a purpose and radiate a spiritual charisma. His last chapter is one of his best. In it he challenges the church to be a fellowship "on fire."

Daniel D. Walker is pastor of the First Methodist church, Pasadena, California. We have met him before in his *Human Problems of the Minister*. The reader is led to ask "What gives?" in con-

LANDS OF THE BIBLE TOUR !

Led by Edward K. Ziegler
21 wonderful days —
June 4-25, 1968

Rome; Athens; 10 days in Israel — Jerusalem, Hebron, the Dead Sea, Samaria, Galilee, Nazareth, Haifa, Tel Aviv; the Seven Churches of Asia; Geneva; London
Inclusive cost, New York and return, $1075
Home in time for —
Ocean Grove Annual Conference

For full information, write
Edward K. Ziegler
327 A Street
Bakersfield, California 93304

WHAT YOU SHOULD KNOW

Before You See Your Attorney

About MAKING YOUR WILL

Mr. Sydney Prerau, former director of the J. K. Lasser Tax Institute, is now devoting his full time to counseling churches and church-related organizations, and aiding individuals in arranging to include provisions for God's work in their wills.

By special arrangement we are able to make available a twenty-eight page booklet which was written recently by Mr. Prerau. A single copy will be sent free on request.

In reading the following list of topics, you will quickly sense this booklet offers practical help on issues of great importance.

What Is a Will? Isn't Joint Ownership as Good as a Will?
Should You Make a Will? Who Can Make a Will?
Additional Reasons Why You Should Have a Will
Property That Passes Outside Your Will
Who Should Be Your Executor?
How to Change Your Will
How to Help Your Lawyer Help You
Does Your Wife Need a Will?
Gifts to Church and Charity
Witnesses to Your Will
Life Insurance
Trusts
Gifts for Life
Jointly Held Property
Is Your Estate Taxable?
Who Should Be Your Trustee?

After You Make a Will
Making Your Executor's Job Easier
Specific Amount vs. Percentage of Your Estate
Do You Need a Lawyer to Draw Your Will?
How to Select Guardians for Minor Children
Do You Need a Will? Methods of Disposing of Your Estate
Who Implements Your Will? What to Do With Your Will

Write today for your free copy. Address your request to

Harl L. Russell, Director of Special Gifts,
General Brotherhood Board,
1451 Dundee Avenue, Elgin, Illinois 60120

You incur no obligation in ordering this material.

fronting the title of the book. He offers this book as a sequel to his *Human Problems* in that it is a book about the laity, who need not only understand themselves but to be understood by their ministers.

I think that I hear these men saying the following:

1. Christianity is a minority viewpoint in our world; consequently, the product of the churches — the gospel — must compete in a secular culture against hostile ideologies as one of a number of options available to the uncommitted.

2. More of the action of the church must be undertaken outside its walls — in the structures of secular society in politics, in the arts, and in humanitarian struggles.

3. A radical transformation of the institution, possibly even the abandonment of the present forms as such, is needed if the church is to survive. However, Trueblood and Walker believe that the present institution is a suitable base if renewal both in attitude and methodology is attempted.

4. Exploration of new forms of ministry is the recommended motif; however, Trueblood would keep the pastor-director as a coach — one who would coach the ministers and the laity in their work. Walker would keep him because he feels that the sermon is still a valid form of communication for the message of the church.

5. There seems to be an emergent preoccupation with the dialectic between church and culture, a renewed focus upon the sociological influences on the history of the church and its interaction with the world.

6. The church has a duty to become involved in the struggles of man whenever the needs of man as related to his fulfillment are involved. The prophetic element in the history of the faith reinforces this mandate.

7. There is the ever-present need for a responsible discipleship. Somehow, a more robust discipline must emerge. — WILBUR R. HOOVER

Recent and Contemporary

PASSION ACCORDING TO ST. LUKE: Penderecki (Philips, Victrola). Here is a many-sided phenomenon – evidence of creative upsurge in the communist world; a major religious work by a resident of communist Poland; twice recorded on major labels, both versions at a bargain price. But the best news is that Krzystof Penderecki, who was thirty when he began composing the "Passion," has produced a masterpiece that can rank with the greatest sacred music since Bach. It is powerfully wrought in craggy atonal idiom that has no room for sentimentality but plenty of strength and concentrated passion, befitting the subject matter. Both labels feature Stefania Woytowicz, soprano, Andrzej Hiolski, baritone (Christ) Bernard Ladysz, and the same conductor, Henryk Czyz. Victrola spots the orchestra and chorus of the Cologne Radio, Philips those of the Cracow Philharmonia. It would be hairsplitting to sort out the merits of each, but to my ear the stereo that distinguishes the Philips recording offers a fuller sound and slightly better balance than the Victrola monaural cutting. It also offers, as a bonus, Penderecki's searing threnody, *To the Victims of Hiroshima*. But let us not quibble. The "Passion" is devastating; it is "must" listening.

PSALMS OF DAVID; STABAT MATER: Penderecki (Polish Muza). The "Psalms" (1958) owe a little to Stravinsky and Orff in their rhythms and use of percussion. They owe something to medieval polyphony, too, but preponderant is the composer's individual personality, especially his exploratory use of interweaving strands of sound to create strong, rugged musical textures. The "Stabat Mater" (1963) uses three choirs *a cappella*. I cannot begin to describe the variety of ways in which the voices are blended or contrasted, but the result is original, authentic, and sometimes arresting in sudden crescendoes blossoming out of ethereal planes of vocal sound. Three instrumental works are also on this disk, each fascinating in its own way.

COME, CREATOR SPIRIT: Yardumian (RCA Victor) is a setting of the Mass in English, commissioned for the 125th anniversary of Fordham University. It is fairly conventional in both form and content, reminiscent of better-grade film scores. On the whole it is pleasant rather than exciting, competent rather than inspired. Some of its effects are overblown and tedious, but even when the writing is restrained it seems to lack conviction or depth. It is not a *bad* score, and it is well performed by the Chamber Symphony of Philadelphia and three choirs, conducted by Anshel Brusilow. Lili Chookasian is in good voice as the star soloist.

A MIDSUMMER NIGHT'S DREAM: **Britten** (London). It took courage for Britten to stake out a territory so long preempted by Mendelssohn, but, although the listener may have to resort to a bit of mind-sweeping, in my opinion Britten has succeeded where Mendelssohn failed. For Britten captures both the fairy gossamer and the rustic buffoonery that Shakespeare put in the play. Having seen it on stage, I can report that much of the music needs visual support which it does not itself evoke in the listener's imagination. It is good, but not *that* good – yet there are many moments of sheer musical delight. The composer conducts the London Symphony and fifteen excellent English soloists, including Alfred Deller, Heather Harper, and the inevitable Peter Pears in a definitive performance.

JOAN OF ARC AT THE STAKE: **Honegger** (CBS Records) is the first English language recording of the Swiss composer's 1938 oratorio, based on the text by Paul Claudel. Setting aside the politico-theological implications of Joan's dubious path to sainthood, the story has all the pathos and passion for a stirring narrative, spoken here with fervor by Vera Zorina. And the music is irresistible in its drama and lyricism. Thirty-year-old Japanese conductor Seiji Ozawa adds

Christian Bible Lands Tours
$90

Only down payment and take up to 24 months to pay balance: (Less than $38 per month) Total cost of your tour $898.°

COMPLETE AND INCLUSIVE
Escorted Departure
From NEW YORK –
1968 Beginning March 4th every Monday.
Beginning April 4th every Monday and Thursday.

- Your lifetime dream trip to the Holy Land can now come true. The Bible lands can become a reality for you at prices you can afford.
- Travel with your own pastor and local group. Ask your minister about the blessings of Holy Land travel under his leadership.
- Walk in the footsteps of Jesus. View the Holy City, Jerusalem: now the focal point of world interest.
- Journey in Galilee, Judea, Samaria. Observe the ancient methods of farming and the modern techniques that have forced the desert to bloom. Return via Athens and Rome.
- Available in this journey of a lifetime you will be compelled to search your soul, rethink your faith and reassess the direction of your life.

Act now! This is a limited offer. Contact your travel agent or the nearest Air France office for full particulars. Or send coupon.

AIR FRANCE **M-22**
P.O. Box 707
New York, N.Y. 10019

Please send me your brochure on your Holy Land Tour of 1968.

NAME ________
ADDRESS ________
CITY ____ STATE____ ZIP ___

AIR FRANCE
THE WORLD'S LARGEST NETWORK

° Based on 15 passenger 14/21-day economy excursion fare from New York enrich your Easter season

AND I LOOK FOR THE RESURRECTION by Kay M. Baxter. Dramatic illustrations from the modern theater reveal that the Good Friday message is alive today. **$2.25**

THE CRUCIBLE OF REDEMPTION by Carlyle Marney. A sometimes shocking affirmation of Christian faith that throws new light on concepts prevalent at Easter. **$2.25**

WINDOWS ON THE PASSION by Charles C. Wise, Jr. In these poetic monologues, see the excitement, doubt, and Christ power of the Passion week. **$2.75**

MY GOD WHY? by Wallace T. Viets. Thought-provoking sermons start from the eight questions asked by Jesus and those present at the Crucifixion. **$2.25**

HE DIED AS HE LIVED by James T. Cleland. Jesus' words and actions during the Passion fit perfectly into his teaching ministry, the author affirms. **$2**

ONE SOVEREIGN LIFE by Edwin Prince Booth. A dramatic account that reveals the Jesus of history—unburdened by myths accumulated through the ages. **$2.50**

THE WAY OF THE MASTER by Emerson S. Colaw. Eight moving sermons examine Jesus' way of meeting difficulties and depict him in prayer, decision, and triumph. **$2.50**

HE BECAME LIKE US by Carlyle Marney. Gripping discussions of the Atonement—how Jesus became like men to show the way of salvation. **$2.25**

THE SEVEN WORDS by Clovis G. Chappell. With rare insight and deep scriptural knowledge, the author explores Jesus' sayings from the cross. **$1.75**

THE CROSS BEFORE CALVARY by Clovis G. Chappell. Studies of Old Testament spiritual leaders illustrate that the power of Christ is ever-present. **$1.50**

SEVEN WORDS OF MEN AROUND THE CROSS by Paul L. Moore. From historical situation to now, the author asks, "What is Christ saying in your life?" **$2**

THEY MET AT CALVARY by W. E. Sangster. Pharisee to the mob . . . profiles of those who sought and abetted the death of Jesus. **$2**

THE EASTER STORY FOR CHILDREN by Ralph W. Sockman; illustrated by Gordon Laite. Jesus' life, stressing that his victory over death proves God's love. **$2.25**

At your local bookstore
ABINGDON PRESS

to his fast-growing reputation, leading the London Symphony and chorus in a performance that rivals its out-of-print predecessors.

PSALMUS HUNGARICUS: Kodaly (Mercury). Why is it so hard to find an adequate recording of this beautiful work? Igor Markevitch is a superb conductor, generally, but here he gives us a performance that is by turns plodding, hasty, abrupt, and seldom in touch with the spirit of the music. Overside, he does quite well with Brahms' "Alto Rhapsody" and "Tragic Overture," although even these are not the top-drawer renditions one would expect. Maybe he felt nervous recording in Moscow after many years as an expatriate.

WASHINGTON'S BIRTHDAY: Ives (Columbia) is the shortest (11½ min.) of three works on *The World of Charles Ives*, but what would February be without it? Written in 1909, it is a nostalgic montage of New England hymnody, barn dance tunes, and personal reminiscence of Connecticut snowfalls. It is also probably the only extant symphonic work that features a brief jew's harp solo. Leonard Bernstein does the honors with the New York Philharmonic. Also worth knowing on this disk are Stokowski's performance of the "Robert Browning Overture" and Ormandy's of "Three Places in New England." — WILLIAM ROBERT MILLER

Choir Robes

ADDED INSPIRATION THIS EASTER

Modern styles and lightweight fabrics in colors and shades to augment any choir's appearance. Send for your FREE catalog, TODAY: C18 (Choir Robes and Accessories); J-18 (Junior Robes).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL. 1000 N MARKET ST
OKLAHOMA CITY, OKLA. 801 N. Western Ave.
CHICAGO, ILL. 169 W. Wacker Dr.
LONG ISLAND CITY, N.Y. 48-25 36th St.
VAN NUYS, CAL. 15525 Cabrito Rd.

The Sports World

by Carol Conner

1	2	3	■	4	5	6	7	8	■	9	10	11
12			■	13					■	14		
15			■	16			■	17	18			
■	■	19	20			■	21					
22	23				■	24				■	■	■
25				■	26					■	27	28
29			■	30					■	31		
32		■	33					■	34			
■	■	■	35				■	36				
37	38	39				■	40				■	■
41					■	42			■	43	44	45
46			■	47	48				■	49		
50			■	51					■	52		

Across

1 Started in a race
4 Record of points made
9 Small lie
12 Struggle between opposing forces
13 Fuzzy
14 Shoshoni
15 Memorable event
16 For each side
17 Made a mistake
19 Ball and club game
21 Old Testament book
22 Look pleasant
24 Marksman
25 Off course
26 Surfers' starting place
27 Ready, set, ___!
29 Have reality
30 Feudal lord
31 Large snake
32 Myself
33 Jacket material
34 Fruit
35 Grant by treaty
36 Pitches not swung at
37 Swamp
40 Feminine athlete
41 Change the rules
42 Help
43 Nocturnal bird
46 Hideout
47 William Tell's target
49 Entreat
50 Football player
51 Football units of measure
52 Group of tennis games

Down

1 Be indebted to
2 Distant
3 Frail
4 Rock
5 Leg below the knee
6 Lubricate
7 Railroad (abbr.)
8 Object obnoxious to the eyes
9 Roll a flag
10 Sports article
11 Garden plots
18 Charge
20 Experienced
21 Get in touch with
22 Went the length of the pool
23 Heavy mud
24 What a grandstand gives spectators
26 Discards
27 Football posts
28 Oarsmen's poles
30 Day of the week
31 Bawls
33 Survey
34 Golf score standard
36 Waits
37 Scored basketball points
38 Portent
39 Tear apart
40 Overlay with gold
42 April (abbr.)
44 Misfortune
45 Portion of land
48 Sports announcer's aid

in brief

PERSONAL MENTION

Dennis L. Brown, Manchester College senior, has been named student part-time pastor at the North Webster church, Northern Indiana. . . . To return to Tomohon, Indonesia, this month are **Dr. and Mrs. Wilbur McFadden,** fraternal missionaries to the Church of Minahassa.

Named president of the Illinois Council of Churches for 1968 is **Richard N. Miller,** executive secretary of the Illinois-Wisconsin district. . . . **DeWitt L. Miller,** pastor at Hagerstown, Md., is current vice-president of the Maryland Council of Churches.

. . .

Host to the Venerable Thich Nhat Hanh, a Buddhist monk from South Vietnam, in several of his appearances in the United States was **A. Stauffer Curry,** on the national staff of the Fellowship of Reconciliation and former Brotherhood staffer.

Participating in a food collection drive in mid-January for the Mississippi Delta were Church of the Brethren congregations in **Ohio and Indiana,** along with Methodist, Episcopal, United Church, Disciples of Christ, and United Presbyterian churches.

. . .

Congratulations go to couples who recently celebrated golden wedding anniversaries. Honorees were **Mr. and Mrs. Ray Miller** and **Mr. and Mrs. Bert Tandy,** all of South English, Iowa; **Mr. and Mrs. Charles Fike** of Fresno, Calif.; **Mr. and Mrs. Fred W. Nelson** of Medford, Oregon; and **Mr. and Mrs. Howard Reinecker** and **Mr. and Mrs. Wilson Shelley** of McPherson, Kansas.

Three couples marked more than fifty years at recent anniversary celebrations: **Mr. and Mrs. Lacy Strogdale** of Staunton, Va., fifty-third; **Mr. and Mrs. Arthur Stauffer** of Mt. Morris, Ill., sixtieth; and **Mr. and Mrs. Ben Ecker** of Walkerton, Ind., sixty-second.

OPPORTUNITIES

Castaner, Puerto Rico, hospital has an opening for a **person with secretarial skills** who is interested in working in a Spanish cultural area. Although this position is usually on a volunteer service basis, other financial arrangements can be considered. This position should be filled by March. Persons wishing further information may contact the Brethren Service Commission, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120.

. . .

Washington, D.C., and the United Nations will be the sites of the twentieth annual **Brethren Adult Seminar,** to be held Feb. 25 – March 1, 1968. Planned for both clergy and laity, the conference will focus on dialogue with legislators, diplomats, and government executives, who will speak to such topics as the Christian and politics, racial justice, peace, and the place of the United Nations.

Registration forms detailing information concerning fees and travel arrangements are available at local church offices.

TRIBUTE

Leland S. Brubaker, long-time member of the executive staff of the Church of the Brethren General Offices, died Friday, Dec. 29, of a lingering illness at his residence at La Verne, Calif. He was sixty-eight.

From 1936 to 1957 Dr. Brubaker was on the Church of the Brethren denominational staff in Elgin, serving consecutively as youth director, general secretary of the General Mission Board, and executive secretary of the Foreign Mission Commission. He also carried various assignments with the National Council of Churches' division of foreign missions.

He and Mrs. Brubaker themselves were missionaries in China for three years and in pastoral work in California for eight years.

Memorial services were conducted at the La Verne church and at Elgin, Ill.

Oklahoma pastor **Kenneth O. Thralls** died Dec. 18 at Cushing, Okla., following a heart attack. His death marked the end of seven years of service at the Big Creek church. Memorial services were held at the First Christian church at Cushing.

PUBLICATIONS

Revision and updating the **Manual of Music in Worship** are currently in process to ready the manual for the 1968 Annual Conference. Worship and music leaders were to have submitted their suggestions to Vernon Stinebaugh by Jan. 15.

. . .

Response to an invitation to write for complimentary copies of Ethel Harshbarger Wedel's *Pleasant Hill*, accounts of several Brethren families, has resulted in a **shortage of the books.** Persons interested in disposing of an extra copy may write to Harl Russell, director of special gifts, at the General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120. The Offices will pay for the books and the postage.

POTPOURRI

La Verne College in California will host a one-day **pre-Model United Nations conference** Feb. 24. Approximately 250 students, representing twenty-five California colleges, will participate in preparation for the regional convention at Tucson, Ariz.

. . .

Two Northern Indiana churches have launched construction projects and two other building programs are nearing completion. **Bethany church** has begun a $90,000 sanctuary, while the **Yellow Creek congregation** adopted a $20,000 goal for building and remodeling. **Bethel church** and the **Syracuse church** are putting finishing touches on their construction and remodeling jobs.

. . .

The Associated Churches of Fort Wayne, Ind., have instituted a **nighttime ministry** program. Pastors or qualified laymen will be on call to help with personal or religious problems.

Brethren-related **McPherson College** is one of only three four-year Kansas institutions that offers a degree in agriculture.

CALENDAR

Feb. 7-13	**Boy Scout Week**
Feb. 11	**Race Relations Sunday**
Feb. 18-25	**Brotherhood Week**
Feb. 28	**Ash Wednesday**
March 1	**World Day of Prayer**
March 3	**First Sunday in Lent**
March 10	**Girl Scout Sunday**
March 19-22	**General Brotherhood Board, Elgin**
March 24	**One Great Hour of Sharing offering**
March 31	**Passion Sunday**

DEATHS

Batdorf, Mrs. Harold, Lancaster, Pa., on Nov. 23, 1967
Beeghly, Sylvia, Sabetha, Kansas, on Nov. 20, 1967, aged 63
Beekly, Ephraim K., La Verne, Calif., on Nov. 24, 1967, aged 82
Bowers, Walter L., La Verne, Calif., on Nov. 27, 1967, aged 86
Brown, Jessie, McPherson, Kansas, on Oct. 21, 1967
Buffenmeyer, Ellen, Lebanon, Pa., on Nov. 13, 1967, aged 57
Detwiler, Edwin, Zion Hill church, Northern Ohio, on Dec. 11, 1967, aged 88
Ebersole, Carole J., San Antonio, Texas, on Nov. 6, 1967, aged 32
Endsley, Jesse, Van Buren, Ind., on Nov. 16, 1967, aged 75
Flory, Margaret, Pitsburg, Ohio, on Nov. 17, 1967, aged 57
Freeburg, Elna, McPherson, Kansas, on May 16, 1967
Hackman, James L., Hershey, Pa., on Dec. 16, 1967, aged 18
Hardeman, Edna, Harrisburg, Pa., on Nov. 14, 1967, aged 70
Hoffman, Ralph, Sipesville, Pa., on Nov. 17, 1967, aged 50
Jobes, Pearl M., Greenville, Ohio, on Dec. 19, 1967, aged 74
Johnson, Paul, Westminster, Md., on Dec. 18, 1967, aged 63
Miller, Elizabeth Kimmel, North English, Iowa, on Dec. 22, 1967, aged 70
Miller, Joseph H., Bridgewater, Va., on Dec. 22, 1967, aged 70
Mishler, Lee, South Whitley, Ind., on Dec. 23, 1967, aged 73
Moist, D. Banks, Sr., Harrisburg, Pa., on Dec. 6, 1967, aged 76
Moyer, Emerson W., Lansdale, Pa., on Dec. 6, 1967, aged 63
McEwen, Edith, McPherson, Kansas, on July 11, 1967
Nair, Harry, Sipesville, Pa., on Sept. 23, 1967, aged 73
Nyce, Mary B., Souderton, Pa., on Dec. 2, 1967, aged 78
Peiffer, Amos J., Hershey, Pa., on Oct. 14, 1967, aged 65
Pentecost, Everett Earl, Camden, Ohio, on Nov. 25, 1967, aged 79
Rieley, Philip B., Blue Ridge, Va., on June 5, 1967, aged 75
Romberger, Frank B., Lantana, Fla., on Dec. 1, 1967, aged 72
Scholl, Catharine, Hershey, Pa., on Oct. 29, 1967, aged 54
Seibert, Esther Nye, Hershey, Pa., on Nov. 20, 1967, aged 76
Sheets, Edna Kintner, Minot, S.D., on Dec. 11, 1967, aged 79
Shiffler, Arch G., Hummelstown, Pa., on Aug. 3, 1967, aged 65
Smith, Bernice L., New Carlisle, Ohio, on Nov. 21, 1967, aged 70
Wiltfong, Emma, Cordell, Okla., on Dec. 15, 1967, aged 100
Younce, Laura, San Diego, Calif., on May 23, 1966, aged 95

readers write

Continued from inside front cover

DANGERS OF MUDDLED THINKING

A few months ago there appeared in MESSENGER an extremely confused article called "Danger From the Left" by Franklin H. Littell. . . .

Littell begins his discussion of danger from the left with an emotional attack on the New Left. We learn nothing about the movement called the "New Left" – except that it commits the original sin: ineffectiveness. We learn that the New Left causes energy and effort to be "thrown into transitory demonstrations of alienation." These demonstrations "serve to divert attention and time from real (sic) problems. . . ." "Alienated these young people may be," Littell goes on; "effective they are not." Littell thus concludes that "it is foolish to worry about the New Left. The New Left lacks the discipline to capture a newspaper kiosk."

In fairness to the New Left it could be said that they are not unaware of their ineffectiveness in changing the status quo in America. It should be noted also that ineffectiveness is not always the fault of the agitator alone (look at the example of Jesus!) – the agitated may have a thick skin. The ineffectiveness of the New Left can be interpreted as reflecting the unwillingness of our society to pay the price of healing the wounds of inequality.

Let us illustrate with Littell's example of South American students taking to the streets. Littell is discussing "student alienation" and we learn that "time was when the American colleges could look with aloof interest and amusement when students in some South American school disrupted study for a semester." Isn't that a sign of alienation from feelings of solidarity with all of humanity? Haven't the students often been the last desperate voice of humanity taking to the streets – the only weapon left – in order to bring before docile world opinion the political illnesses of their societies? But, ineffective they have been. Should the blame be placed on the agitators or the agitated, the students, or the American-financed and American militarily backed oligarchies? We should be thankful that students, particularly those of the New Left, are no longer willing to look at these demonstrations with only "interest and amusement." Our own society is also facing great problems; we should be grateful to those students who are no longer willing to be "docile and obedient." If the students are alienated, let us be happy that they are unwilling to adapt themselves to a society that is in dire need of change. Let us all become more alienated – not less from all evil in our society. . . .

All can agree with Littell that ". . . Americans . . . should be as careful as possible that they are not naively being used to build power for totalitarian movements subversive of the Constitution and destructive of self-government." Who is doing this? Littell names outright two examples: the Communist Party and the John Birch Society. However, it is quite unclear whether the New Left is to be implicated. Are they only to be implicated when, or if, they become "effective"?

We are told by Littell that "there is no excuse for educated persons or for persons of the church or synagogue to fail to draw the line where the line must be drawn if dissent is to show integrity and good faith." And Littell means that the line should be drawn squarely between "genuine liberal or progressive movements and communist subversion." Unfortunately, such statements tell us nothing unless we are also told *what* constitutes progressive movements and what constitutes communist subversion. Littell himself is quite unclear. He begins with "left totalitarianism" that apparently refers to the early decades of the Russian form of communism. It appears as if all forms of government that fall under the term "communist" go into one pot – they are totalitarian if in power and subversive when seeking power.

A great deal of Littell's argument depends on the assumed negative emotional appeal of the term *communism*. After McCarthy the term *communism* became almost equivalent with the terms *subversive* and *totalitarian*. We need to go beyond the emotional propaganda that has propagated such hate of all the forms of government that fall under the heading *communist*. . . .

The issue here is not whether we should be for or against the New Left. The issue is our need to be alert to the dangers of muddled thinking that allows us to argue against a political movement without presenting one statement on what constitutes the movement and not one factual argument against the movement.

ANNE-MARIE AND RANDY FENIMORE
Uppsala, Sweden

In This Precarious Time

On the cover of the *Bulletin of the Atomic Scientists* there appears each January a clock showing just a few minutes to twelve. When the magazine first appeared in 1947, the hands were pointed to seven minutes to midnight, thus signifying how precarious, in the opinion of the editors, was mankind's plight.

When the Soviet Union exploded its first atomic bomb in 1949 the hands advanced to three minutes; and later when the Russians tested their first hydrogen bomb the time remaining for mankind was narrowed to two minutes. For the next seven years each month's cover offered a grim reminder that the time was short.

At the beginning of 1960 the editors became a little more hopeful. They set the clock back to seven minutes to twelve, thus indicating no great optimism but suggesting that if the leaders of the atomic powers would keep on working together, keep on talking together, and keep their bans on testing in effect, there might be better chances for survival. Following the conclusion of a nuclear test ban treaty in 1963 the editors moved the hands back to twelve minutes to midnight.

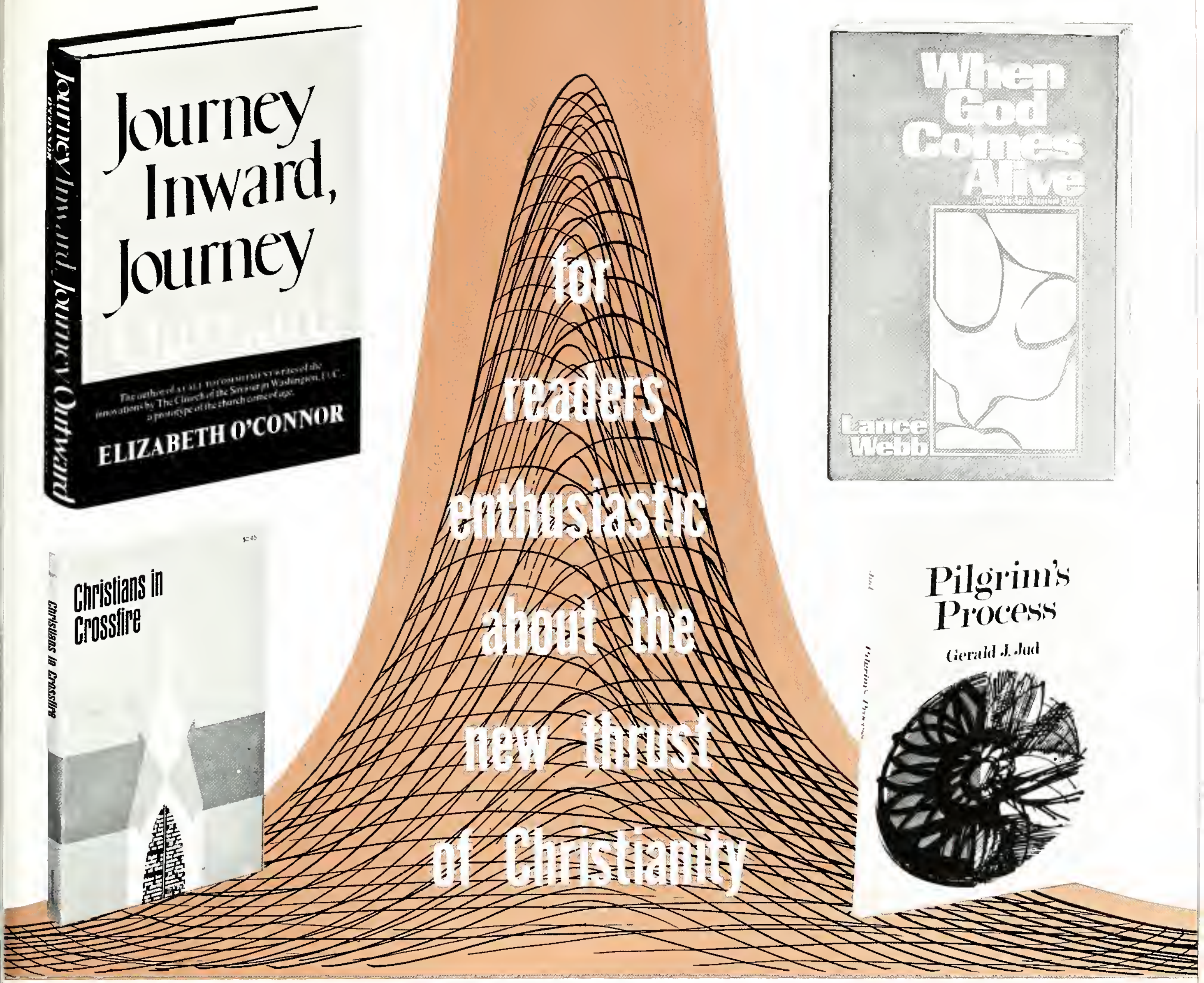
But now it is 1968. Eugene Rabinowitz, editor of the *Bulletin*, explains in the January issue why the hands of the clock must now be adjusted so that man's time seems again to be running out. This year the hands have been set at seven minutes to twelve, a reading — and a judgment — suggesting that our situation is just as precarious now as it was in 1947. The editor writes, "In sad recognition that the past five years have brought mankind no closer to choosing the creative path, but have brought it further down the road to disaster, the bulletin's clock is moved closer to midnight."

We have a genuine respect for the sober judgment of the men who know nuclear weapons best. We have also, from time to time, joined such prophets in emphasizing that an escalation in the arms race can lead only to disaster — and our pleas take on new urgency when we reflect upon the increasing military involvement of our own nation in Vietnam. No wonder the hands on the clock of doom move closer to midnight. In many respects this year of 1968 could be a fateful year — and not merely because it happens to be an election year.

But we are also impressed with the thought that Christians from the earliest days of their era have lived in the shadow of destruction. Even when the church seemed to be most prosperous, there were spiritually sensitive souls who could hear an ominous ticking in the distance. Christians are accustomed to living in the last days — at least in the sense that they know how transient and superficial are the structures that men build for their own security. Not many civilizations survive the catastrophes they create. Christians should know that it is always just a few minutes from midnight. The hour is always late.

Yet in such a perilous time the church of Jesus Christ has its most glorious opportunity to share its gospel of hope and its message of love. Perhaps it is ironical, yet it should not be so, that the time of greatest danger is also the time of greatest possibility. Unsettling as our present age may be, it is also a time of great openings, a period of discovery and experimentation, a time of revolutionary changes when the risks are great, the stakes are high and the prospects for good or ill are magnified.

At such a time those of little faith may be content to bewail the passing of old securities. But those whose faith is grounded in God's everlasting love will see this precarious time as a call to witness and to work with new zeal. They will welcome the opportunities the new year offers because of their trust in God and their experience of his grace. Their clocks do not run down at midnight. — K.M.



JOURNEY INWARD, JOURNEY OUTWARD **$4.95**
Elizabeth O'Connor

The dynamic fellowship of The Church of the Saviour in Washington, D.C., appears to Christians across the country to be a prototype of the renewed church, the church come of age. Elizabeth O'Connor's new book continues the story of this community. She describes the need for the church to hold in balance structures that allow its people to be on the "inward journey" of engagement with self, with God, and with other people, and the "outward journey" of involvement with the world's need. A sequel to Call to Commitment, now in its sixth printing.

CHRISTIANS IN CROSSFIRE **$2.25**
Laurence P. Byers

Berkeley, California, is a city of explosive and creative violence and vitality. The author writes of his experiences there as pastor of a church close to the University of California campus, of his ministry, and of his search for the church's role amidst conflicting forces of chaotic change. Mr. Byers constantly asserts his confident affirmation that the Christian can find 'peace in conflict' in Christ, the Reconciler, who bridges human alienation and diversities.

WHEN GOD COMES ALIVE **$4.50**
Lance Webb

A challenging book on renewal that contends that personal and church renewal will come when the Holy Spirit becomes real in the experience of the People of God. The author asks some vital questions. Can God come alive in my own life? In my church? In the world around me? And his answers indicate clearly and persuasively the way God does come alive in persons and in society in our secular age through the Spirit-renewed church.

PILGRIM'S PROCESS **$2.95 cloth; $1.95 paper**
Gerald J. Jud

This is a book for insiders: for those Christian laymen who are active in the local church, but who are often bewildered as they follow the debate of religious professionals on the future of the local church. It spotlights a dynamic life-style that a congregation can adopt as a means of dealing with its pressing practical problems at the same time that it fulfills its pilgrim destiny of moving constantly forward. The relevance, popular style, and simplicity of this book should appeal to laymen. It has been selected as the adult elective for the Spring 1968 Sunday church school quarter.

Order from CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Another America. *For thirty-three years Orpha Stutsman had been a high school English teacher. Then she volunteered for service in VISTA and discovered an America she did not know.* by Orpha Stutsman and Peggy Bliss. page 1

The Servant Church. *To be a relevant and useful institution the church must be the incarnation of the life of the servant Lord.* by B. Wayne Crist. page 5

Give Your Child an Awareness of Beauty. *Sounds and scents, colors and designs, forms and textures — all these are part of God's creation, waiting to be discovered and enjoyed.* by Pearl Gibbs. page 7

Housefellowships: A New Form of the Church. *Small neighborhood groups meet for fellowship, study, and action. Can they supplement, perhaps enrich, congregational life?* by James Fairfield. page 10

India: Land of Need and Promise. *There are constructive ways in which Western Christians can aid an emerging nation pregnant with possibility.* by C. Norman Kraus. page 22

OTHER FEATURES include news of a Brethren professor's new book about Kierkegaard (page 14), a special report on reactions to the Detroit Conference on Church and Society (page 17), guidance for family worship, by Dorothy and Rodney Davis (page 20), a review of recent books about church renewal, by Wilbur Hoover (page 25), reviews of recent recordings (page 27), and a crossword puzzle (page 29).

COMING NEXT

What is the status of Christianity in Red China? A British minister-journalist reports on a recent 2,500-mile journey inside China and comments on the prospects for religion in that vast country. . . . Five young people join with a professor of family studies to consider "What It Means to Become Engaged" today. The reporter is Jeri Engh. . . . For most of her lifetime Grace Thompson has been blind, but, rather than becoming discouraged, she has found creative means of finding "a way around the wall" of her hardship. Clyde Carter tells her story.

PHOTO CREDITS: Cover, 1, 2 Office of Economic Opportunity; 4 "Gelmerode Church," by Lyonel Feininger, courtesy of the Art Institute of Chicago; 7 Rohn Engh; 13 Union Theological Seminary (second right), Henry M. Blatner (fourth left), Don Honick (second left); 14, 15 Don Honick; 16 Bedford County *Press;* 19 Religious News Service; 22 J. Henry Long

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren, Norman J. Baugher, general secretary. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 3

messenger
CHURCH OF THE BRETHREN 2/15/68

What It Means to Become ENGAGED

A NURSE'S RETURN FROM VIETNAM
CHRISTIANITY IN RED CHINA

find new meaning for lent and easter

AND I LOOK FOR THE RESURRECTION
Holy Common Sense
THE LORD'S PRAYER FOR TODAY
by DAVID H. C. READ
Finding Meaning in the BEATITUDES
John A. Redhead
CARLYLE MARNEY
The Crucible of Redemption

THE GRASS ROOTS CHURCH *by Stephen C. Rose.* According to Harvey Cox, this plan for renewal "puts the challenge where it cannot be avoided." 192 pages. *Paperbound reprint,* **$1.45**

THE LIFE AND MINISTRY OF JESUS *by Vincent Taylor.* This eminent scholar portrays both the Christ of faith and the Jesus of history. 240 pages. *Paperbound reprint,* **$1.45**

SACRED AND PROFANE BEAUTY: THE HOLY IN ART *by Gerardus van der Leeuw.* A great historian traces the relationship of art and the church. 384 pages. *Paperbound reprint,* **$2.95**

AND I LOOK FOR THE RESURRECTION *by Kay M. Baxter.* The questions raised by the Resurrection are seen in relation to their echoes in contemporary drama. 64 pages. **$2.25**

FINDING MEANING IN THE BEATITUDES *by John A. Redhead.* Is there a place for the meek, the pure in heart in our world? These interpretations of the Beatitudes say "Yes." 112 pages. **$2.50**

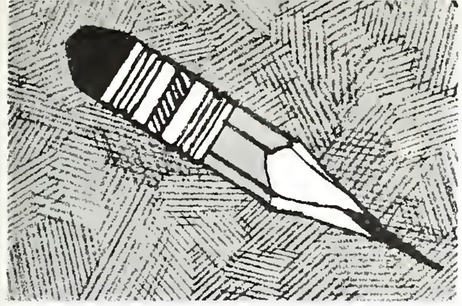
THE CRUCIBLE OF REDEMPTION *by Carlyle Marney.* These Holy Week messages force us to look at the harsh realities of the Crucifixion and Resurrection. 64 pages. **$2.25**

HOLY COMMON SENSE *by David H. C. Read.* The familiar words of the Lord's Prayer take on a vibrant new meaning in this interpretation for today. 96 pages. **$2.50**

THE PSALMS *by Elmer A. Leslie.* The author studies both the psalms themselves and the abiding value of community praise and exaltation of God. 448 pages. *Paperbound reprint,* **$2.75**

the psalms
psalms
THE GRASS ROOTS CHURCH
STEPHEN C. ROSE
VINCENT TAYLOR
the LIFE and MINISTRY of JESUS
Sacred and Profane Beauty: the Holy in Art

At your local bookstore
ABINGDON PRESS



readers write

ANOTHER KIND OF FREEDOM

I am writing in response to Mr. Childress' letter on war and pacifism in the Dec. 7 Readers Write column.

Mr. Childress, in your letter you spoke of war as the means of stopping a threat to freedom. The freedom which our military might is now defending is the kind of freedom which is never secure. Every time that our country has "won" a war in the name of freedom, it has not been long before that freedom was threatened by some other power. This kind of freedom must be defended twenty-four hours a day by SAC planes in the air and by thousands of men dying on the ground. This freedom for which we fight is the freedom to rule the world, the freedom to eliminate opposition, the freedom to have everything our way without any doubts, and the freedom that must be guarded jealously so that no one can steal it.

But there is another kind of freedom, Mr. Childress. It is the freedom which can never be attacked by guns because it is the freedom that is given by God through the Christ. This freedom enables men to love even in the midst of persecution; to be concerned for the other person even when he does not love you. It is the freedom to act as a brotherly human being with your fellowman; the freedom to turn the other cheek in love. This is a freedom of the spirit that is strong enough to withstand physical threats. It does not need to be guarded by physical means because it is given by God. The only possible threat to this freedom is the threat caused by a person's violating the will of God or violating another human being. (Can you kill a man and be free?)

The Church of the Brethren has urged that each person decide this matter for himself on the basis of his conscience. I respect your decision, Mr. Childress, as your conscientious effort to follow Christ. I hope that, similarly, you will respect my choice as a pacifist.

Bruce E. Rosenberger
Bellville, Ohio

REPENT AND TURN BACK

Several weeks ago my wife, considering reports from IVS volunteers in Vietnam, said, "I wish we could send a message with a black border of mourning around the map of the United States." A few days later the initial words came to me. . . . They grew and emerged as follows:

O land beloved, our land, proud Freedom's home,
Why, oh why, in Freedom's hallowed name
Uproot a simple, far-off, peasant folk,
Burn down their huts, destroy their crops, their food,
And herd their weak, defenseless wives and young
In stinking camps — a million refugees?
Is this your Christmas gift to him who said,
"Whate'er you do to one of these, the least,
"My brothers, that you do to me — to me"?
America, so rich, so drunk with power,
Know this: God is not dead; he is not mocked.
As men with nations sow, so shall they reap.
O land beloved, home of the free and brave,
Repent, turn back, before it is too late!

Our solemn thoughts are expressed much better in Kipling's "Recessional," written for Britain at Queen Victoria's sixtieth anniversary jubilee. Britain was then at the height of her dominion, as is the United States today. One with some knowledge of history can find a striking parallel.

But the best expression of our sorrow is in the words of Jesus, lamenting over Jerusalem. How I wish that our beloved church and all the churches — all who love and follow Jesus — could unite in calling America back from her folly to her true destiny.

Merlin G. Miller
Atlanta, Georgia

PROTEST

Here is my humble protest against the "Christmas Encounters" by Dave Hill, written in Hippie language in the Dec. 7 issue.

To me it is a sad day for our church when you will allow such articles to be printed in our church paper.

Mrs. Charles Spitler
Ludlow Falls, Ohio

PLEASED

Just a brief note to tell you how pleased I was to see Malcolm Boyd's remarks on Christmas in the Dec. 21 issue. A very refreshing, thought-provoking article.

Jane Walker
Fresno, Calif.

SPEAK IN BASIC TERMS

At the January peace seminar in Harrisburg questions were raised about preaching on pacifism, race, the war in Vietnam, and other subjects about which the pastor feels strongly but which, in many churches, evoke unsympathetic and even hostile reactions from much of the congregation. It was acknowledged by some that this is a problem weighing heavily on the conscience of many pastors. Others felt that there should be no hesitation in preaching "convictions." . . .

I believe the answer is that . . . church people, in spite of their "religious" backgrounds, have never really understood the meaning of their faith and how to apply it to themselves and in their daily lives. How, then, can they be expected to understand immediately its application to the more bewildering situations in our complex world? This has little to do with native intelligence; it is a matter of spiritual growth levels. It is a little like Marie Antoinette's

Continued on page 11

BYLINES: Born in China, **Ian Thompson** is now doing research at Selly Oak Colleges, Birmingham, England. . . . **Clyde Carter** has a pastorate at the Midland church in Eastern Virginia. . . . Huntington church pastor **Paul Thompson** prepared his article to address the district conference of Middle Indiana, of which he was moderator in 1967. . . . Now living in Berwyn, Pennsylvania, **Mildred Grimley** and her husband John are missionaries on leave from Nigeria. He is pastor of the Immanuel church at Paoli, Pennsylvania. . . . **Jeri Engh** collaborates on feature articles with husband Rohn, a commercial photographer. . . . Author of several books on church history, the most recent of which is "The Brethren Along the Snake River," **Roger E. Sappington** is professor of history and political science at Bridgewater College in Virginia. . . . Film reviewer **Dave Pomeroy**, formerly pastor of the People's Church of Christ, Long Island, New York, recently assumed a position as youth minister at the First Congregational Church, Chappaqua, New York.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

The witness is no longer in public worship

Christianity in Red China

by Ian Thomson

It has been reliably estimated that a few decades ago China had a total Christian population approaching six million. The Church was rapidly establishing itself, was indigenous, with its own leadership, seminaries, literature, organization zeal, and following. At its fourth serious attempt in history it seemed at last that the gospel of Christ had been accepted by a sufficient corpus of the people of China to ensure its continuance and spread as an integral part of the life of the nation.

Institutionally this is so no longer. Christianity, along with all other religious philosophies and faiths, is being ridiculed, suffocated, and driven underground. This is not to say that there may not be many thousands, even hundreds of thousands, who remain believers and worshipers in the secret of their own hearts, but the survival value of traditional Christianity is rooted invisibly in the mind and spirit of Christians individually and in private fellowship together. The witness is no longer in public worship and outward observance. Catacombs do not have to be places; they can be a state of mind.

Visitors to China before the summer of 1966 may have experienced the tremors of "socialist reconstruction," but not the earthquake of the great proletarian revolution. When a quarter of the world's human population is so caught up, it is folly not to try to grasp the significance of what is happening – both for good and for understanding.

August 8, 1966, marked a decisive stage, at the official level, in the attitude of "new" China to the subject of religion.

On that day was adopted the "Decision of the Central Committee of the Chinese Communist Party concerning the Great Proletarian Cultural Revolution," the Sixteen Points of which are the charter, so to speak, of the present revolution in China. The policy, strategy, and momentum of the ideological upsurge that engulfs China today needs to be understood in the light of the contents of this document. Its principles and ideas are already the lifeblood of many millions of young Chinese, and the "Quotations of Chairman Mao" are the textual extracts that vindicate and vitalize the policies unfolded in the Sixteen Points.

Meeting challenge

The third paragraph of the opening section of the "Decision" of August 8, 1966, reads as follows:

> Although the bourgeoisie has been overthrown, it is still trying to use the old ideas, culture, customs and habits of the exploiting classes to corrupt the masses, capture their minds and endeavor to stage a come-back. The proletariat must do the exact opposite: it must meet head-on every challenge of the bourgeoisie in the ideological field, and use the new ideas, culture, customs and habits of the proletariat to change the mental outlook of the whole of society.

This may read like some innocuous generalization to a Westerner, but to the Red Guards and revolutionary rebels of China in 1967 it is a declaration of purpose. Interpreted ideologically, it means that all trace of thought and practice out of line with Marxism-Leninism and Chairman Mao must be eliminated. This means, for the cultural revolution, that anything that has not moved with the political changes since 1949 is to be regarded as "old" ideas, "old" culture, "old" customs, and "old" habits.

Into these categories fall Confucianism, Buddhism, Christianity, and Islam. Thus all temples, shrines, monasteries, and churches suffer the same fate, irrespective of their heritage, beauty, contribution in the past, or even the loyalty of their adherents to the national effort and progress. As in Russia half a century ago it is, among many other things, an attempt to obliterate religion.

A few illustrations may help.

In five major cities I have recently visited – Peking, Shanghai, Tsinan, Harbin, and Hangchow – I saw a number of churches. Most were closed. One or two were being used as schools, as, for example, in Tsinan. In nearly every case they looked as though they had been locked for months, a deserted look, yet untouched except for large character posters on the door or entrance.

Some looked in excellent condition, as though they could be reopened tomorrow, though bereft at the moment. Many still stand as symbols of an age of faith and fellowship that was.

Some have disappeared, as, for example, one that stood in a great square in Harbin until the cultural revolution broke out. It has been totally dismantled, and where it stood is now a very tall, square tower used to relay news and propaganda from 6:30 a.m., till 11 p.m., just outside the hotel. No need to set the alarm here. The relay is utterly punctual at 6:30 a.m. with the song "East Is Red" on the very spot where one probably heard "Thy Kingdom Come" or "Glorious Things."

Some Orthodox churches stand conspicuously large, well sited and distinctive. Guides and interpreters tended to be evasive if one asked if they were open and if one could attend. Sometimes they said, "Yes, but only for Chinese." It proved impossible to get to church to worship, as one expected.

Cemeteries and graves are disappearing, even in the countryside. One used to see them on roadsides and hillsides. They are now regarded as wasteful of space, superfluous, and reflecting untruth. Cremation is being encouraged. Ashes can be kept in urns at home, if so desired. Conversation often gave one an easy opening and I would ask: "Do you believe in life after death?" There was instant scorn every time. "We are concerned with life on earth. There is no afterlife."

One afternoon I was walking down a mountain near Tsinan with a guide-interpreter. I mentioned how much I had enjoyed the stillness and the beauty of the view from the old Buddhist monastery we had just visited. "It is a monastery no more. It belongs to the people," she said. This was very true; hundreds were enjoying it.

"What contribution has Buddhism shown us from universal truth?" I asked. "None," she declared. "Only Chairman Mao understands universal truth." Could not the Buddhist philosophy have taught us something about inner peace or the principle of nonviolence? "Certainly not. Revolution is our aim and purpose." The mountain was not as still as it had been.

Surely, I suggested, is not love fundamental to universal truth, the love of God for men and man for man? I had asked for it, and I got it.

"I hate bosses"

"When I first went to school and was very young, I believed in universal love. But I have learned better. There is no such thing. For instance, I hate . . ." (I could tell what was coming. It is always the same formula.) "I hate the top party person in authority taking the capitalist road. I hate all bosses, landowners, and reactionaries."

The "top party person" is, of course, Liu Shao-chi, the President of China, who stands over against Chairman Mao in the minds of hundreds of millions of Chinese. He is the chief target for attack and symbolic of all resistance.

"But do you not believe in trying to think well of a person even if you do not see eye to eye with him and even if you think there is something wrong in his nature or outlook?" This was impossible. To hate the sin and love the sinner was Western deviationism.

So we agreed to differ: Christians could go on believing in a change of heart if they had to, but China had other means of realizing the same end – quicker and more telling. I could believe that. We were back to politics at every stage in the conversation. This was typical of many a conversation. It was something that we were able to discuss freely even at meetings arranged with Red Guards.

Sunday is still the day when most

people have their day off, but not a day of religious significance. Nor is Friday of any account to Moslems. Indeed there is practically no outward evidence of religion in any shape or form, and it hits one forcibly when one reaches airports on the way home to encounter once again the full assortment of professional religious attire, be it Buddhist monks, Catholic nuns, bearded rabbis, or Western clergy. They are not to be seen in China at the moment, for China is enforcing (what has always been her inclination) a secular society.

On one occasion a Red Guard was explaining to me how important it was to rid the country of all old myths, superstitions, and practices and to purge the nation of ancient idolatries. He was toying with a beautiful porcelain as he spoke. On it was a dragon and a phoenix, the first the symbol of an emperor, the other his queen. They were dancing to each other. Portraits of Marx, Engels, Lenin, and Stalin stared disapprovingly at us from the wall. Chairman Mao on a wall by himself looked more benevolent.

I drew attention to the design on the mug. "Yes, it will take a long time to change all this," he admitted.

Familiar sound

In a provincial capital a male guide whom we had for three days always began his daily reading of the red book with the words: "As our Chairman Mao has taught us, we are bound to say . . ." It sounded uncommonly familiar. One was forced at times to wonder how near one was to the influence of the "household of faith."

Any realistic evaluation of the state of affairs in China must also take into account a very sober and challenging aspect of the cultural revolution. China, for hundreds of millions, is caught up in a dynamic purpose such as countries rarely experience except in times of crisis, war, or want. Behind this purpose is a degree of idealism, the vision of a just society (the dictatorship of the proletariat over all the forces of exploitation, greed, and self-interest), and an elation akin to evangelistic fervor.

In some senses it is tantamount to a "religion." The Chinese are the "people of a book," prepared to study its principles daily, both individually and in groups or organizations. Unquestionably they draw inspiration from its study and know how to quote from it to support their decision-making. The book fires their willpower in a phenomenal way, and this cannot be ignored. In however distilled and oversimplified a manner Chairman Mao has expressed it, and however juvenile it may read to sophisticated minds in the West, it speaks to the masses for whom it was intended and is capable of being transmitted by them into action and drive.

Furthermore, the society they have in mind to mold is a moral society. Integrity, trust, cooperation, and contentment are evident everywhere. "By their fruits ye shall know them." Many a time I was captivated by their charm, friendliness, simplicity, directness, good sense, and apparent virtue.

What is one to say? *Imago dei?* Temples of the Spirit? If they are being true to the best that they know and the highest that is in them, ought we to stand in judgment? The doctrine of creation postulates a divine imprint. The Cross and the doctrine of redemption come later. For many this is the moment of testing.

In the course of three crowded weeks among thousands of people in many differing circumstances I saw not a single instance of immodesty or embarrassment. In these respects it is a healthy-minded and moral society. The youth of China are busy with revolution, and all their burning desire to "serve the people" was in striking contrast to the headline news in Britain about a love-in at Woburn and miniskirts in Moscow — both of which would have confirmed the Chinese in their estimation of the decline of purpose in the West.

Four characteristics dominate the present attitude of countless Chinese:

- In spite of Chairman Mao's warnings not to be arrogant, complacent, or self-righteous, the cultural revolution has generated a belief that China has a monopoly of truth and that all nations ought, therefore, to look to her for an answer to their problems.
- A reluctance to hear about what is happening in the outside world, except what can be used in support of China's leadership and claims. This again is nothing new in China's history.
- An ever-mounting hostility and antagonism towards the major powers, especially the USA and the USSR, by both of whom China feels frustrated, exploited in the recent past, or threatened today. This is tragic for the future.
- A policy of worldwide incitement — of driving a wedge between peoples and their governments, of weakening national loyalties, and of preparing the way for international revolution. No historian, no lover of China and the Chinese, no one who has lived in the country and left some of himself behind, no one who can see positive facets in the present upsurge, can yet be sanguine about the future.

At this crucial stage in China's development informed understanding is of the utmost importance. Blind resistance leads nowhere. Therefore every personal contact infused with a desire to establish friendship and understanding is a valuable relationship. After all, the very substance of the gospel is encounter, and perfect love casts out fear. □

By permission of the *Church Times* (London) and the author.

A Way Around the Wall

by CLYDE CARTER

I have found it simpler to compromise with life rather than to continue with a disagreeable struggle." With these words my neighbor described the simple philosophy which has shaped her life.

Grace Voorhees Thompson knows about struggle. At the age of six, "when I was too much the little savage to feel

Blinded when a child by an intoxicated doctor, Grace Thompson has continuously struggled to overcome her handicap with service to others

AROUND THE WALL / *continued*

Blindness has not stopped "Grandma" Thompson from filling her life with activity

bitterness," Mrs. Thompson was blinded when the hand of an intoxicated physician slipped while he performed a routine treatment. Since that day, Mrs. Thompson, now seventy-three, has continuously overcome her handicap with love. Stumbling blocks were both literal and figurative. If a member of her family moved an article of furniture, Grace toppled over it. When reminded of her reason for blindness or when confronting the smothering pity of well-meaning relatives or the teasing of other children, Grace would sometimes falter. But each test resulted in a stronger person who could get up to walk again, a little stronger, a little wiser, a little closer to God.

"No one person was responsible for my faith," Mrs. Thompson reflects. "But, as I review my life from this angle, I realize that many influences have been at work. My mother was essentially religious, and so as little children we attended services. I have been exposed to the teachings of various denominations, and since I have an insatiable curiosity about all kinds of subjects, the Bible has come to mean much to me. Now I come across passages which I feel sure that I have never read before."

Perhaps because of her faith, blindness has not deterred "Grandma" Thompson from filling her life with giving activities. When my family and I moved to a home near hers, we discovered quickly her warm welcome for everyone. She would serve refreshments, show a doll she was making, and explain the kinds of flowers she had been tending along the sidewalk. At various times Mrs. Thompson has been a lay minister in the Methodist Church, the teacher of a great books club at the Midland, Virginia, public library, a church school worker, and a member of the Tokoma Park, Maryland, volunteer fire department auxiliary, of the American Legion Auxiliary, of a home demonstration unit, and of the District of Columbia Association of Workers for the Blind.

In the early years, Grace's mother arranged the blind girl's attendance at elementary and high schools for the blind. "At Maryland School for the Blind, then in Baltimore, we had chapel services five mornings a week. Several of my teachers were puritans in their outlooks on life," said Mrs. Thompson, citing some of the origins of her strength. "My high school teacher was a tyrant when it came to her pupils. She could really instill the fear of God into them, and I treasure her memory most highly."

Though Mrs. Thompson could not find a public school teaching position after receiving her bachelor of arts degree at Trinity College, a Catholic school where she typed term papers in return for students' reading textbooks to her, she began teaching in a Methodist church school and continued, gladly accepting invitations to preach in congregations other than Methodist, until her husband, Herbert Thompson, suffered a coronary.

Often we observe persons who "give up" in life, because their handicaps or their weaknesses crush their desire to keep trying. Other persons seem to believe that the world owes them something because of the tragedy in their lives. Mrs. Thompson spoke to this: "When one comes to a stone wall which is too high to be scaled, it is far better to find a way around the wall than to stand still and bewail the existence of the obstacle."

Grace Voorhees Thompson is not a legend. She does not inspire only my children or her own ten grandchildren. She is living and teaching today, continually anxious to witness for her Lord whenever she sees the opportunity.

When I hear someone say, "I've got troubles a mile high," I sit down with him to talk: "I've got a Christian friend who has found her way around the wall." ☐

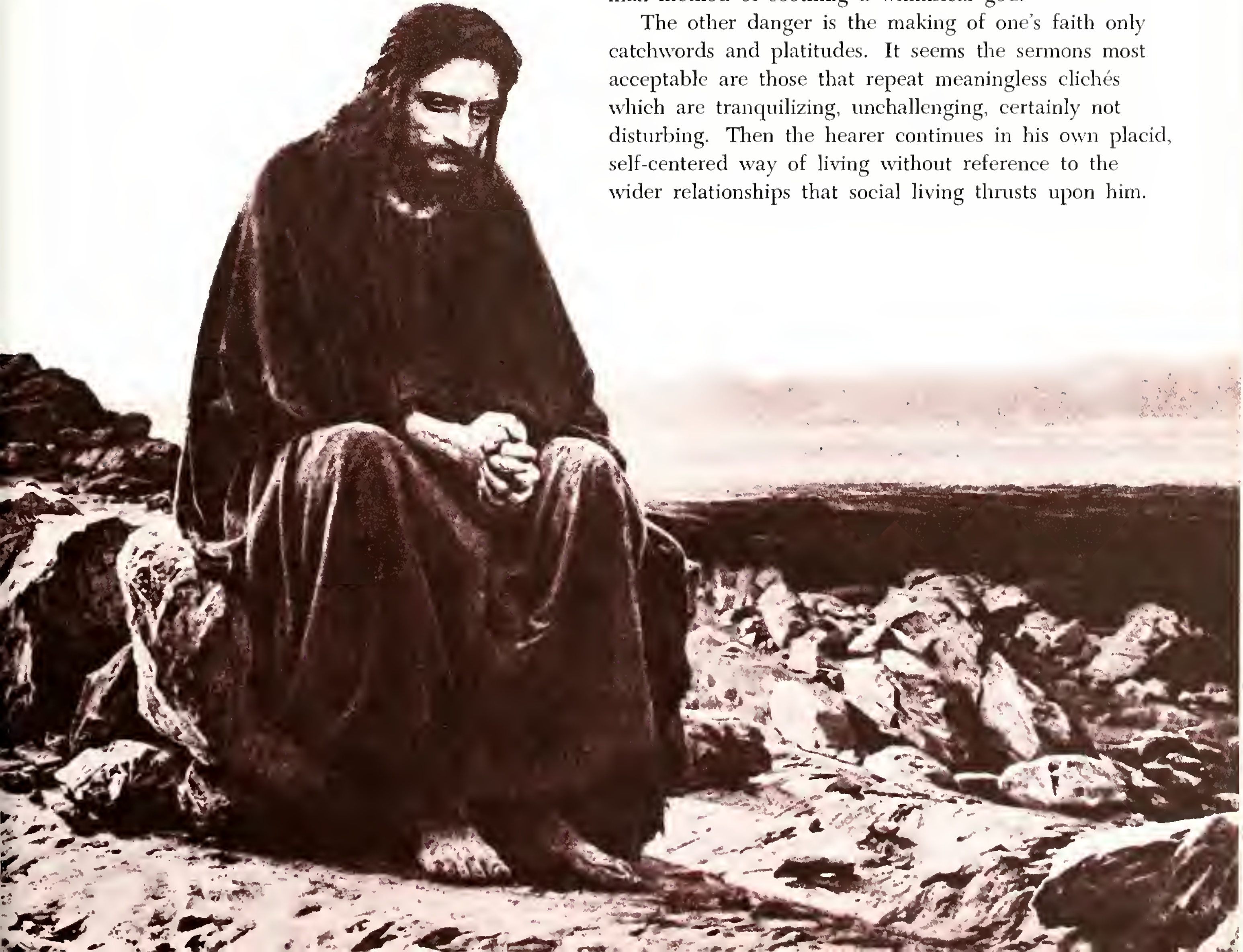
CHRIST: TRANQUILIZER OR CATALYST?

by Paul Thompson

There are at least two subtle dangers lurking to ensnare and immobilize the nominal Christian.

One is the belief that religion is a matter of magic or supernaturalism activated by some incantation; all the worshiper need do is recite a prayer with a holy intonation not used in daily speech. Having made this verbal offering, the devotee must do nothing to assist the realization of his supplication lest he deny the ability of his God. The intrinsic nature of religion tempts such worshipers to use the primitive medicine man method of soothing a whimsical god.

The other danger is the making of one's faith only catchwords and platitudes. It seems the sermons most acceptable are those that repeat meaningless clichés which are tranquilizing, unchallenging, certainly not disturbing. Then the hearer continues in his own placid, self-centered way of living without reference to the wider relationships that social living thrusts upon him.



CHRIST / *continued*

The intention of the worshiper, it appears, is to be religious without any change of life or involvement in the struggles of social existence. It is the grand escape from responsibility, anesthetizing of the conscience, or a drug for allaying nervous frustration. It is argued that salvation is a personal affair which often becomes, though perhaps unconsciously, the withdrawal from the human race and refusal to jeopardize oneself in any self-demanding challenge.

It is this spirit of hypocrisy (or call it lethargy, selfishness, or fear) that causes discerning folk to rise in rebellion against the Christian faith. Talking about love on Sunday and then promoting or condoning racial discrimination on Monday negates the message we proclaim. To give lip service to the simple life and then abandon ethics to achieve material gain is to cut a silent groove in the psychic record of a developing mind. To say we are concerned about saving men's souls and then do little about feeding the hungry causes the homily to fall on deaf ears. To spend paltry dollars to help men live and then sanction a "holy war" in which countless thousands are spent to kill one man is to give the big lie to the gospel of peace and goodwill.

From an objective stance, therefore, it appears that most Christians are concerned more about what they can get *from* rather than what they can contribute *to* life. Even a casual study of the Judeo-Christian tradition reveals the heart of the Good News to be not withdrawal from but participation in the struggles of men and society to become redeemed. From Abraham arguing with God about saving a city, through the prophets preaching social justice, to a divine Christ coming into human society in flesh and blood and identifying with the underprivileged, the emphasis should make all Christians aware that their faith could never be a *laissez faire* relationship. The words of the Lord should excite to action: "Not everyone who says to me, Lord, Lord, shall enter the Kingdom of Heaven, but he who does the will of my Father." "The Son of Man is come not to be served but to serve." This spells redemptive involvement in life with all of its potential hazards rather than escape into a self-righteous cocoon and a wait to be released from the chrysalis to flit like a butterfly through the restored Garden of Eden in some after-death paradise. Christ called men not to be saved so much as to go to work.

Nor did he promise any reward. He offered no one a lollipop for being a good boy; so perhaps our fantasy of heaven as a prize for piety needs to be examined in daylight and seen to be what it actually is. The reward for honorable service is more responsibility; he who is faithful over a few cities shall be given charge over many. Not a rocking chair and a golden harp but a larger grindstone is the promotional symbol of service well performed. This is not the kind of heaven we have told our children about.

Christ is not a tranquilizer but a catalyst. He came to bring not peace but a sword. He is the great disturber of men's minds. He is the agent that initiates change. Wherever his spirit has operated, men have been motivated to transform the sordid areas of human life to redemptive situations. The cure for today's nervous disorders is not sedatives but meaningful engagement with life. Perhaps the major source of emotional maladjustment can be traced to a refusal to confront life honestly, realistically, responsibly, aggressively.

Somewhere, somehow, the gospel must reveal that the important thing is not going to heaven but getting heaven into people. Moses prayed to have his name blotted from the book of life, if thereby God would save his people. St Paul prayed to be anathema, if that would save the people to whom he ministered. Both are numbered among the saints, not because they were good but because they served their people in the name of their God.

This, of course, is not an easy assignment. What ought the Christian do, for instance, about the Vietnam and Middle East situations? Some believe an all-out offensive is needed; others pray for complete withdrawal. Is there perhaps yet another solution?

Consider the racial distress. What should be the attitude of the follower of Christ? People of apparently equal dedication disagree about integration.

Or take one of America's malignant illnesses, the alcohol and narcotics complex. Was Jesus an imbiber and did he turn water into wine for a wedding revelry? While the theologians solve that riddle, the liquor traffic continues to take increasing toll of life and wealth.

There are other human conditions that surely displease the Lord: certain personal needs and disorders, labor and management discords, lack of sufficient medical care for many, family maladjustments, social immorality, traffic congestion, inadequate educational opportunities for large sections of the country, recreational deficiencies, immigration inequities, rapid increase of population, lack of proper sanitation, inadequate water supply, lack of integrity of national leaders, exploitation of the underprivileged and minority groups — the list is legion.

Is the Christian's relation to these issues to be passive? On the other hand, if he is to engage himself in social improvement, where will he find the proper solutions? To say simply that Christ is the answer is to be glib and elemental. If anyone knows the mind of

Christ, let him speak now, because the world is waiting for such an oracle.

If one finds his answer in withdrawal or silence, it is probably because he becomes frustrated as he confronts these difficult problems or he becomes paralyzed as he contemplates the far reaching implications of the redemptive effort. There is so much to do and so little that we think we can do that we are tempted to retreat into inactivity. Consequently we make a minimum contribution in the time of maximum need. It would seem the basic reason for such an attitude would be motivated by self-centeredness, the desire to save one's own skin. No one likes to die for a sinner worth less than oneself. But the eternally disturbing truth which haunts us day and night is that Christ did just that and perhaps expects his disciples to do the same.

Too many of us refuse to commit our lives to Christ in any appreciable degree. Some realize the Christ way is different from the way they want to go and so refuse even to start. Others of us will go only part way. Only few, if any at all, have ever gone all the way with Christ. Dwight Moody was right when he said, "The world has yet to see the power of a man wholly committed to Christ." Objective observation leads one to the conclusion that not many aspire to be that man.

Self-righteousness is easy for us who have been Christian for a long time. This, however, will alienate us from society and render us impotent to build a new world. We need to realize also that many people who refuse to be labeled Christian may have as large a measure of Christian belief and action as we who claim to belong to the Man from Nazareth. If we are going to wear his brand in our bodies, then we had better strive to resemble him.

It is the rather naive contention of this writer that the Christians in our world are of sufficient number, intelligence, and economic wealth to be able to solve any problem confronting the human society — if they sincerely want to. This is based on another simple assumption that when people seriously seek the will of God, the Holy Spirit will lead them into truth. And it is this person's desire that this begin to take place here and now.

We can all do something more than we have been doing within the realm of our own personal relationships. What little we can do at this level need not be minimized one whit. If we cannot improve conditions in the Middle East, Detroit, or Waterloo, we can do something to improve conditions in our homes, our neighborhood, our church. That we ought to do and must do if any social improvement is to be anywhere.

When as Christians we make genuine, cooperative effort to discover Christ and when we show the world that we are sincere in our mission by personal commitment and sacrifice, then what we say will have meaning and power. The church's message will be heard and received in direct proportion to the degree it pays heed to its own preaching. ☐

IN THE BEGINNING

in the beginning was the Word.
words.
glib, meaningless
coming so easily
flowing forth trippingly on the tongue
shiny tinsel world of words and empty gestures
the something less than truth of fourteen-karat
gold-plated,
socially acceptable cliches,
clever witty exchanged insult and double entendre,
the soft-soap and hard sell of commercially
voracious verbosity.
words.
papier-mache walls of words,
phony walls to hide the fragility of me
like the cocoon of a butterfly.
metamorphosed. posed for flight
at the threat of movement,
but no winged thing of beauty
comes from the walls of words,
only the gray and shriveled fragment of a soul.
brother,
let me wash your feet,
let me kneel before you
let me take the towel and basin
and serve you.
brother,
let me drink from the cup of love
and break the bread of relationship
in the spirit of communion,
in remembrance of the Word.
brother,
let us love one another.

by Jeanne Donovan

A Thing of Wonder

by Mildred Grimley

And you, O man, in the tribe of Fali,
are by no means least among the people of Fali;
for from you shall begin the work of the Lord
among the Fali people."

Strange words — but the story behind these paraphrased words from Matthew is even stranger!

From 1922 until 1962 the Church of the Brethren worked in northeastern Nigeria among the Bura, Margi, Whona, Chibuk, and Higi tribes. But the "land of Fali," which nestled up against the Margi, was untouched.

For many years Fali land, by order of the British government, had been closed territory. Eventually it was opened, but stories of the ferocity of the Falis (which proved to be greatly exaggerated) floated across the river to the Margi people and no one ventured across the line. However, the vision of some 30,000 people without the Christian message haunted my churchman-missionary husband, John. Conversations with Margi Christians brought sympathetic response, but, at that time, no action.

And here is where God began to work — and my strange story begins to unfold.

The Margi village of Betsu lay eight miles across the valley from Uba, where we had begun working in 1955. The Christian gospel had been preached in Betsu for a number of years, and my husband was the elder of the small, but growing, congregation. During one of his regular visits there, the evangelist informed him, "We have examined and tested forty-two people for baptism. When can you come and baptize them?" The date was set for a Betsu market day.

And so the people gathered at the river for the baptismal service: the Nigerian evangelist, my husband, the candidates, interested friends and Christians, and a host of curious spectators from the market. At that moment, Fali land, only five miles away, was the farthest thought from anyone's mind.

The sun burned with intense ferocity. Some of the spectators sought relief under a few trees along the edge of the river, but the candidates stood in a long line, extending out into the water to my husband, who was standing thigh-deep in the stream. Close by his shoulder a fallen tree spanned the river. Young boys perched along the trunk and among the branches like a flock of birds. They thoroughly relished their ringside seats.

He was definitely not a welcome person. He came from a strange tribe. He had no relatives and no friends. And he was not in his right mind. But now, all of a sudden, he wanted to be baptized . . .

Farther up the river a noisy group of unconcerned women was fishing. Another character stood out conspicuously near them: a man wearing a black robe and a broad-brimmed straw hat with a pointed crown. He separated himself from the women and began slowly to work his way downstream toward the baptismal group.

The Christians began to sing, "Oh, happy day that fixed my choice on thee, my savior and my God." Because of the number of candidates to receive baptism, there could be no long pauses between each person — or night would have fallen before the service was finished. The candidates were lined up, therefore, so that as soon as one person had been baptized and had received the laying on of hands and prayer, he rose; and immediately another person was kneeling in the water before my husband.

About ten persons had been baptized when suddenly here was a tittering from the grandstand along the tree trunk. John looked up in reproach, but a splash turned his gaze downward to the person kneeling before him. To his astonishment, it was not the young woman who had been next in line, but the gentleman with the straw hat — though the hat was now floating downstream. The man had put his hands over his face, as he had seen the other baptismal candidates do, and was rocking back and forth on his knees, calling out something which was unintelligible to my husband. But it was obvious by his actions that he was asking to be baptized.

The singing on the bank had dwindled away to nothing, and the people watched with mixed amusement and concern.

My husband turned to the evangelist, who stood transfixed with his songbook open before him.

"What is he saying?" John asked.

"I don't know," Yohanna answered.

"Who is he?" John pressed.

"He is a Fali man," Yohanna said. "I don't understand Fali, but they say he's saying, 'Baptize me.' "

"Have you ever seen this man before?"

The Fali man talked and bobbed back and forth on his knees even more insistently.

"Yes, we know him," Yohanna said. "He's a Fali man without friends or relatives, as far as we know. He's not in his right mind but is harmless. He goes from one compound to the next, eating and sleeping wherever he can. He's really not a welcome character because he drinks and swears constantly."

The voice of the man rose higher and John called above it once again to Yohanna. "What shall we do with him?"

Yohanna turned anxiously to some of the other church leaders, all young men like himself, and presently they agreed, "Who can tell but that the Spirit of God is working here. Baptize him!"

The men quieted down and the trine immersion was performed. Immediately after the laying on of hands and prayer the man jumped up and started toward the bank. The amazed people separated to let the man through and immediately closed in after he had passed by. My husband never saw him again.

Two months later, Yohanna came to Uba and John inquired about the Fali man.

"Oh, haven't you heard?" he exclaimed. "He died."

"Died?"

"Yes," Yohanna said. "But it was a thing of wonder. From the time he was baptized until he died, he was a changed man! He no longer drank beer nor swore. He even spoke like a man with sense. He came to church whenever he could. And one night he quietly went to sleep and never woke up."

The first man to be baptized among the Fali tribe — a man not in his right mind, a drunkard! "A thing of wonder," to be sure. The Spirit of God had worked in "mysterious ways, his wonders to perform!"

Shortly after the Fali man's death, my husband invited anyone who wanted to go with him over to Fali land and visit the chief. Thirty-two young men responded. It was a bicycle cavalcade of immense significance, for it was the beginning of exciting work among the Fali, work which is still new — with some three dozen persons having received baptisms already — and work with tremendous potential for the future. ☐

READERS WRITE / *continued from inside front cover*

admonition to "let them eat cake," when in fact what they must have is bread.

Who sees more clearly than a minister the daily succession of personal insecurities; abdication to materialism; rampant self-interest with infection spreading into community and government; subtle self-righteousness; the cold hearts; and the many lives full of emptiness, triviality, and futility? Can he observe the results and not ache to speak in basic terms about how to apply love and the power of the Holy Spirit toward erasing these tragedies and hundreds more? People need help in recognizing these things, in being inspired to replace them, and in finding, through practical application, how to replace them. They need the basic requisites by which they can live effectively; they need to think through their daily decisions. They need to know the possibility of learning to live lives that will measure up to their fullest Christian potential! The church is the only direction to turn for these basics. And yet without them people are not likely to understand the application of the Christian message to the vital areas of war, race, and poverty.

Finally, I would say that the pastor's love for his congregation would lead him into speaking to them (as God's channel) in the most effective ways. If speaking Christian fundamentals leads naturally into vital issues of the day there would be little hostility if he speaks with a genuine recognition that the means he recommends are *his* answer but that other honest men may recommend other means. If the pastor can convey his basic love, the listeners won't feel guilt without hope, and they will be inspired through him to know that Christ is "the way, the truth, and the life" and that to him and his vision of God they can commit their whole being and their whole lives.

Aileen Thompson

Harrisburg, Pa.

TOPS IN EVERY WAY

I am troubled when I read the sharp criticism such as appeared in the Readers Write column of the latest Messenger (Jan. 4). In my opinion Messenger is tops in every way.

The article by Donald Durnbaugh, "Tune In, Turn On, Drop Out," is excellent; it displays real perception and wisdom. I found the selection "Why Me, for God's Sake?" most inspiring. Your news section is always informative and up-to-date in outlook. Special reports, personality sketches, book and movie reviews, your ever-discerning editorials — all of it is such that I always look forward to the day that the Messenger arrives.

Tom Wilson's article on riots a few weeks ago I thought was very valuable. Negroes, especially the youth, are frustrated to the point that the kinds of feelings expressed in riots *are* inevitable. Who of us white people would endure the injustice and humiliation that has been their lot for the past 250 years? They have been unable to secure their constitutional rights by way of patience or legislation; the way of riots seems the only recourse left. Had we responded adequately to the Martin Luther King type of appeal, I believe we would not have had the "hot summer" riots of the past year.

I am sorry for the misunderstanding of the art work of Messenger and other Brethren literature. I do not pretend to fathom it always but find it interesting and intriguing. I would not have you change the Messenger in any way. My sincere thanks for a truly fine publication.

Arlene Sheller

Eldora, Iowa

START WHERE YOU ARE

A reader wrote, "I say that I am against segregation. . . . What can I do for fraternity?"

I answer: Start where you are to practice your religion. Pagan religion says, "Say, think, do anything you can get away with"; and fraternity is poor. Most progressive religions say, "Say nothing of others which you do not want said of you," or "Think nothing of others which you do not want thought of you," or "Do nothing which you do not want done to you"; and fraternity is the beginning of civilization. Christ said, "Do unto others as you would that they do unto you," which includes speech and thought; and fraternity would be as in heaven.

I used to think *others* meant everybody (which it does), but I must start with my friends. Also, I am not quite sure how I want to be treated.

God is love; love is patient; so try to do something every day. Do pray.

J. Carroll Roop

Linwood, Md.

news

Formation of ecumenical centers seen as trend of seminaries

America's multitude of theological schools will combine into clusters to form twenty-five major ecumenical centers within the next twenty-five years.

This is the prediction of Jesse H. Ziegler, Church of the Brethren minister who heads the American Association of Theological Schools, the service accrediting agency for Protestant, Catholic, and Orthodox seminaries.

Dr. Ziegler said that in regard to the now 145 relatively separated institutions in the United States and Canada, he believes there is an "irresistible force that will cause schools to join together." The multischool cluster will develop, he explained, "in order to give witness to the true nature of church and ministry, to provide for higher quality, and to control cost."

He indicated that the association of which he is the executive director will not pressure institutions to move in this direction. It will assist seminaries which seek counsel on merger, and has commissioned a research consultant firm to study how seminary unions can be more carefully planned.

"Exciting . . . lively:" "Students and faculty support in the years ahead will gravitate to those centers that are large enough and exciting enough to sustain a lively dialogue between church and world and between various parts of the church," Dr. Ziegler said.

As an outgrowth of pilot studies sparked by an AATS committee on interinstitutional cooperation, several schools in the Boston area very recently announced the creation of the Boston Theological Institute. Involved are Harvard, Episcopal Theological School in Cambridge, Andover-Newton, Boston University, and three Catholic institutes, all joining in a type of interdenominational theological university. While each of the seven schools will maintain its identity, students at any one of the seminaries will be able to enroll in courses at the other six.

A similar pioneer venture was established in 1962 when four Bay Area seminaries at Berkeley, Calif., formed the Graduate Theological Union. The program there has since grown to include eleven divinity schools.

Bethany ties: Bethany Theological Seminary, the Church of the Brethren graduate school, has at its new campus at Oak Brook, Ill., developed close ties with three neighboring institutions. Currently students may enroll at no added charge and with regular credit in courses offered at Evangelical Seminary in Naperville, at Northern Baptist Seminary whose campus is adjacent to Bethany's, and at George Williams College's graduate department at Downers Grove.

Bethany is also represented with other institutions in Chicagoland in a pilot study aimed at broadening ecumenical cooperation among the large number of seminaries of the area. Like the new Boston program, the Chicago case study was spawned by AATS. Stated Bethany dean Warren F. Groff, "Some dramatic and serious proposals are in the draft stage."

Year abroad program adds Colombia unit

Under Brethren Colleges Abroad, some 210 students over the past six years have spent their junior year of study in universities overseas. The first BCA center was inaugurated ar Marburg University in Germany in 1962; a year later a second center was established at the University of Strasbourg in France.

Sponsored by the six colleges related to the Church of the Brethren, the BCA units in Germany and France have also taken in nearly thirty students from Mennonite colleges in several states. Through a reciprocity arrangement, this school year seven students from Brethren colleges are enrolled in a Council of Mennonite Colleges program for the first time.

The youth, all studying at the University of the Andes in Bogota, Colombia, are:

From Bridgewater College in Virginia, Sarah Patterson and Mary Ward.

From La Verne College in California, Margarita Perez and Pamala York.

From Manchester College in Indiana, John K. Flory, Carol Kirkpatrick, and Karl A. Schrock.

The University of the Andes is regarded as having a high academic program and a modern approach to education. Its enrollment is 2,000. Foreign students live in the homes of nationals.

In selecting the university as a center for students interested in studies requiring use of the Spanish language, the administrative coordinators of the Brethren and Mennonite programs visited Bogota in 1966. The coordinators are, for Brethren Colleges Abroad, Earl S. Garver, dean of Manchester College, North Manchester, Ind., and for the Council of Mennonite Colleges, Henry D. Weaver, Jr., secretary for international education services, Goshen College, Goshen, Ind.

The Mennonite Council is engaged also in year abroad programs in Argentina, Ethiopia, Ghana, and Jamaica. Through the Mennonite Central Committee it offers in addition a combined service and education program in Kenya and Sierra Leone and summer seminars in El Salvador and the Congo.

Exploration is being given to widening cooperation between the Brethren and Mennonite programs of overseas study.

Voyage of integrity: freedom, joy, jail

IF JEREMY MOTT is shy in groups as some of his friends describe him, his social reticence is quite in contrast to his moral courage.

Until last June the Quaker youth had served about nine months in alternative service. At that time he was working at Bethany Brethren Hospital, Chicago, where he came after three months at the National Institutes of Health. He had trained with the October 1966 unit of Brethren Volunteer Service.

It was the BVS training which, his parents recall, Jeremy considered the best experience he ever had had. "It obviously brought him a quiet joy and new freedom, and is, we believe, helping him determine his life purpose," his father, John C. Mott, a Ridgewood, N. J., banker, wrote shortly after his son's unit left the New Windsor, Md., training center. And the parents added further: "We are altogether convinced that Brethren Volunteer Service has wonderfully creative dimensions."

Resignation: In a letter to Brethren Service penned five months later under quite different circumstances, it was precisely the themes of freedom and joy that the twenty-two-year-old Jeremy underscored. He wrote about burning his draft card in the April 15 mobilization in New York City and about his intention to resign from Selective Service, and hence from the work at Bethany Hospital, in protest to what he termed the United States' "warring government." He explained his feelings to BVS director Wilbur E. Mullen, quoted here in part:

"First of all, I found that the decision to refuse further cooperation with our war system gave me an exhilarating sense of freedom, of ability to act on my awareness by making choices and taking actions. The decision to noncooperate was made in joy more than in sorrow.

"Even more important, both the joy which comes from acting in accordance with one's conscience and the agony which comes from facing the risks of such action obscure the real agony of the Vietnam situation – the agony of the Vietnamese people and the American soldiers who are killing and being killed. It is this needless, unredemptive suffering which it seems to me we must attempt to alleviate and to stop. . . ."

Affirmation: The youth, a former Harvard classics major and honor student who had worked for the railroad before being drafted, expressed regret to Mr. Mullen that he had not decided his course of action prior to entering BVS or before making a commitment to Bethany Hospital. He indicated that upon resignation, for as long as he was at liberty, he would engage in antidraft and antiwar campaigns. He held no grandiose dream, however, about such efforts radically altering the course of the Vietnam war.

"But perhaps by affirming the value of the lives of people and denying the righteousness of murder and slavery we can at least help keep some vestige of brotherhood a reality among men," he said. "If we live only by denying God and man, we might as well not bother. . . .

"It is not my Christian commitment alone that leads me into noncooperation. I am concerned not only for our fellowmen being slaughtered in Vietnam but also for our country. America – its ideals of self-determination, of personal dignity, of fraternity and democracy – is being murdered too."

Resistance: With this conviction Mott departed from what Chicago reporter Basil Talbott, Jr., called the "safe niche of conscientious objector" to join the resistance movement. In a letter to Selective Service written on the day of his resignation, June 23, Jeremy pointed up why the change of position: He felt the need, for the sake of integrity, for a further witness than alternative service.

Jeremy Mott: In obedience to conscience

"Our draft seems to me to be a fantastic game, dividing and classifying people into arbitrary groups for our war machine," he wrote. "It is a dreadful game, because the losers become slaves, murderers, or dead men. Even though I am winning this game, since I am being allowed to stay out of the military, I refuse to play any longer.

"Our draft is helping to make possible the war in Vietnam, which is one of the most shameful episodes in American history. We claim to be protecting a nation; in fact we are conquering and occupying it. We claim to be defending a people; in fact we are murdering people en masse. We claim to be preventing a third world war; in fact we are bringing this ultimate closer and closer the longer we fight. . . .

Complicity: "My obedience to a violent government can only strengthen it in carrying out its terrible deeds; my obedience to my conscience may, with God's guidance, help make real a loving community. I know that my obedience to my conscience may also result in my imprisonment. But I do not believe that the dangers of imprisonment are equal to the dangers of acting without integrity and in complicity with a government dependent upon wholesale violence."

From June until late December Jeremy worked for the Chicago Area Draft Resisters (CADRE) for $10 a week plus room and board. At year's end the inevitable came — the facing of charges of quitting alternative service. He appeared before U.S. District Judge James B. Parsons, whom Brethren heard as a principal speaker at the 1963 Annual Conference at Champaign, Ill. For Chicago, the case was something of a test run.

"Disrespect": In the trial Mott was his own legal counsel, though a court-appointed lawyer was named as a resource person. The defendant did not contest the factual accuracy of the government's case. He also waived the right of trial by jury. The prosecuting attorney charged that the defendant was no ordinary lawbreaker, but that he was "picking and choosing" laws and hence showing "the highest form of disrespect for law."

The contention brought a brief but warm exchange between the judge and the prosecuting attorney, both of whom, incidentally, are Negro, over Martin Luther King's opposition to the law requiring Negroes to sit in the back of the bus. Was his an act of demonstation or lawbreaking? How does civil disobedience differ from lawbreaking? The prosecuting attorney asserted: "Dissent is one thing, civil disobedience another, criminal violation of law is another." The defendant's act was of the last category, he said.

"Higher law": In taking the floor Jeremy said there was no doubt he had violated the law, but he had not done so out of disrespect or resentment for law. He had participated in demonstrations aimed at changing the law, he pointed out. From there, in answer to questions from the judge, he touched on Vietnam, aggression, draft counseling, and Gandhi. In the course of his remarks Mott also said:

"There is a higher law than the draft law, something that speaks to man through his conscience.

"The draft law is wrong. It is discriminatory in favor of those with advantages.

"By cooperating I would be saying the Selective Service is all right and some one else would be sent in my place. My job as a pacifist and as a person opposed to this war in Vietnam is to resist our warring government, including the Selective Service system, rather than to seek special privileges from it."

Judge Parsons voiced his support of the Selective Service law as "good and important." "Some nations must remain strong" to protect and defend emergent democracies from "brushfires" across the world, he added. And he felt Jeremy's was "a not well thought out ideal."

The judge sought to dissuade Mott to change his stance and return to Bethany Brethren Hospital and complete his 1-W requirement. In this event, the sentence would be vacated. The defendant rejected the offer.

Factors: In imposing sentence Judge Parsons commented, "The only thing that disturbs me is that he is otherwise such a fine young man. I trust he is not making himself a martyr. I'm only asking him to compromise a very little."

But the judge also referred to other considerations bearing upon the case. "Deterrance must be kept in mind." "This card burning," "an adolescent acting out" or "fanatization" must be discouraged, he said.

The day of the trial Jeremy's mother, at home in New Jersey, stated publicly that while for herself she could accept alternative service as a viable expression of conscientious objection, she recognized the high purpose and sincerity in her son's views. "I cannot be surprised," she commented, "not after raising our children with George Fox and William Penn as their heroes."

And John C. Mott, present in the Chicago courtroom and one of the character witnesses and himself a conscientious objector, testified on his son's behalf:

"Jeremy's stand seems to me an expression of a deep faith in and concern for his fellowman, which I hold in deep respect. No father can happily contemplate prison for his son, but it is part of his voyage of integrity."

The next leg of that voyage, as prescribed by the judge, is four years in a federal penitentiary.

Orthodox host talks in Soviet Union

WITHIN A FORTNIGHT after their delegation's departure from America and their visit with the Church of the Brethren, the Russian Orthodox Church was involved in a historical ecumenical encounter at home.

Metropolitan Nikodim, who headed the Orthodox team's visit to the Brethren, hosted a group of key Catholic leaders in theological talks at the Russian Orthodox Theological Academy in Leningrad. It was the same site where talks with a team of Brethren visitors had occurred in October.

The intent of the first exchange between Orthodox and Catholic theological experts was aimed at improving relations between the two churches and paving the way for future encounters. Discussions centered on the themes of social thought embodied in the encyclical of Pope John XXIII, "Pacem in Terris," and in more recent documents.

The visit signaled a significant change of attitude toward the Vatican by the Soviet government as well as by the Russian Orthodox Church. The change began during the rule of former Premier Nikita S. Khrushchev in response to the leadership of the late Pope John.

It is believed that a decade or so ago, at a time when Soviet propaganda assailed the Vatican as a tool of imperialism, such an exchange could not have taken place.

For centuries isolation and strain have marred relationships between the two ancient and larger churches of Christendom.

SPECIAL REPORT

A nurse's return from Vietnam

Upon being called home because of illness in the family, Vietnam Christian Service worker Mary Sue Helstern, R.N., of Brookville, Ohio, wrote to her friends the following letter at the time of her return, all but final paragraph, which has been added more recently. The letter is an expression of an abiding, personal faith. It is also a sensitive accounting of human relations — on an international, an ecumenical, and a family plane. The letter comprises a unique Special Report from a courageous and incisive young worker of the church. — EDITOR

WHAT A BLESSING it is that the Lord never consults us before he makes plans for us nor even gives us a glimpse beforehand of what he has in store. I, for one, would lose days fretting and worrying about something over which I had no control whatsoever — like this last week. Let me explain.

A week ago yesterday was Trung-Thu, the second most important festival of the lunar year. It is the children's festival and what a lovely celebration they have for it at the orphanage next door to the Evangelical Clinic at Nha Trang. The candles, in dozens of colored paper "Japanese" lanterns, light up the night as the children "take a trip to the moon" to thank him for his help in making the crops grow. Up and down the orphanage lane the parade winds. The holiday every year falls at the full moon of the mid-autumn month and the walk home by the sea is as beautiful a part of the celebration as the parade. This year a couple of our Vietnamese friends invited us to a moonlight picnic by the sea to share their Trung-Thu cake. We had a lovely time. That was on Monday.

Wednesday morning, just two days later, the personnel director of Vietnam Christian Service came to Nha Trang from Saigon and called for a unit meeting within five minutes after he arrived. We knew the news was important if he called us from our work, but we were not prepared for what he told us.

Death of teammate: First, Carl Kauffman, Mennonite Central Committee Paxman from Yoder, Kansas, who had left us just two weeks before for Singapore to buy a motorcycle on which to cycle toward home, had been killed in Singapore in a traffic accident four days before. Not knowing Carl, you cannot fully appreciate the effect of this shock on us, who worked with him for a year and a half. He was one of the handsomest and most charming people I have known and refreshingly unconscious of these gifts. He had a boyish honesty about himself and his faith, and a man's ability to get a job done. He was loved by more people in his twenty-three years than most people in a lifetime. As we listened to the news, Carl was closer to the hearts of every person in that room than their own families because we had lived with and loved him so recently. We notified the Vietnamese staff immediately and went about to carry the sad news to others.

Mr. Hope, the Vietnam Christian Service Saigon director, then asked for a few more minutes of my time before I returned to work. He showed me a telegram the Saigon office had received from my family:

"FATHER SERIOUSLY ILL. FAMILY WISHES HER RETURN."

There was no choice. I asked Mr. Hope to get plane tickets to Saigon as soon as possible and said I would be ready to go by the next morning. Then I went to my room. After a few minutes of the most desperate prayer I have ever offered there was a knock at the door, and the answer seemed to come: "Get up now, you have much to do." I did, and in that one short afternoon Ruth Yoder and I packed all my things completely. I visited various friends and we conferred

Mary Sue Helstern, Dr. Harold Kraybill and Vietnamese patient

Before his death in Singapore, Carl Kauffman, in picture at the left, distributed the day's rice quota to TB patients at Evangelical Clinic, the Nha Trang hospital shown above

with the minister of the nearby Vietnamese church, a man who is also a director of the hospital board, about a memorial service for Carl. This he planned in three hours.

"New kind of ministry:" At 7:30 Wednesday evening we gathered in the church for a service of remembrance for Carl and his family. There must have been nearly sixty of our Vietnamese and American missionary friends who joined with us. The church was illuminated only by candles and one kerosene lantern suspended from the ceiling. The service was relatively short, about an hour, and entirely in Vietnamese except for a short biography of Carl, which was given in Vietnamese and English, and a poem, the words of the hymn, "Lift Your Glad Voices." The scripture was Psalm 91; the choir sang "Jesus, Lover of My Soul." It was a fitting tribute to Carl and, as Ruth commented later, perhaps a new kind of ministry to the Vietnamese for them to see us, all mighty and powerful Americans, bowed down by the same kind of grief they have all felt at one time or another. They lent us strength and I had countless assurances of prayers for my father's health and my safe return home before I left the church.

On the morning of the departure, Thursday, friends dropped in by twos and threes to wish me well and give me gifts of remembrance. I didn't try to work although I suddenly began to realize how much I was going to miss the work. I had dessert with some of the Vietnamese hospital staff, then lunch with the unit. We closed lunch with our devotional period together, which we normally had in the evening after dinner. We read from Psalms and sang together for my final time "Lift Your Glad Voices." How I always enjoyed our singing together! Though sad, I knew that for me it was easier to leave at this time for I had been enjoying my work so much more this last six or eight months than previously.

The plane was to leave at three, so we headed for the airport about two, accompanied by nearly a dozen Vietnamese friends as well as almost the entire unit of volunteers. Traveling by Air America, it was necessary to drive on to the military base to catch the plane. The guards had always been quite strict about not allowing Vietnamese civilians on the base, but we had managed to get a large party on the base two weeks earlier to see Carl off. It was decided to try again for my sake. However, as might have been expected at a crucial time and despite my tear-stained face, the guard was adamant: "No can do. No can do."

In desperation: So in the light drizzle from the heavens and a heavy rain down my cheeks, my Vietnamese friends clambered out and waved good-bye as we went through the gate. Inside the base, we were to board right on schedule but still the rest of the farewell party in the other car had not arrived. Just as the last few boxes were being loaded on the plane I saw a motley assortment of people running out to the plane, Ruth in the lead. She had seen our Vietnamese friends waiting outside the gate, figured what had happened, and had given the guard such a hard time that in desperation he let the whole party in!

Back to the door of the plane I went, and there followed another round of handshaking, assurances of prayers, bursts of tears, and farewell speeches in Vietnamese. (I now wonder what I said. I wasn't thinking too clearly and intelligible conversation in Vietnamese always required my full attention!) Then we were off.

Above, Mary Sue Helstern, second from left in front row, and co-workers in unit at Evangelical Clinic. At right, Mary Sue is given a large papaya as "thank offering" from children

It was not dry eyed that I watched Hon Chong, the beach, the bridges, and the Buddha slip past below our windows because part of me was down there. But part of them was with me, too, never to be lost.

After a day in Saigon and a fast round of good-bye visits to several friends there I found myself on a Pan American Clipper on Saturday, bound for Honolulu via Guam. From there I traveled to Los Angeles and via Chicago to Dayton where I arrived home almost exactly thirty-one hours after I left Saigon – somehow still able to walk.

After a few hours of sleep I visited Daddy in the hospital. He was in intensive care, which limited visiting privileges to one member of the family for five minutes about every hour. My family had alerted him that I was coming home and he recognized me immediately. His joy at seeing me was completely worth the trip. Just outside Chicago I was even sure that he was improving, as indeed he was, and still is.

The future: My father is suffering from acute pancreatitis. We have no assurance that he will recover completely. But being together again the family knows that, because of his life with us, our living will go on no matter what happens and we are ready for whatever will come.

So in a week's time I have been uprooted from one home and returned to another. Culture shock, in a milder form, assails me again. It will decrease, I am sure, as it did in Vietnam, when I get caught up in the daily life of the culture and in working with people again. For then I will be reminded over and over not of differences but of similarities. All people love, hate, laugh when they're happy, eat, sleep, die, like to be listened to, get sick sometimes, and are the children of God.

° ° °

Our prayers for my father's health seem to have been answered, for although he is still hospitalized many weeks later, his condition is slowly improving. And, for you, my friends, I pray that you may be as richly blessed in your place of service – whether home, shop, here, or far away – as I was in my eighteen months in Vietnam. – Mary Sue Helstern

MEASURING STICK

How is life measured?
In months? years? red sunrises and yellow full moons?
gray hairs and wrinkles in the face?
in weary sighs and unkept promises?
in dollars and cents? balanced books?

In souls won or deeds of sacrifice? Sunday school attendance and Bible reading?
in people healed? love expressed? vitamins dispensed? hours on duty?

In I.Q. ratings? books read? lectures attended?
in gardens planted? or children raised?
inches? feet? pounds? cubits?
in friendships or names dropped?
in frustrating days and lonely nights?
in heartbeats or breaths?

No, these are man's measures of his own possessions.
Life is — not man's — but God's
And He will measure it in His own time on a scale known only to Him.
But one thing man must know is faith — in something, for
His life is his faith, no bigger and no smaller.

by Mary Sue Helstern, Nha Trang, Vietnam

Vignettes of mission in local settings

The face of Christian mission is in truth many faces, as any survey of congregational involvement would reveal. Here from across the Brotherhood are vignettes of mission in local settings.

To preschoolers: The Union Bridge, Md., Christian kindergarten, sponsored by the Union Bridge Church of the Brethren, was commended by the Maryland State Department's supervisor of accreditation for its service to the community. "The children enrolled are having rich experiences that they no doubt would not otherwise have," said the visiting supervisor, who urged expansion of the program. Now in its second year, the kindergarten enrolls thirty children.

To collegians: Host to the first choral festival of Los Angeles' new Southwest Junior College in December was the Imperial Heights Community Church of the Brethren. Augmenting the college choir in a selection of religious Christmas music were three high school choirs, both inner city and suburban.

Members and Pastor B. Wayne Crist of the Imperial Heights church were instrumental in sparking the opening last fall of the long promised and long delayed college in the changing community. The campus is a few blocks from the Imperial Heights church and not far from the Watts sector of Los Angeles.

Though only temporary buildings are in use, Southwest Junior College already has an enrollment of 1,200 students.

To ADC families: An experimental mission, an expression of concern begun by a lay member, has been inaugurated by the First Church of the Brethren, Wichita, Kansas. Engaged in a Saturday program are twenty-five boys from families who are on Aid to Dependent Children. The youth, selected by local antipoverty program workers, are engaged in woodworking, gardening, and organized recreation and are provided a noon meal.

Two of the aims of the project are to offer the boys a work orientation and an opportunity to identify positively with a male image.

To pickets: "I invite you to include the Freeport and Lena congregations in any demonstrations or vindictive tours," wrote Illinois pastor Lyall Sherred to critic Carl McIntire just prior to the visit of the Russian Orthodox delegation to the Church of the Brethren. "It seems a shame to concentrate your attention upon the congregations hosting the exchange and ignore the other congregations whose enthusiastic support also has made the exchange possible," Pastor Sherred added. And in a P.S. he promised: "We will try to have coffee for your group."

To community youth: To open at Fresno, Calif., near the Fresno State campus is The Catacombs, a coffeehouse named for the places where the persecuted Christians hid but where also the Christian movement had its beginning. Representatives on the board of directors come from both Protestant and Catholic churches; the chairman is J. D. Glick, assistant pastor of the Fresno Church of the Brethren. Several members of the congregation have volunteered to serve as waiters in The Catacombs.

To the clergy: Upon assuming the pastorate of the Worthington, Minn., Church of the Brethren, an ordained Methodist minister and his Quaker-born wife were baptized by trine immersion at the time of their installation.

The couple, Herbert and Nettie Thomas, sought the experience as an opportunity for spiritual renewal and for identifying more fully with their new denomination.

"The baptism was not suggested nor required by either the Iowa-Minnesota district or the Worthington congregation," explained the officiating minister, district executive secretary Lyle C. Albright.

The baptism and installation service was climaxed with a congregational love feast.

To anti-poverty proponents: Nearly 100 persons walking from Baltimore to Washington, D.C., to visit Congressmen in support of antipoverty legislation, were fed and housed overnight by the University Park Church of the Brethren. Interviews were filmed at the church and featured on a Baltimore TV newscast.

To Puerto Ricans: The West Charleston, Ohio, Church of the Brethren provided not only a registered nurse for the Brethren Service hospital at Castaner, Puerto Rico, but medical equipment too.

Castaner volunteers Sandra Bowman Ark, a member of the church and an R.N., and her husband, Dr. Philip Ark, a dentist, pointed up to the home folk the need for modern equipment with which to clean the teeth of Puerto Rican patients. Within three weeks, the congregation, working through the Brethren Service office in Elgin, had an $800 Cavitron Electrosonic dental cleanser on its way. Dr. Ark's home church, Emmanuel near Dayton, also shared in providing the gift. The Arks are one-year workers at Castaner Hospital.

To the mentally ill: For nearly two years the York Center Church of the Brethren in Illinois has been the center for a county-wide telephone referral service for counseling the lonely and distraught. In a second county-wide project, the church has become host to the Thursday Evening Friendship Club, a weekly social occasion for persons recovering from mental illness.

The program is kept in operation by ten volunteers and is conducted in close liaison with the DuPage County Mental Health Society and Elgin State Hospital.

Approximately seventy-five persons were served by the Friendship Club in its first year.

day by day

"WHAT PERSON now living do you most admire?" This was the question put to a sampling of Americans in an annual Gallup poll a few weeks ago. The answers, at least in the form of the top ten on the popularity scale, may please or annoy you, depending on your political prejudices. But the listing will undoubtedly raise questions in your mind as to whether these are the contemporary heroes you would like to see your children admire. According to the Gallup poll the top ten – persons most admired by Americans – are, in this order: Dwight Eisenhower, Lyndon Johnson, Billy Graham, Robert Kennedy, Pope Paul VI, Everett Dirksen, Richard Nixon, George Wallace, Ronald Reagan, and Harry Truman.

What any such list proves, if nothing more, is that exposure in the news media is absolutely essential if one is to be admired by a sizable number of people. Though at least two persons identified with religions made the "top ten," one wonders if they too were simply admired because they were the most publicized. Where are the living men and women who are known – and admired – chiefly for their spirit of sacrificial service, men like the late Albert Schweitzer or Toyohiko Kagawa or George Washington Carver, to mention only a few of those who commanded respect a few years ago? And, for that matter, where are the great teachers or artists? Are they not also admired for their creative contribution to our natural life?

In the latter weeks of this month, when at least a holiday may spur interest in such admired leaders as Washington and Lincoln, you may have some opportunities, in family activities, to talk and think and pray about the kind of heroes – if any – you regard highly in your home. Are they the popular entertainers? Are they the current newsmakers? Are they persons you know who live chiefly for others? Are they men and women of faith, persons who pioneer and brave dangers because of their convictions?

Suggested activities

1. Arrange for a time when you can conduct your own poll of the ten living persons most admired by your family. After the votes are taken (be sure to allow each person the privilege of suggesting several names), post the results in a place where all can see them. Encourage discussion of the criteria that determine your choices of persons you admire. Compare your findings with the list of names mentioned above, or some other list – such as the names of the ten best dressed men or women, the young men who receive recognition by the Junior Chamber of Commerce, or any local popularity poll of which you may be aware.

2. The Bible readings listed on this page call attention to men and women who were remembered because of their faith. They do not necessarily represent the "most admired" or the "most religious" names in the Bible, but all of them are mentioned because they were chosen. In their own ways, each one was faithful in his discipleship with the exception of Judas, one of the twelve. The readings may be used daily or on one or two occasions. How many of the names are familiar to Christians today?

3. Consider the opportunities you have as a family to become well acquainted with heroes. Is this limited to the few times when celebrities visit your community and autograph hunters surround them? Or would you insist that among the people who visit your home, among those you invite to your table, there are also persons who should be respected for their service, their convictions, their courage, or their faith?

4. During the past several years MESSENGER has carried stories of persons who would never rank high on a popularity poll but who are worth knowing simply because they have brought their faith into daily life in significant ways. You may want to read one of these stories again. Some critics have complained that the editors place too much emphasis on a "cult of personality." Do you agree?

5. Several hymns in *The Brethren Hymnal* are worthy of being used – sung, if they are familiar, or the words simply read, if the tunes are strange – in devotional periods when you think about men and women of faith. Consider these: "Faith of Our Fathers" (320); "God of Grace and God of Glory," especially stanzas 1 and 2 (321); "Rise Up, O Men of God" (329); "March On, O Soul, With Strength" (327); and "Who Will Build the World Anew? (579). – K.M.

DAILY READING GUIDE – February 18 – March 2

Sunday. Heb. 11:1-3. Faith in God gave men courage to follow their convictions.
Monday. Heb. 11:4-6. Methusaleh set a record in years, but Enoch walked with God.
Tuesday. Heb. 11:7 Noah, living by faith, prepared for the storm that was coming.
Wednesday. Heb. 11:8-10. By faith Abraham became a pioneer and a leader.
Thursday. Heb. 11:11-12. Mothers also, like Sarah, live by faith.
Friday. Heb. 11:13-16. People of faith live and die, seeking a better world.
Saturday. Heb. 11:17-20. Faith demands sacrifices, but God guides the faithful.
Sunday. Heb. 11:21-22. Joseph became a provider for his people.
Monday. Heb. 11:23-29. Moses was a deliverer, leading men out of slavery.
Tuesday. Heb. 11:32-38. The roll of the faithful is endless.
Wednesday. Heb. 12:1-3. Jesus is the pioneer and perfecter of faith.
Thursday. Mark 3:13-19. He chose twelve men – to be with him and to be sent out.
Friday. Acts 26:9-19. A dynamic leader reaches a decisive turning point in his life.
Saturday. 2 Tim. 1:3-7. It helps to grow up in a household of faith.

[illegible]

When I was insane,
I left You to go,
I left You to grow
By the roadside;
I trampled You as a weed,
When I was alone.

When I came alive,
I left behind the weeds,
I fasted, left all by the roadside,
To follow You; sold all,
Gave all, spent all,
Became hollow; but You
Filled me to the brim.

Now I am full, and You
Are my fullness, and
Time blesses us with
Each pendulum swing
Of this, our earth.

by Mark Byerly

[illegible]

A whole sweet loaf was never mine!
  I gather avidly
The tiny morsels, kernel bits,
  Which are for me.

But I am thankful for these crumbs,
  Crusts without wine —
There have been days I had not these
  To claim as mine!

by Roy Z. Kemp

[illegible]

Who listens only to his peers
Seldom ranks among the seers.

by LaDona Shives

[illegible]

Black powder bomb
Hurled from the nineteenth century
Into the heart of the northern city.
Delayed action fuse,
Delayed for a hundred years,
The mechanism ticking, ticking through time. . . .
Listen. Be aware! Release the pin
Before it is too late.
Dismantle the bomb, white America,
Before it explodes
Within your northern cities.

by Edith Lovejoy Pierce

[illegible]

Whatever the "moderate" stance might be,
The seed of the statesman's dilemma is in it.
A limited war in a ravaged Vietnam
Hard-pressures the party and president, for
There are those who would escalate faster — and
  "win it."

To you, Mr. President (and to you who would be),
If the world is a top, you can spin it
Fast, *faster:* political strategy?
Or a possible peace if one dares to *begin* it?
Choose reverence for life: humanity!

by Emily Sargent Councilman

[illegible]

Walk on the rock. The sand is too infirm,
However sweet it feels beneath the sole,
Hollowing for the heel, sifting through toes,
Comforting for a time but tiring soon.
Climb on the rigid rock, and travel free.
The sand assumes my shape — the rock shapes me.

by Ernestine Hoff Emrick

THE HIDDEN CHILD INSIDE THE VIOLENT

My door is locked,
and I cannot find the key.
My room is dark
because there is no window and no light bulb;
I cannot even find a match.
The ceiling drips;
the walls burn like ice;
and the floor sticks like gravel mixed with briars.
There is no bed;
and I will not lie on the prickly floor.
I have a little stool, though.
I can sit on it,
and blow on my skinned knees,
or suck my cut fingers,
or even nap until I hear people-sounds —
Then I jump up,
bang on the door, kick it, and yell.
The people-sounds get softer . . .
        Nobody hears;
                nobody opens the door.
My knees were skinned a long time ago,
but they sting right now;
my fingers were cut a long time ago,
but they bleed right now.
        Somebody! Please open the door.

by Alice Kay Rogers

MOTHER'S VISION

My life is full, it seems to me,
Of crayons, picture books, and clay;
Raisins, carrots, and peanut butter
Getting out and putting away.
Puzzles with pieces and pieces and pieces,
Dolls with wardrobes, marbles galore —
Blocks by the hundreds help to create
A work of art on my living room floor.
A lot of trivia — at times I scorn
My lot, my role as "just housewife."
And then I thrill above it all —
I'm helping God to mold a life.

by Sara G. Wilson

[illegible]

"The sky is falling!" Chicken Little
    Suddenly begins to shout,
And quickly runs to tell the others
    What the news is all about.
"A piece broke off and fell on me;
    Come, let us hurry into town
So everyone will know it's true —
    The sky will soon come crashing down!"

The wise owl looked around and said,
"This acorn hit you on the head."
"God is dead!" a noted churchman
    Sends abroad a hue and cry,
And others come to join the chorus:
    "God was always doomed to die."
The word spreads quickly far and wide,
    Both in the press and on TV,
That man is self-sufficient now
    And God has long since ceased to be.

Oh, no, my friend, God is not dead;
Despair has struck your soul instead!

by Mildred Morris Gilbert

MARKER FOR THE GRAVE

When we fall short of patterns cut around
This fine remembrance, set ahead as tall
As she, intrinsic gift is her profound
And gentle consolation, here for all.
    She asks, but voicelessly, to have us give
    To little needs around us; each new dawn
    From, oh, so far away, her songs yet live
    Inside me, and wisdom woos me on.
Though each shall see the path ahead beset
With narrow turnings, brambles everywhere,
And rocky passages, none can forget
The high design set like an arch in air.
She went ahead, and where she walked, a way
As wide as charity awaits our day.

by Myrtle Chance Allen

WHAT IT MEANS TO BECOME ENGAGED

by Jeri Engh

Does engagement fit into the scheme of life as we know it today? Young people enjoy an unprecedented mobility and freedom in society; they get around, they meet other people with greater frequency and at an earlier age than their counterparts ever dreamed about one hundred or even fifty years ago. Does such a tradition as 'engagement,' then, carry the same value, the same importance, that it did during the days when dating meant making homemade ice cream for the chaperone? Or does engagement today just afford the modern couple "prestige" – a ring that lets the young woman show the world that she's not going to stay single and gives the young man a material sign that "she's mine, hands off"?

Five young people recently discussed such questions with Dr. Gerhard Neubeck, professor of family studies and director of the marriage counseling training program at the University of Minnesota. Here are their considerations of what it means to "get engaged."

DAVID: Professor Neubeck, what is the purpose of engagement? Does society dictate it?

PROF: I would prefer to consider individual couples rather than say that society says you ought to be engaged. Couples become engaged because at that moment they have made a decision that they want to be married. Whether it is a private agreement or an official engagement, it signifies to themselves that they want to be married.

Gerhard Neubeck, professor of family studies at the University of Minnesota, talks with students about the meaning of engagement

Rick: Doctor, what do you mean by an official engagement?

Prof: I mean an announcement that signifies to the outer world that a couple want to be married — so that it is not just an agreement between the couple which is not shared with their family or with their friends. Very often an engagement is made "official" by having an announcement in the newspaper or at the church.

John: Don't you think that announcing the engagement has in the last few years overshadowed the real purpose of being engaged?

Prof: I think that you have something there. Most of the time it's a fine ritual and for most people it's a very joyous occasion. But some girls seem to go to college, for example, with the idea that unless they come out engaged, they're failures. Also, there's a trend toward commercialization: With engagement go parties, gifts, and, more than anything else, engagement rings. I have seen couples who are perhaps more interested in the ring aspect of the thing than in the milestone that it represents in their relationship. For a fellow to go $200 in debt just to buy an engagement ring for his girl is utter nonsense — it would prove to me that the couple is not really prepared for marriage — it can indicate that when they need to follow a strict budget he'll go buy a new television set or she'll buy five new dresses, and that's not very good for a marriage.

Wesley: Doctor, when announcing an engagement publicly — would you say that this means forever — that it's definite?

Prof: I think that is an illusion. Most people like to think that it's permanent, but, as one study of engaged couples shows, about a fourth of the women had been engaged before, and a third of the men had been engaged before. So to be engaged is not, for everyone, the last step in the development of being single on one hand and then being married. I think you should remember that marriage is a risky proposition, that the best you can do is reduce the risk. This is true for all of us. To be sure that one is going to be happily married is impossible. Engagement in a way says that we are sure as we can be, from our previous experience.

Some couples get engaged because they have a wonderful feeling — you have this palpitation of the heart and you know you are in love, and upon that you get engaged. Some, however, get engaged on the basis of experiencing a great many things together in an interactional way. Now I don't mean to throw language around, but what makes marriages go, of course, is the ability to relate to another person of the other sex over a long period of time. You can't ever experience it unless you are married, so all your experiences before marriage, such as going steady, have only very little resemblance to the real thing. But you can have some initial experiences in relating to each other. After you think you've learned enough about each other, and think you can make it, perhaps then it becomes engagement —— and then, in engagement, you have your more intense relationship in learning about each other before you finally get married.

John: Would you say that the motives and mood of engagement are changing from what they were before the Second World War?

Prof: I think that on an overall basis there are no real changes. I think people get engaged today for the same reasons that they always have.

Hedy: Is engagement getting ready for marriage, or is it announcing that you want to get married?

Prof: I think it differs from couple to couple. For some people it is a kind of signal, that "now we really have got to get down to business; we are sure we want to get married but there are still a lot of things we have to find out about each other and now let's see how intensely we can get our relationship going." Up to this point it was nothing but fun and games — "we had a lot of fun and this has kind of convinced us that we should try for more." Some people get engaged on that basis. Then when they try for more, there is much more intense relationship and it collapses because they see that all that held them together really was fun and games — a good time, going out dancing, or bowling, or swimming, or to the movies, or what have you, including whatever sexual contacts they have. And then it looked different when it got down to the actual business of living with each other — I don't mean that in terms of setting up house together, but living with each other in the realism of everyday life: not putting their best foot forward; seeing each other when he has a headache, or when she has her period, or when he's lost his job, or when she's had trouble with her parents, he's out of money, or has a flat tire, or what not. When that comes about, they find out that they can't make it — that they do not have enough resources in themselves to make a good relationship.

For some people, however, engagement doesn't come until they have already tried out all these things. They have in fact become more intense with each other all the time — I mean intense qualitatively and quantitatively — they have spent more time with each other in terms of hours, and also they have packed into their time more living, more interaction between themselves, and it is only when they have done the maximum of that and done some analysis of their interaction in a realistic sort of way, do they say, "All right, we are now engaged and we are ready to be married." So the process differs from couple to couple.

HEDY: Doesn't engagement sometimes bring a lot of tension? Could a couple think they have made a mistake and they really haven't?

PROF: Well, tension is a part of life, and I think to be engaged makes people all of a sudden wake up to the new responsibility. I feel, however, that even early in the relationship there ought to be a responsibility for each other – that as soon as you really relate to a person and stop dating others that you are no longer really on your own. As you say, this can cause tension, but I don't think tension is such a bad thing. I think life today is very complicated, and we're likely to have tension. In fact the couple should experience tension to see how well they will stand up under it. That's a much better way of finding out whether we are suited for each other, if we have experienced all that life has to offer rather than just the rosy, best-foot-forward-Saturday-night stance in life when things look beautiful under moon- or neon light, and when the next day is not a working day.

RICK: Doctor, when a couple announces their engagement, do you feel it should be a long one or a short one?

PROF: I would like to define this in two ways. First of all, we have studies that show an engagement should probably be not shorter than six months and not longer than two years. This can be interpreted that unless you have been engaged for six months you really haven't found out very much about each other, and on the other hand, if you are engaged longer than two years and you haven't found out yet if you can make it, then the problems are probably so big that they will never be solved. Now these findings come from statistical studies, and you can give a little and take a little – it doesn't have to be six months to the day nor two years to the day.

On the other hand I would say the important point is not so much the length of time quantitatively speaking, as the length of time qualitatively speaking. I can, for instance, understand a couple that has known each other for only six months but has packed into those six months so many experiences that they have to a great degree tested out how they can meet life together. They've found whether they get along with each other's parents, how well they each like children, how well they like people, how they treat people.

On dates, you usually talk at first only about the same interests in terms of recreation – what movies do you like, do you like the same sports, and so on. The more important things when you're getting serious about each other are what I would call of the interactional nature: how much emotional support you can give each other; what each other's ideas are on the distribution of the work load in the house. And you have to get some information about these questions, so that you can predict how a person will act later on. The more interactional experiences you have with each other, the more you learn about whether marriage would be a good or a bad risk.

HEDY: By interactional experiences, do you mean be around each other more?

PROF.: Yes, in lifelike situations – not just glamorous moments – but when you have a headache, when you are short on money, when you've run into problems; so that you can see each other with your hair down. Many people, social psychologists primarily, are doing a great deal of studying of what makes people tick together in interaction in marriage. The emphasis is not on individual traits but on things like communication – the ability to make meaning to each other. By communication I don't mean simply talking together; I mean I send out a message to you that you can decode and understand and feed back to me, so that we really know what we are talking about and we know what we are both feeling and we can let each other know what needs to be done.

RICK: What age does that begin? Teen-agers? High school kids?

PROF: I would say that this would leave out most high school kids because they haven't been able to do enough living yet. Under certain circumstances, where the relationship has been that intense and the kids are that mature, it might be possible – but this leaves out most of the teen-agers, I would say. It may leave out a lot of adults, unfortunately, too. Marriage is a very tough proposition. I am always amazed that so many people can make a go of marriage, and never amazed at the amount that can't – because it is a very complex life together, in a very complex society.

HEDY: Do you have any idea how many people, say in the last five or ten years, are engaged before they get married?

PROF: No, I do not. I'm sorry I can't give you such figures. It is my feeling that a lot of people get engaged prematurely.

WESLEY: If you haven't had a lot of experience with a lot of different people, but if you do later on have a lot of experience with one person, for say two or three years, is the risk of a poor marriage still high because you haven't known other people?

PROF: Yes, I would say that this business of falling in love with a person when you are a junior in high school and never knowing anybody else but that person is likely to increase risk.

DAVID: You mentioned all those things that while you are engaged you have to look for in another person. Do you think it is wrong when you first go out with a person for the first few times to begin looking for these things right away, or is that going to ruin the fun and games aspect that you mentioned?

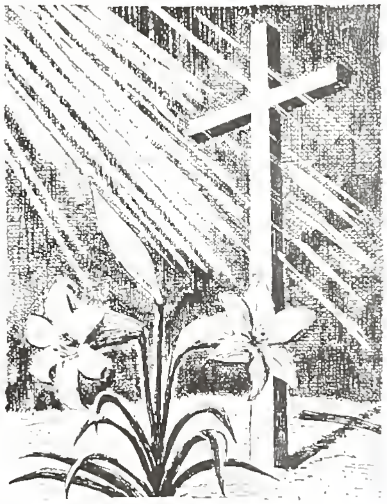
PROF: Don't you think that even if you are not looking for a steady girl friend and certainly not for a wife, that you are always going to be evaluating the other person to some degree? I think you might not evaluate her for a future wife but you probably evaluate her on other criteria: how good a friend she makes, how good a companion, how good a dancer, whatever you are measuring her up for. One is never completely without this judgmental aspect. I think, however, once you begin to think of yourself as wanting to be married, that you either look for women who fit into your concept of what a wife should be like, or from the relationship itself there springs such love, feeling, that you say those qualities are the ones I want around for the rest of my life. There is the danger that these qualities might be there only in this nice dating situation but not in the more serious life situations. When I say "serious life," I don't mean tragic, dramatic situations, but the kind of everyday situations that you and I have to face.

RICK: How do you come across these situations when you are dating? Like the headache, or being broke, or being out of a job — how can you experience these serious things?

PROF: By going with a person long enough and seeing them often enough, you're bound to hit times when you don't feel well or your wallet isn't too full. At the same time instead of going to the movies or dancing all the time, you can plan to go for walks, go to the library, sit and watch television, fix a picnic, rake leaves, paint the garage, do lots of ordinary-life things together and get used to each other as people rather than as "dates."

WESLEY: Could I draw the conclusion then that maybe a formal engagement isn't as important as everybody builds it up to be? That it is not a necessary step — just as long as you go through most of these things you've enumerated, before you get married?

PROF: I buy that. I think that is very good. Whether you call it engagement or not, as long as you have gone through what I call the process of intensification and can come up with some kind of judgment that the two of you have enough experience to predict that the risks are not too great. This sounds awfully scientific and awfully stuffy, and I wouldn't appear before a whole bunch of high school kids and say something like that. To put it more romantically, if a boy and girl have been together enough to experience the feeling that they can make it together in the business of everyday living, with its trials, tribulations, joys, its enthralling moments as well as its taxing moments, they are better prepared for marriage. It doesn't matter if they are engaged before that decision or become engaged at that time, or never call the intensification period "engagement." The process is the same, and that's what's important. ☐



MORE THAN JUST SUNDAY MORNING

Easter worship should include more than just one church service. All during Lent . . . the weeks preceding Easter . . . earnest Christians seek to prepare their hearts and minds to participate in the full joy of the Resurrection.

The Upper Room is a ministry to the family and the individual. It provides a valuable worship aid, with devotions written especially for the Easter season.

By using The Upper Room, you will be joining millions of other Christians around the world in daily Lenten-Easter worship.

If you do not already have a personal subscription or a standing (church) order for The Upper Room, order NOW to start with the March-April (Easter) number. Individual yearly subscriptions, $1.00. Ten or more copies of one issue (English or Spanish) to one address, 10¢ per copy, postpaid. Free sample copy on request.

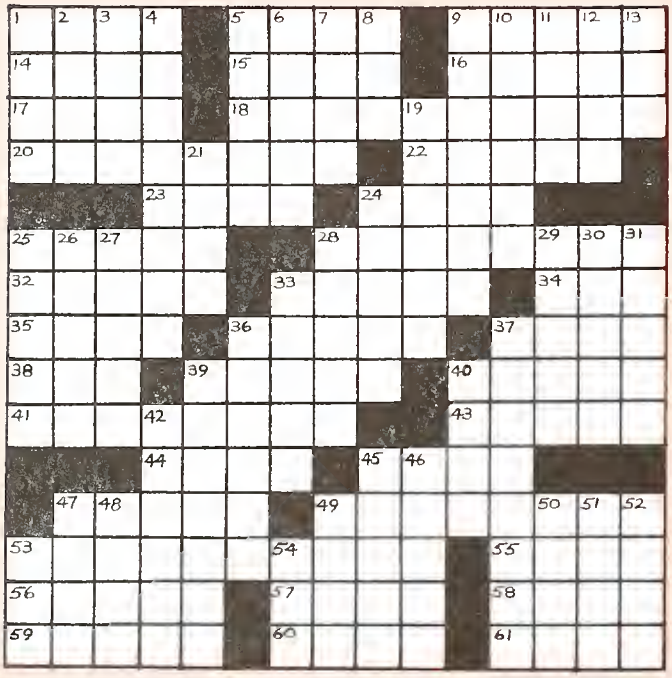
The Upper Room

World's Most Widely Used Daily Devotional Guide
38 Languages—45 Editions
1908 Grand Ave., Nashville, Tenn. 37203

The Upper Room
Daily Devotional Guide
March · April · 1968

CROSSWORD PUZZLE

by John and Carol Conner



Across

1 "And now abideth faith, ______, charity . . . " (1 Cor. 13:13)
5 One of the wise men's gifts (Matt. 2:11)
9 Greek philosopher
14 Egg shape
15 Singles
16 Competed
17 Dried up
18 Jesus ______ the doctors in the temple (Luke 2:47).
20 Shakes
22 Pale
23 "We have seen his star in the ______ . . . " (Matt. 2:2).
24 Musical instrument
25 Meager
28 Brave man
32 "She came from the utmost ______ of the earth . . . " (Luke 11:31).
33 Sour people
34 Where Daniel was cast (Dan. 6:16)
35 Goes astray
36 Conspiracies
37 Force
38 Past
39 Plants from cuttings
40 Jairus' daughter ______ (Mark 5:42)
41 Boats requiring oars
43 Discourage
44 Crafts
45 Town in Iowa
47 Priest's headdress (Lev. 8:9)
49 What Jacob obtained from his father (Gen. 27:30)
53 Pentagrams
55 Toward the lee
56 Make void
57 Work for (Hag. 1:6)
58 Pith
59 Tricks
60 Allot
61 Consumes food (Matt. 12:1)

Down

1 "There was with the angel a multitude of the heavenly ______ . . . " (Luke 2:13).
2 God made the sun to rule ______ the day (Gen. 1:18).
3 Peel
4 "The ______ shall melt with fervent heat . . . " (John 3:10).
5 Aims
6 Start
7 Allows
8 Military award
9 Where apostles were often put (Acts 12:5)
10 One of the things Christ suffered
11 Tooth trouble
12 An age
13 Peculiar
19 Men of wealth
21 Animals not to be eaten (Lev. 11:19)
24 Make a speech (Acts 12:21)
25 "He breaketh the bow, and cutteth the ______ in sunder" (Ps. 46:9).
26 Freight
27 Weapon (Ps. 11:12)
28 Smooths clothes
29 Simpleton
30 Compact
31 Go into (Matt. 6:6)
33 Thickens
36 Typewriter roller
37 Complex horse maneuvers
39 Horse pens
40 Soft drinks
42 Beating of bushes to flush game
45 Quick to act
46 Middle
47 Bill of fare
48 Lodging places (Luke 10:34)
49 Scottish word for dark blue
50 Pelvic bones
51 Homes (Matt. 8:20)
52 Procures (Prov. 4:5)
53 Common level
54 Jewel

Scriptural references are from the "King James Version."

Patterns of Religion in America

THE INDOMITABLE BAPTISTS, by O. K. Armstrong and Marjorie Moore Armstrong. Doubleday and Company, 1967. 392 pages, $5.95

THE GREEK ORTHODOX CHURCH: FAITH, HISTORY, AND PRACTICE, by Demetrios J. Constantelos. Seabury Press, 1967. 127 pages, $1.95

THE HISTORY AND PHILOSOPHY OF THE METAPHYSICAL MOVEMENT IN AMERICA, by J. Stillson Judah. The Westminster Press, 1967. 317 pages, $6.95

PENTACOSTALISM, by John Thomas Nichol. Harper and Row, 1966. 264 pages, $5.95

THE MORMON ESTABLISHMENT, by Wallace Turner. Houghton Mifflin Company, 1966. 343 pages, $6

THESE FIVE BOOKS deal extensively with important developments on the current American religious landscape. Undoubtedly, three religious groups which are making a tremendous impact on the patterns of religion in America today are the Baptists, the Pentecostals, and the Mormons. Hence, it is important for Brethren to be well informed regarding the beliefs and activities of these groups.

In addition to volumes about these three groups, this series of books also includes a work on the Greek Orthodox Church, well written by a priest of that denomination. It is a good statement of this church's beliefs, although it certainly borders on the defensive in its consideration of such events as the schism of 1054 which divided the Roman Catholic and Greek Orthodox churches. One of the weaknesses of such a brief book is the inclusion of long lists of Greek names on some five different occasions without any attempt to identify these persons individually. Since the book deals with a church which, because of its distinctively foreign background, has not had much of an impact on the general American population, it will probably be of only passing interest to MESSENGER readers.

Another book of interest primarily to the specialist concerns the history and philosophy of the metaphysical movement in America. Although well written, Judah's work will probably be very difficult for the average reader because of the subject matter. The term *metaphysics*, "as used in this work, applies to a practical type of philosophy. It is considered to be both scientific and religious." The introduction includes a valuable set of fifteen common characteristics of various metaphysical movements, including the rejection of all orthodox creeds, the belief in an impersonal God, and the opposition to the Christian view of man as a sinner.

The first half of the book deals at length with spiritualism and theosophy. Although the first philosopher of American spiritualism was Andrew Jackson Davis, the movement had its birth on March 31, 1848, in the John Fox home in Hydesville, New York, when two young daughters heard spiritualistic rappings. Such occurrences increased in frequency, and by 1893 the National Spiritualist Association of Churches had been organized to standardize mediumistic practices. Theosophy, in which the doctrine of reincarnation came to be emphasized, was first organized with the establishment of the Theosophical Society in New York on October 20, 1875, by Col. Henry Steel Olcott and Madame Helena Petrovna Blavatsky. Twentieth century manifestations of theosophy include the Point Loma experiment in California, the Arcane School of Alice Bailey, and the Astara Foundation of Robert and Earlyne Chaney.

The second half of Judah's book is devoted to new thought and the followers of Phineas P. Quimby and Warren Felt Evans. Included is a careful and complete consideration of various groups interested in the relation of religion and health, such as the Divine Science Church of Malinda Cramer and the Brooks sisters, the Church of Religious Science of Ernest Holmes, the Unity School of Christianity of Charles Fillmore, and the Christian Science church of Mary Baker Eddy. Undoubtedly, the last two of these groups have made the greatest impact on American life of any of the many metaphysical movements, described in this book in thorough and fascinating detail.

To move more definitely into the mainstream of American life, the book on the Baptists by the Armstrongs deals with the largest of the American Protestant churches, if all the Baptist groups are counted together. This book, one in the Religion in America series, is popularly written and a delight to read. Both of the Armstrongs are journalists; he has been on the *Reader's Digest* staff for nearly a quarter century. As is frequently the case with such books, though, this volume is superficial and marred by numerous inaccuracies. For example, Brethren will be astonished to read on page seventy-five that among the Dunkers who landed in Germantown in 1719 was "Elder Paul Palmer, who moved from Maryland to North Carolina in 1727 and established the first Baptist church in that state near the settlement of Cisco." The greatest value of the book is its emphasis on the Baptist insistence on the separation of church and state, a concept which has significantly shaped American history. Although *The Indomitable Baptists* is not and was not intended to be a scholarly book, it is a well-written and reasonably satisfactory discussion of the many things which the Baptists have been doing in America and around the world.

In contrast the book about Pentecostalism is both scholarly and well written. Although the author is the son of a Pentecostal minister and thus has grown up in the movement about which he is writing, this book was accepted as a doctoral dissertation at Boston University and includes very good documentation and bibliography. In terms of context, Nichol places the Pentecostals in the left wing of the Protestant Reformation as the spiritual descendants of the Anabaptists. (It is interesting to note that a Pentecostal was one of the major speakers at the Conference on the Concept of the Believers' Church held at Louisville in June 1967). Pentecostalism is distinguished by its "emphasis upon a

Christian Bible Lands Tours

$90

Only down payment and take up to 24 months to pay balance: (Less than $38 per month) Total cost of your tour $898.*

COMPLETE AND INCLUSIVE

Escorted Departure
From NEW YORK —
1968 Beginning March 4th every Monday.
Beginning April 4th every Monday and Thursday.

- Your lifetime dream trip to the Holy Land can now come true. The Bible lands can become a reality for you at prices you can afford.
- Travel with your own pastor and local group. Ask your minister about the blessings of Holy Land travel under his leadership.
- Walk in the footsteps of Jesus. View the Holy City, Jerusalem: now the focal point of world interest.
- Journey in Galilee, Judea, Samaria. Observe the ancient methods of farming and the modern techniques that have forced the desert to bloom. Return via Athens and Rome.
- Available in this journey of a lifetime you will be compelled to search your soul, rethink your faith and reassess the direction of your life.

Act now! This is a limited offer. Contact your travel agent or the nearest Air France office for full particulars. Or send coupon.

AIR FRANCE M-22
P.O. Box 707
New York, N.Y. 10019

Please send me your brochure on your Holy Land Tour of 1968.

NAME ____________________
ADDRESS ____________________
CITY _____ STATE_____ ZIP ____

AIR FRANCE
THE WORLD'S LARGEST NETWORK

* Based on 15 passenger 14/21-day economy excursion fare from New York

recurring experience of Pentecost — with all the attending supernatural phenomena — " including glossolalia, or speaking in tongues. In addition, like the new thought of the metaphysical movements (and like the Brethren), it places a heavy emphasis on divine healing; the best example is Oral Roberts, who is considered in some detail (pp. 223-224).

Historically, Nichol places the beginning of modern Pentecostalism in the preaching of Charles Fox Parham in Topeka, Kansas, in 1901. Another early development was the Azusa Street revival in Los Angeles in 1906, which featured the preaching of the Negro William J. Seymour. The basic ideas and practices spread rapidly both in the United States and in many other places around the earth. One of the strengths of this valuable book is its coverage of international Pentecostalism; another is its helpful discussion of the wide range of Pentecostal groups, from the main line, such as the Assemblies of God, to the cultic, such as the United House of Prayer for All People. *Pentecostalism* is a worthwhile book on an important development in American religious life which deserves very careful consideration.

The book about Mormons by Turner is the only one of the five written by an individual who is in no way connected with the group about which he is writing. Turner is a journalist with newspaper and television experience, and the book is written in the same style used by the Armstrongs. Although Turner is a friend of the Mormons and was able to have many personal interviews with leaders and members of the group, he does not hesitate to point out weaknesses in the group. He is most critical of the Mormon attitude toward the Negro: "I will confess that to me this is a monstrous doctrine to impose on 2.5 million people. I feel it is a doctrine as far removed from the reality of life in our time as is polygamy or the Blood Atonement of Brigham Young's day. My study of Mormon works, my conversation with Mormon theologians, my observance of the aspects of Mormon life open to a non-Mormon — all of this has convinced me that the anti-Negro doctrine is worthless and useless and not founded properly on the works that the Saints hold sacred. It is a cruel and inhuman doctrine" (p. 232).

Although polygamy is not permitted officially by the church, it is quite openly practiced, according to Turner, and he includes a fifteen-page interview with a polygamist: "I saw him six hours after I let it be known that I wanted to talk to a polygamist." With regard to Mormon proselyting, the church's programs for young people, known as Mutual Improvement Programs, "are very productive for our proselyting programs," according to one of the leaders of the program. He went on to point out, speaking of the Boy Scouts, that "we make many converts through Scouting." Turner also examines the Mormon position on politics and includes a chapter on George Romney. In general the Mormons have been members of the Republican Party and conservatives, although efforts have been made to keep the John Birchers out of the leadership of the church. Certainly Brethren who live in areas where the Latter Day Saints are strong will be interested in this book.

Taken together, these five volumes provide a helpful insight into the present-day American religious scene. — ROGER E. SAPPINGTON

Choir Robes

ADDED INSPIRATION
THIS EASTER

Modern styles and lightweight fabrics in colors and shades to augment any choir's appearance. Send for your FREE catalog, TODAY: C18 (Choir Robes and Accessories); J-18 (Junior Robes).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL. 1000 N. MARKET ST.
OKLAHOMA CITY, OKLA. 801 N. Western Ave.
CHICAGO, ILL. 169 W. Wacker Dr.
LONG ISLAND CITY, N.Y. 48-25 36th St.
VAN NUYS, CAL. 15525 Cabrito Rd.

"Guess Who's Coming for Dinner"

THE PROBLEM with objectively evaluating "Guess Who's Coming to Dinner" – a film which is constantly talking about some sort of ethereal "problem" – is the sentiment attached to its principal actors. Many concerns have combined: Spencer Tracy's death immediately upon finishing this film, Katherine Hepburn's comeback, Miss Hepburn's niece in her first major role, Sidney Poitier in a romantic role. The content of "Dinner" seems to get lost in the sentiment generated around legitimate Hollywood stars.

With all this sentiment director Stanley Kramer veers very close to sentimentality in "Dinner." This is a fairly straightforward story of a Negro man (Mr. Poitier) and a white girl (Katharine Houghton) who fall in love, want to get married, and want to obtain the consent of both sets of parents. Thus, a contemporary concern is here given a nonsensationalized treatment which goes down easily. Mr. Kramer has, however, fallen prey to a tendency to sermonize (especially in Mr. Tracy's peroration), and his humor gets heavy-handed instead of lighthearted at times.

The nice quality of "Dinner" is its simplicity. The story takes place in one day, during which Joanna's parents (Mr. Tracy and Miss Hepburn) must form their reactions to a marriage which will take place in two weeks, the couple having met a week before. Despite liberal proclivities, the parents are initially shocked. Miss Hepburn then exults in her daughter's happiness, but Mr. Tracy feels he must express reservations.

Mr. Kramer has almost hedged his bets, because good marriage counseling would dictate against such a quick marriage no matter what the races involved. Symbolically, though, Mr. Kramer is here using time to lay to rest that pseudo-liberal argument, "Just give me time to get used to this and I'll accept it," which usually means, "If we put this off maybe it will go away." Such symbolism powerfully forces us to come to grips with the immediacy of the situation. We are no longer nor should we be in a position to say, "Wait."

The civil rights movement has for too long had to bear the shibboleth of the clichéd question, "But would you want your daughter to marry one?" with all the implied feelings of white sexual inferiority. "Dinner" very nicely gets at the roots of these feelings when Mrs. Prentice, mother of the potential bridegroom (marvelously underplayed by Beah Richards), reminds Mr. Drayton, father of the bride, of his own feelings of passion for his wife and what this means in terms of his attitude toward the prospective marriage. It is a delicate point, delicately made, and the turning point of the plot.

The church, as represented by Monsignor Ryan (Cecil Kellaway), comes off better than it has a right to in this area. Mr. Kellaway makes the Monsignor into a human person with a liberal attitude, who is capable of being a little wrong in his approach to Mr. Drayton.

After his magnificent job in "In the Heat of the Night," Mr. Poitier is here given a straight role with which he unfortunately does very little. Spencer Tracy shows only flashes of his genius, for which we can blame his fatal illness. But watching the beauty of Katharine Hepburn's face as she experiences her daughter's happiness is a powerful joy, indeed. And the film's real find is Katharine Houghton, who sparkles appropriately and appears as a polished professional among many professionals.

Perhaps what "Dinner" lacks is a directional sureness of touch, which is a difficult thing to have to say about a Stanley Kramer film. The tightness and authority of "Judgment at Nuremberg" and "Inherit the Wind" (his great films with Mr. Tracy) are missing at key points. "One Potato, Two Potato," an earlier film on this subject, engrosses us more, even though it is more serious and has lesser names involved with it. One additional problem with "Dinner": Why does the Negro have to be Superman – or, at least, a fantastically successful doctor? Would the case not have been better served with an ordinary guy?

However, credit Stanley Kramer and "Dinner" with a basically honest approach to a subject which needs our attention, involvement, and concern. Flawed though the film is, it can reach emotions and influence them in a beneficial way. – DAVE POMEROY

REVIEWS / RECORDS

The Canby Singers

O GREAT MYSTERY: The Canby Singers (Nonesuch) is a bargain-priced offering of eleven works from the sixteenth and seventeenth centuries by such composers as Monteverdi, Schütz, Schein, Lassus, and others less well known. Side one leads off with three settings of the nativity text, "O Magnum Mysterium," by Victoria, Morales, and Byrd. This interesting and instructive grouping is typical of the care with which the entire program is put together. If the singing is not matchless, it is quite adequate, and there is music of great charm and delicacy here, some of it not readily to be found elsewhere on records.

DICHTERLIEBE: Schumann, and AN DIE FERNE GELIEBTE: Beethoven (Heliodor). Having subsequently turned out splendid versions of the Schumann by Fischer-Dieskau and Wunderlich, Deutsche Grammophon has cast the one by Ernst Haefliger into its bargain line. Although Dieskau is peerless in this cycle, Haefliger's lighter, easier tone and style provide a worthy alternative. The songs themselves are beautifully lyric evocations of some of Heine's best love ballads. The Beethoven songs are of less interest, but Haefliger's singing of them has no serious competition. – WILLIAM ROBERT MILLER

in brief

PERSONAL MENTION

Three Brethren college presidents have been elected to prominent positions in education-related organizations.

Juniata College executive **Dr. Calvert N. Ellis** has been elected national chairman of the Association of American Colleges. A member of the board of directors since 1965, Dr. Ellis last year served as vice-chairman of the association. He is the fifth college president from Pennsylvania to hold the chairmanship.

Dr. A. Blair Helman, president of Manchester College in Indiana, was named to a three-year term on the Commission on Religion in Higher Education of the Association of American Colleges. The commission studies the relationship of religion and the liberal arts college. Dr. Helman recently completed his tenure as chairman of the Council of Protestant Colleges and Universities.

Named president-elect of the Kansas Association of Colleges and Universities was **Dr. J. Jack Melhorn,** McPherson College president. The statewide organization operates in the interest of overall planning for higher education in Kansas.

* * *

Theresa Herr, who with her husband John served as a lay missionary in Quito, Ecuador, has been listed in the 1968 edition of "Who's Who in American Women" as an educator. The Herrs currently live in Lima, Peru.

N. K. Musser of Columbia, Pa., was honored by the Mountville church in Eastern Pennsylvania on the fiftieth anniversary of his ordination.

* * *

Recent golden wedding anniversary celebrants are **Mr. and Mrs. S. R. Mathias** of Broadway, Va.; **Mr. and Mrs. J. Harry Lau** of Woodstock, Va.; and **Mr. and Mrs. Harley Erb** of Panora, Iowa. . . . Marking sixty-three years of marriage were **Mr. and Mrs. T. I. Bowman** of the Mill Creek congregation, Northern Virginia. . . . Apologies to the **Ralph G. Raricks,** anniversary celebrants who were incorrectly listed as living in Sebring, Fla. The couple reside in Elkhart, Ind.

Inaugural ceremonies last month for **Dr. Donovan E. Smucker,** recently named president of Mary Holmes College, brought an appeal from the new executive for the college to expand to "be the center of reconciliation in the stresses of cultural change."

The tenth president of the seventy-five-year-old liberal arts college for Negroes received his Ph.D. and M.A. degrees from the University of Chicago and his B.D. degree from Princeton Theological Seminary.

A number of Bethany Seminary students attended classes taught by Dr. Smucker when he was a member of the faculty of the Mennonite Biblical Seminary, once located at the Bethany campus in Chicago.

* * *

At La Verne College's annual New Era Banquet March 1 retiring president **Harold D. Fasnacht,** the main speaker, will focus on the changes which have affected the California college during his twenty-year tenure there.

Death came to three Brethren who spent some years in service in the field and in their local churches. **Florence Pittenger,** 88, who with her husband served as a missionary to India from 1904 until 1920, died Jan. 7, 1968, at Philadelphia, Pa. The late Mr. Pittenger was pastor for ten years of the Beech Run church in Middle Pennsylvania.

Former BVSer **Joyce Eikenberry Mishler** died Dec. 13 in an automobile accident in Tennessee. The wife of Kermit Mishler, treasurer of the Tennessee-Alabama district, she was a McPherson College graduate. Her parents are Mr. and Mrs. Lester Eikenberry of the Mountain Valley congregation in Tennessee.

CALENDAR

Feb. 18-25	**Brotherhood Week**
Feb. 28	**Ash Wednesday**
March 1	**World Day of Prayer**
March 3	**First Sunday in Lent**
March 10	**Girl Scout Sunday**
March 19-22	**General Brotherhood Board, Elgin**
March 24	**One Great Hour of Sharing offering**
March 31	**Passion Sunday**
April 7	**Palm Sunday**
April 7-13	**Holy Week**
April 11	**Maundy Thursday**
April 12	**Good Friday**
April 14	**Easter**

A member of First church at Johnson City, Tenn., and an active youth worker, was killed in action in Vietnam last July. **Pfc. John A. Harlan** was the son of Mr. and Mrs. Thomas J. Harlan.

PASTORS AND PARISHES

La Verne College student **Paul Allen** has been licensed to the ministry by the Modesto, Calif., church. . . . Mountain Valley church in the Tennessee-Alabama District will have a new pastor when **Raymond LaRue** comes from Middletown, Ind. Mountain Valley's former pastor, **Arnold Naff,** has taken the pastorate at the Astoria, Ill., church.

* * *

Edgar Manges has resigned as pastor at the Cedar Creek and Fruitdale churches in Alabama to take a part-time pastorate in the Shenandoah District. Filling the vacancy until May will be the **Owen Shanksters,** missionaries to Nigeria. . . . Middletown pastor **Harold Wenger** has resigned his position in that Southern Ohio church to go into the insurance business.

* * *

Four men have been ordained in a span of as many months in the Tennessee-Alabama district. **Curtis Rhudy** of New Hope was ordained at that Tennessee church in August. He is now pastor of the Blue Ridge church in First Virginia. Ordained in November was **Ira L. Mohler,** New Hope pastor; and in December, both **Richard Peterson,** full-time pastor at the Ewing, Va., church, and **Sammy Dean Clark** were ordained.

* * *

M. Guy West, Annual Conference moderator and pastor of the First church at York, Pa., was recently installed for his second term as president of the York County Council of Churches. . . . Resigning from his pastorate at the Pittsburg church in Middle Indiana is **Harper**

S. Will, who plans to live at the new Timbercrest Home. . . . California's South Bay Community church pastor **S. L. Barnhart** has been named secretary for the South Bay Ministerial Association and for the Brethren Pastors' Association.

PUBLICATIONS

Brethren Tomorrow, a study booklet by D. Wayne Zunkel, pastor of the First church at Harrisburg, Pa., is ready for distribution. A companion to *Why, Brethren?* it zeroes in on seven areas where the Church of the Brethren faces basic choices. Copies are available at 60c each or ten or more at 45c each, from Brethren Tomorrow, 219 Hummel Street, Harrisburg, Pa. 17104. Postpaid in the United States if cash or check is enclosed.

. . .

Reprints of T. Wayne Rieman's article, "If You Are a Christian, You Are a Minister," which appeared in the Dec. 21, 1967, issue of MESSENGER, are available at the General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120. Single copies up to 10 are 10c each; 11 to 50, 8c each; 51 to 100, 6c each.

DEATHS

Bowman, Russell F., Ashland, Ohio, on Dec. 17, 1967, aged 65

Clary, Ray, Bloomington, Ill., on Oct. 10, 1967, aged 73

Crain, Laura, Modesto, Calif., on Dec. 31, 1967, aged 84

Delozier, Charles, Williamsburg, Pa., on Jan. 16, 1968, aged 61

Erisman, Ova, Fairview, Mo., on Nov. 26, 1967, aged 67

Fouts, David Henry, Modesto, Calif., on Jan. 11, 1968, aged 93

Helm, Charles A., Fern Park, Fla., on Jan. 1, 1968, aged 95

Hoover, Emmert L., Woodstock, Va., on Oct. 23, 1967, aged 61

Kendall, Richard A., Milledgeville, Ill., on Dec. 22, 1967, aged 21

Miller, Alva, Leeton, Mo., on Jan. 2, 1968, aged 80

Miller, Otis F., Harrisonburg, Va., on Nov. 23, 1967, aged 74

Mowery, Charles R., Woodstock, Va., on May 9, 1967, aged 71

Ruble, Beulah, McVeytown, Pa., on Sept. 1, 1967, aged 76

Rupert, Earl W., McVeytown, Pa., on Nov. 14, 1967, aged 51

Seiders, John S., Huntsdale, Pa., on Jan. 12, 1968, aged 57

Seip, Ronald, Modesto, Calif., on Jan. 6, 1968, aged 20

Silva, Leota, Modesto, Calif., on Nov. 16, 1967, aged 72

Sprouse, Annie V., Fayetteville, W. Va., on Jan. 5, 1968, aged 72

Welty, Loretta, Modesto, Calif., on Jan. 4, 1968, aged 99

Zigler, Mattie Roller, Bridgewater, Va., on Jan. 10, 1968, aged 88

Zirk, Lois, G., Broadway, Va., on Jan. 7, 1968, aged 34

Zirk, Paul E., Broadway, Va., on Jan. 7, 1968, aged 36

Zirk, Sharon Lou, Broadway, Va., on Jan. 7, 1968, aged 8

POTPOURRI

Total destruction of their school by fire has become only a temporary setback for 292 elementary school children in Alexandria, Pa. **Juniata College students** are giving the children classrooms, free textbooks, assistance from undergraduates in the education department, and use of the athletic field until the demolished school can be built.

. . .

A $38,000 addition to the **John M. Reed Home for the Aging** at Limestone, Tenn., has been completed, making room for eight more residents and enlarging office and kitchen space. . . . Construction of the new **Des Moines Valley church** at Ankeny, Iowa, began in December with groundbreaking ceremonies. The project will end the church's century-old association with the town of Elkhart several miles away, where the old building is located.

. . .

Two Brethren-related colleges are contributing to a library cooperative in Pennsylvania, in answer to the question, Can the small liberal arts college survive? **Elizabethtown College** and **Juniata College** are pooling their resources with eight other colleges, offering their students and faculties more than 1,650,000 books and, by membership in the Pennsylvania Union Catalog, 180 libraries over the state to serve them. . . . **Cleveland's First church** in Northern Ohio hosted in the new year by marking its fiftieth anniversary with a dinner and talks by several of the first members.

OPPORTUNITIES

The National Service Board for Religious Objectors in Washington, D.C., has issued a plea for a **competent typist and transcriptionist** who is eager for challenging work in an interesting city. Remuneration can be placed on either a volunteer service or a salary basis.

The NSBRO is a service agency for individual conscientious objectors and for churches and other religious organizations interested in conscientious objectors. Persons wishing further information may write or call J. Harold Sherk, NSBRO, 550 Washington Building, 15th and New York Avenue, N.W., Washington, D.C. 20005, telephone 202-393-4868.

. . .

Social Security coverage was extended on Jan. 1 of this year to ministers on a compulsory self-employment basis. Only those ministers who file an application for exemption by April 15, 1970, will avoid liability for the tax for 1968, 1969, and subsequent years. More complete details are incorporated in a paper written by Robert J. Myers, chief actuary of the Social Security system. Persons wishing copies may write to the Pension Plan secretary, 1451 Dundee Avenue, Elgin, Illinois 60120.

ON THE AIR

Witness for Peace, the CBS documentary featuring the BVS training program at New Windsor, Md., will be shown Feb. 18 in the Shenandoah District at 2 P.M., originating from Harrisonburg, Va., on channel 3. The district purchased video tape rights to the half-hour program because previous commitments of the Harrisonburg station preempted the documentary last month.

Notable telecasts during the month of March include the **Children's Film Festival,** outstanding films for young viewers, to be presented on consecutive Sunday afternoons; the March 15 presentation of **How Life Begins,** focusing on the birth of an infant in a New York hospital; and Hallmark Hall of Fame's production **Give Us Barrabas,** with James Daly, Kim Hunter, and Dennis King on March 29. Viewers may consult local listings for times and channels.

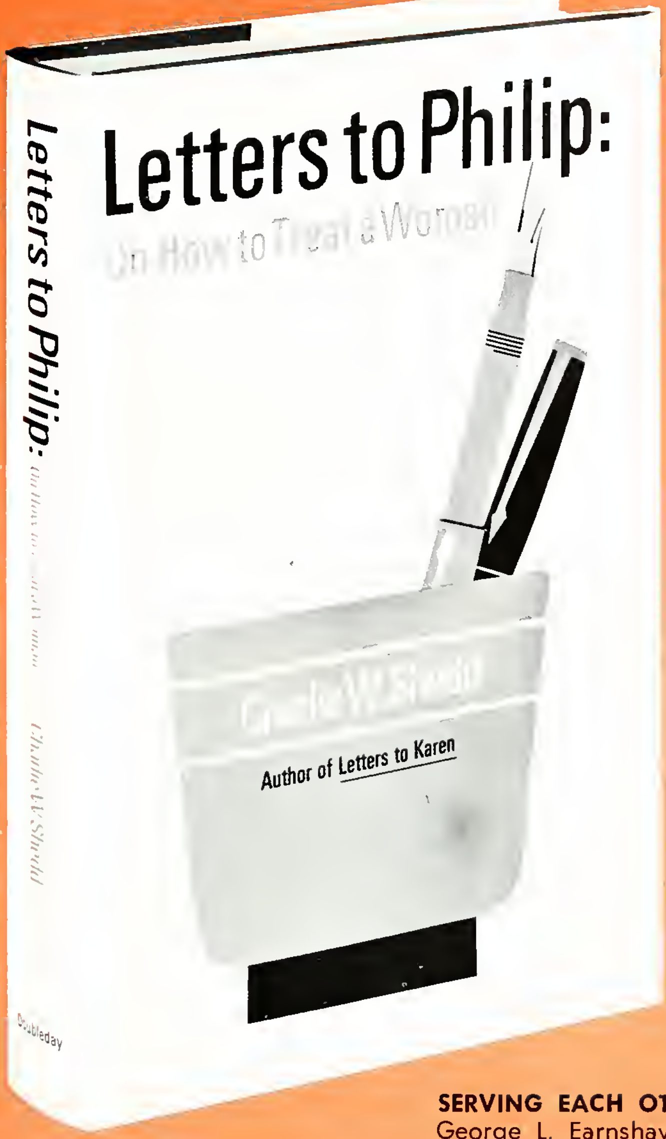
Finding Ways Around Walls

In the third century before Christ a Chinese emperor, in order to defend his empire against invaders from the west, brought to completion a great wall that extended for 1,500 miles. Recently a new "cultural revolution" within mainland China has set up effective ideological barriers that have walled off a vast nation from most contacts with the rest of the world. What such ideological walls have done to the Christian church in China is described in a report in this issue, which suggests that Christianity is being driven underground.

But it is not only in China, and not only in an atmosphere colored by communism, that walls of hatred and fear threaten our security and challenge our faith. Because he sees conscription and our whole war-oriented system as a monstrous evil that imprisons and harms innocent people, a sensitive young Quaker has chosen his own way to defy the kind of wall he rejects; his story is told in these pages. A young nurse tells why she volunteered for service in an area where people suffer because the battle lines are nearby. Our film review deals with another contemporary situation where a great wall of prejudice circumscribes the lives of young people who want to marry but who happen to belong to different races.

Is it possible to find "a way around the wall"? Another feature in this issue describes how one woman refused to be discouraged by a handicap she has had to carry for many years. Instead of asking for sympathy because of this wall, she found a way around it. Overcoming barriers of prejudice and ignorance may not often come about as easily as must have been the case when a missionary agreed to baptize a man from a strange tribe (see the story by Mildred Grimley); but whether the walls seem as impenetrable as the present Chinese strictures against religion or as common as the customs that still separate tribe from tribe and race from race, they are not insurmountable. There may be a way *around* the wall, or better yet a way *through* or a way *over* the wall.

Too many Christians today are content to sit still and merely deplore the evils that surround them or threaten them. They overlook the fact that the Berlin wall, though a serious barrier, has not completely separated Christian from Christian nor extinguished the ties of fellowship that unite believers from both East and West. The Chinese wall of today is even more closely guarded but even an underground church can worship God. As another contributor to this issue reminds us, Christ is not interested in offering tranquilizers to ease the plight of complaining adherents. He is rather a catalytic agent, initiating changes, spurring his followers into the kind of involvement that may risk a few lives and a few more reputations. Only as we are propelled into the context of struggle, only as we find our way, step by step, through bewildering difficulties, are we likely to become the missionaries, the "sent" ones, whom God can use to accomplish his purposes in a world with many walls. — K.M.


Letters to Philip:
On How to Treat a Woman
Charlie W. Shedd
Author of Letters to Karen
Doubleday

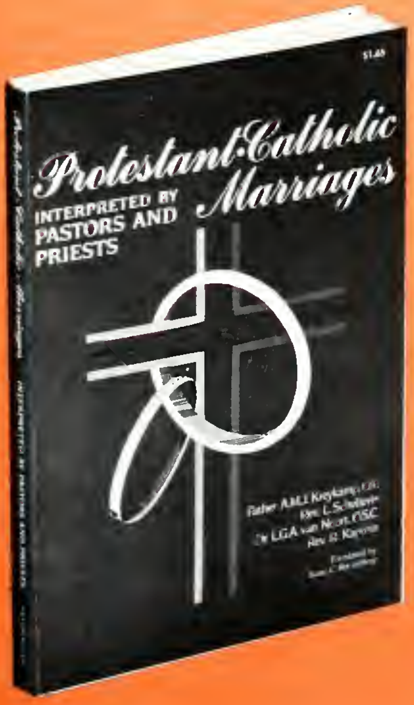
NEW!
by the author of LETTERS TO KAREN

LETTERS TO PHILIP: On How to Treat a Woman
by Charlie W. Shedd.

There are in this book twenty-seven letters addressed to the author's son, Philip, each full of wit and commonsense advice on how to make a wife a better wife by being a better husband. Written in an informal and readable style on basically simple subjects, the advice is sound and backed up by the author's considerable experience as a husband, father, minister, and marriage counselor.

$3.95

On the best seller list and condensed in the READER'S DIGEST in 1965, **LETTERS TO KAREN** offers marriage advice out of the depths of a father's love for his daughter. $3.00


$1.65
Protestant-Catholic Marriages
INTERPRETED BY PASTORS AND PRIESTS

SERVING EACH OTHER IN LOVE
George L. Earnshaw.

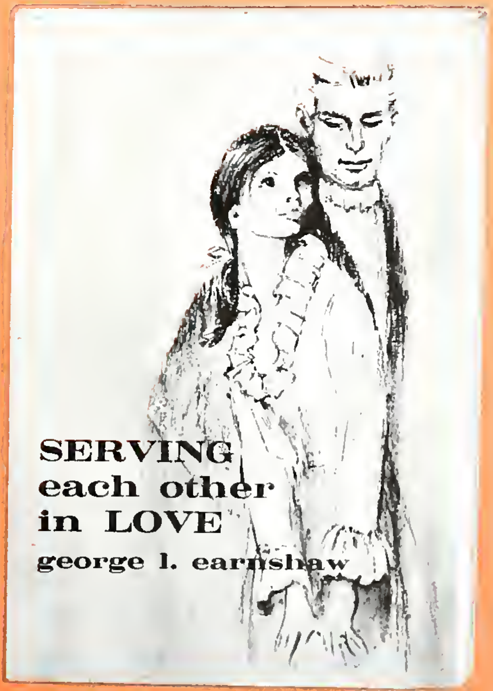
A practical manual for all couples planning marriage. It discusses such problems as how to decide whether love is real, understanding the meaning of sex, planning the wedding, and dealing with marital problems as they arise. The author ties together all the issues which should concern a couple in love — and he does it with keen insight and a deep understanding of biblical teachings.

$1.50 paper

PROTESTANT-CATHOLIC MARRIAGES
Interpreted by Pastors and Priests
Translated by Isaac C. Rottenberg.

These essays by Dutch clergymen constitute a first mutual attempt to approach the mixed marriage question. Here both Protestants and Roman Catholics join in an effort to aid the many Christians who, engaged in mixed marriages, seek to maintain the integrity of their faiths. While admitting that there are substantial differences, the authors emphasize experiences through which these couples will find themselves closest in their views.

$1.65 paper


SERVING
each other
in LOVE
george l. earnshaw

Order from **Church of the Brethren**
General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS messenger

Christianity in Red China. *Driven underground, institutional Christianity scarcely exists any longer in the giant land where a new "cultural revolution" has taken over. A firsthand report of a recent trip by a British journalist.* by Ian Thompson. page 2

A Way Around the Wall. *Though she has lived her life severely handicapped, Grace Thompson finds creative ways to witness and to serve others.* by Clyde Carter. page 5

Christ: Tranquilizer or Catalyst? *The cure for today's disorders is not sedatives but meaningful engagement with life. And Christ is the agent who initiates change.* by Paul Thompson. page 7

A Thing of Wonder. *A man from a strange tribe, a man without friends, a man not in his right mind, was asking to be baptized. What should the missionary do?* by Mildred Grimley. page 10

A Nurse's Return From Vietnam. *In a week's time she was uprooted from one home and returned to another. But she would not soon forget the Vietnamese.* by Mary Sue Helstern. page 15

What It Means to Become Engaged. *Five young persons put their questions about the engagement period and its meaning to Dr. Gerhard Neubeck, a professor of family studies.* reported by Jeri Engh. page 22

OTHER FEATURES include poems by Jeanne Donovan (page 9), Mark Byerly, Roy Kemp, LaDona Shives, Edith Lovejoy Pierce, Emily Sargent Councilman, Ernestine Hoff Emrick, Alice Kay Rogers, Sara G. Wilson, Mildred Morris Gilbert, and Myrtle Chance Allen (pages 20-21); a Quaker youth's "Voyage of Integrity" (page 13); a crossword puzzle (page 26); a review article regarding five books about religion in America, by Roger E. Sappington (page 28); and a review of the film "Guess Who's Coming to Dinner" (page 29).

COMING NEXT

At the beginning of Lent especially, but also at other seasons, it is appropriate to ask, along with Murray L. Wagner, "Where Is Calvary?" . . . A physician, looking at the facts about the hazards of cigarette smoking, regards it as "The Most Preventable Cause of Death." . . . Dave Pomeroy, MESSENGER'*s film reviewer, finds in antiwar films a "Mirror on the Insanity of Our Time."*

PHOTO CREDITS: 7 "Temptation in the Wilderness," by Kramskoi, courtesy of H. Armstrong Roberts; 15 (top) Don Honick; 16 (left) Lance Woodruff; 22 Rohn Engh

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren, Norman J. Baugher, general secretary. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $3.75 per year for individual subscriptions; $3.00 per year for church group plan; $2.50 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 4

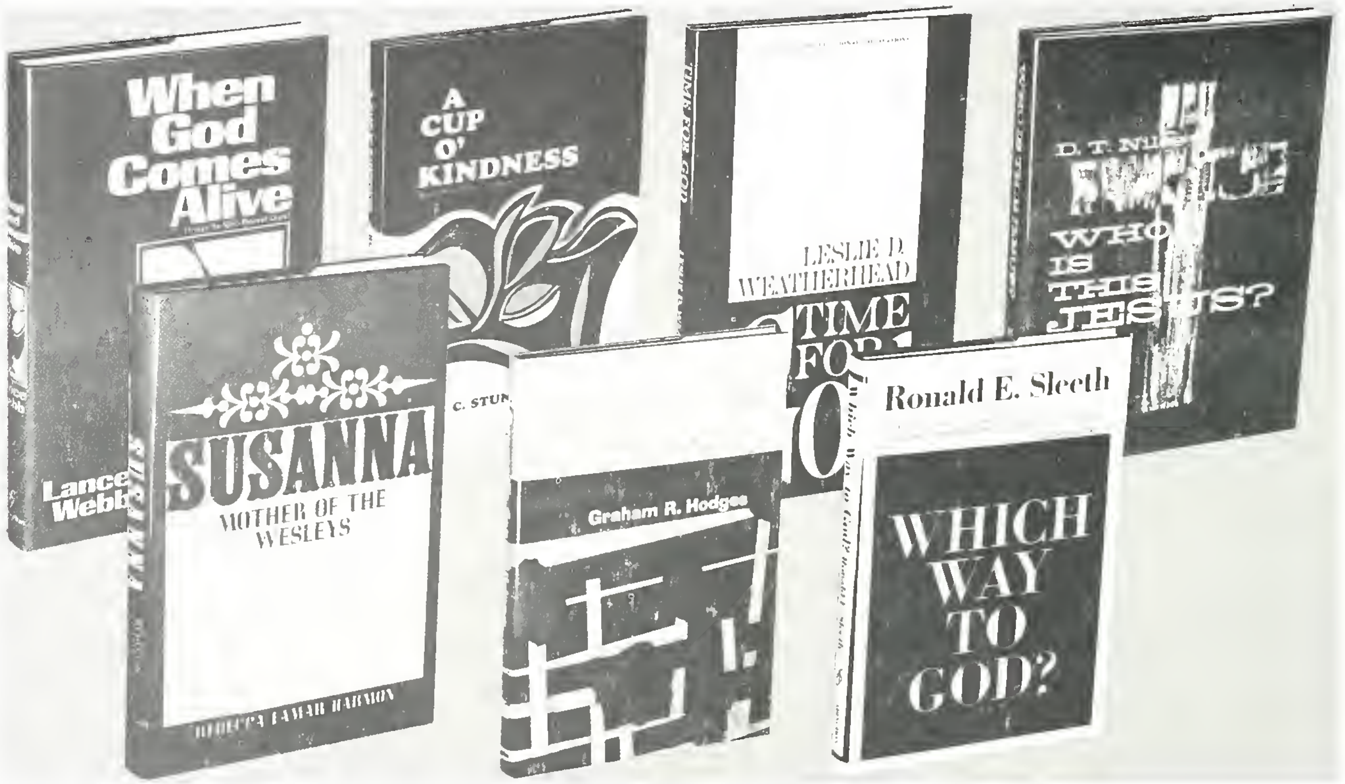
messenger
CHURCH OF THE BRETHREN 2/29/68

WHERE IS *Calvary?*

ANTIWAR FILMS: A mirror on the insanity of our times

You could plan memorable sermons, lessons, or devotions with these.

And they're good for just reading, too.



When God Comes Alive

Lance Webb. How can the renewal of the church come about? The author says that it will come not merely from changing words or structures but from a renewal of the spirit of the church—a reemphasis of the Holy Spirit in worship, missions, evangelism, and all parts of the church. 224 pages. **$4.50**

Susanna—Mother of the Wesleys

Rebecca Lamar Harmon. As the mother of the founder of Methodism, Susanna Wesley deserves a place in church history. But this biography shows that she deserves fame in her own right as a woman of remarkable intellect and faith whose discipline was a constant source of courage to her husband and a profound influence on her children. 176 pages. $4.50

A Cup O' Kindness

Hugh C. Stuntz. Quiet humor and wisdom are combined in these 66 brief stories based on current events, TV commercials—all emphasizing the goodness in life. 144 pages. **$2.95**

42 Sermons for Children

Graham R. Hodges. Ideas which are familiar to children are used here to explore Christian thoughts on science, the Bible, nature, character building. 112 pages. $3

Time for God

Leslie D. Weatherhead. These 74 brief readings assert Dr. Weatherhead's belief that we must take time to apply our faith to all our daily experiences. 144 pages. $3

Who Is This Jesus?

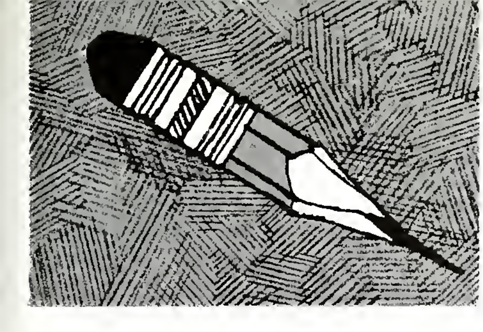
D. T. Niles. What do the Gospels really say about Jesus? The author gives an answer by outlining the biblical testimony in the actual language and idiom in which it was given. He then shows what this new picture of Jesus means in the life of the Christian, in the life of the church, and in the spreading of Christianity in the world. 160 pages. **$3**

Which Way to God?

Ronald E. Sleeth. Is there any one way of finding God? Beginning with the Bible, the author shows that there are many different ways of approaching God because there are many different kinds of men. And this variety doesn't weaken Christianity but broadens and enriches it. 128 pages. **$3**

At your local bookstore

ABINGDON PRESS



readers write

FIREARMS CONTROL

I was amazed in reading the report of the General Brotherhood Board meeting that, with all the constructive and progressive actions and recommendations, there was no action on firearms control.

We are admonished on television not to leave keys in our cars lest we tempt youth to become car thieves. How much worse it is to make it easy for delinquents to become murderers by allowing firearms to be easily accessible!

Several weeks ago our local paper reported a boy killed by a gun which was within his reach. A few years ago a neighbor boy was shot by a playmate with a gun which he should not have had in his possession. Most of us know that many murders are made possible because of the easy availability of guns to delinquents and criminals.

A good arms control law would not deprive responsible hunters of their guns. But it would make it more difficult for the criminally inclined to obtain deadly weapons.

Life is too sacred and too valuable for us not to face up to our social responsibility to do all we can to curtail murder. How many "Kennedy murders" and deaths by snipers in city riots shall we have before we wake up to our responsibilities in limiting the purchase and possession of firearms?

Floyd M. Irvin

Eustis, Fla.

BASIS FOR DISCUSSION

I wish to express my appreciation for the article "Let God Be God," by Noah S. Martin (Jan. 4). I used the article as the basis of a discussion with a group of young persons and was amazed by their responses to the thoughts presented.

An issue emerged from this discussion that I would like to share with the readers and with Mr. Martin. To what extent and to what degree can we create our own god? Someone pointed out that Freud argues that man has indeed created his own god as he needs him: He answers our questions, solves our problems, protects us in life, and provides for us in death. In other words, we need God to do for us what we cannot do for ourselves. Thus, there is the frightening possibility that we never really have a pure view of God or a purified worship, for it is probably much more tainted by our own needs, as was pointed out, than we ourselves even know.

The article set me to thinking. . . . Frankly I enjoy this type of article more than all the items of news. I feel that we need a challenge of this sort more often. Thank you.

Edward M. Kline

Harrisburg, Pa.

QUESTIONS FOR THE SERVICE COMMISSION

A Brethren news release recently reported on ideas expressed by the General Brotherhood Board and its commissions, including the matter of taxes for war purposes.

Would the Brethren Service Commission also recommend that I be allowed to withhold some of my taxes for government projects which I do not approve of, for instance, the Office of Economic Opportunity, which has been proven to be the most crooked project ever foisted upon the American taxpayers? Some persons conscientiously disapprove of the Tennessee Valley Authority, the agricultural program, and others. Would you encourage them to withhold their taxes from these enterprises? If the Commission says "yes," can they not see the chaos which would be created? If the reply is "no," they stand accused of bigotry.

On withholding patronage to South Africa, does the Commission also deplore the discrimination of the communist countries against Jews, Christians, and other minority groups? Not only are they discriminated against; they are murdered by the millions. Would they also recommend economic sanctions against them and all other countries which discriminate for any reason?

Would economic sanctions against South Africa and Rhodesia be also discrimination against those black and white people of Africa who earn their daily bread in industry which comes under the boycott? Don't they realize that thousands of black people, as well as white, have been thrown out of work because of the senseless boycott of Rhodesia? Would this Commission go along with the Ford Foundation's recommendation that this country go to war against Rhodesia and South Africa to force their fuzzy thinking on them? Do they want another Vietnam?

Edward C. Kiger

Lynchburg, Va.

SOCIETY IN TROUBLE

Although much criticism has been leveled at Thomas Wilson recently for his conclusion on the necessity and inevitability of riots, I am not sure it is all justified.

Mr. Wilson perhaps is not so much urging or advocating violence and disorder but commenting on the sad state of our society. During the past decade, despite numerous advances in the area of civil rights, it appears that Negroes of the inner city have benefited little. Forgotten and ignored, they are faced with overwhelming conditions; rioting seems to be the only method by which to move white America to constructive action. Such a situation I lament deeply. Unfortunate it is that we are now responding from fear when we should have responded long ago from love.

Riots, accompanied by murder and destruction, are by nature immoral, unchristian, and totally uncondonable. Yet if we as Americans are willing to take action to help liberate blacks from the stranglehold of the ghetto only when threatened by riots, our society is in trouble. "Given the insensitivity, the insincerity, and the intransigence of white America, riots are inevitable, if not necessary. . . . " Hopefully as Christians we will now take the steps necessary to bring about justice and equality for all simply because it is the right thing to do.

Michael Devine

Shabbona, Ill.

BYLINES: **Murray L. Wagner**, pastor of the Mechanic Grove church, lives in Quarryville, Pennsylvania. . . . Residency training in public health and preventative medicine occupies **Evan Riehl**, a Pittsburgh, Pennsylvania, physician. . . . "Messenger" film reviewer **Dave Pomeroy** is youth minister at the First Congregational church at Chappaqua, New York. . . . Free-lance writer **Evelyn Bauer** of Goshen, Indiana, has contributed other articles to "Messenger." . . . Author and educator **R. E. Mohler** is emeritus professor of biology at McPherson College in Kansas. . . . Probation counselor **James M. Dresher** lives in Annville, Pennsylvania. . . . Eaton, Indiana, is the home of **William J. Tinkle**, author of a new book, "Heredity: A Study in Science and the Bible," and secretary of the Creation Research Society. . . . **Geraldine Sartain** is a staff writer for the National Council of Churches.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

WHERE IS CALVARY?

by Murray L. Wagner

Landmarks are erased; city walls have been relocated; the "lovely garden" may be under the rubble of the centuries; that which looked like a skull may now be the backdrop for a bus terminal; a power line is the dominant feature of a holy hill on which one may have said, "All power is given unto me."

The conquering armies leveled the holy hills; and the valleys where men once recited, "I will fear no evil . . . even in the valleys of the shadow of death," may now be filled with the accumulated debris of the indifferent; stone walls which once sketched the confines of the sheep corral are flattened by Roman military boots so that the voice of one who said, "I am the door of the sheep," seems lost and unheard.

Where is Calvary? The fact is that it is well-nigh impossible to "walk where Jesus walked." This is a distressing revelation to many a pious pilgrim for only a few "authentic" holy places remain and most of these are so gaudily embellished as to sicken the traveler and belie the simplicity of those originally associated with the place.

Today many will point to an overdecorated, garish spot here or there and say that this is where he was crucified. Some point to a barren hillside whose caves seem to resemble the orifices of a skull to a consecrated imagination. Thousands will say, "None of these spots is convincing. Probably we will never know where Calvary really is."

Put aside tradition, imagination, prooftexts and archeological assurances and ask, "But really, where is Calvary?"

Calvary could be any place where an innocent child of God is compelled to suffer for others.

He who made Calvary historic says that wherever even the least "important" one hungers or thirsts or is lonely or mistreated he becomes united with the eternal Christ. This is Calvary; and when we die in his death, then, in a measure, he dies in our death so that with him we rise together. Could there be an Easter otherwise?

In every generation there are those who suffer for righteousness' sake. The weak and poor cry out for justice and mercy for humanity and for humility before God. Too rarely are their cries heeded as the nations of power and the "giant complex" industries go about the business of driving men up new Calvaries. Some men suffer because

God chose to make their skins black; some agonize because their eyes are set at an unorthodox angle; others are despised because of the hue of their national political coloration. The high priests of the great god status quo make ready the feast and spineless politicians wash hands that will never show nail prints. Shakespeare suggested that "He who the sword of heaven will bear / Should be as holy as severe." But the Bard of Avon came on the scene a bit late for some — and may as well have appeared not at all for many since then!

In his autobiographical poem, "The Everlasting Mercy," John Masefield tells of Saul Kane — a hard drinking, profane, boisterous, pugnacious character of an English village. Evenings were spent in the pub and frequently a Quaker girl would come in to try to arouse the men to better purpose. One evening Kane was most vile to her and she asked him to remember that every drop of liquor he drank "causes the Christ within you die of thirst" and every oath was another flintstone on his way to Calvary. "All that you are is that Christ's loss," she declared. That night the brain of Saul Kane slowly cleared and he experienced a real conversion, but it took a Quaker lass to make her way up a Calvary hill, jeered by the drunks, mocked and vilified by those she tried to aid.

Calvary may be in an English pub or any other place where someone willingly suffers — the just for the unjust; the altogether lovely for the unlovely that they may become loving through love. Calvary is not always on some faraway hill beyond a city wall.

Calvary is anywhere that the amassing of raw power is used to attain the ends of man.

The priests wanted to be rid of this man who "ate with sinners" and dared to deviate from the orthodoxy of the past. The Romans wanted no "demonstrations" in their bailiwick and the Chamber of Commerce would not tolerate a preacher who interfered with business, whether it be in the temple or in the pig pens.

At this writing comes word of a new weapon from the Temple of Mars — a "bumble bee" shell that is filled with needle-like slivers of steel which spray the un-American children of God. Bombs, defoliants, napalm, accidental bombing of friends and intentional slaughter of enemies are but a few of the elements of power used to win friends and influence people on the modern Calvaries.

"All power in heaven and on earth is given to me," he said. What would you do if you had "all power"? immobilize Vietnam? subject Russia? put minority groups in their place? Whatever we would do, remember that the Son of God took a towel and set to washing the feet of those men around the table — the one who betrayed him (sold secret information to the enemy); the one who "cursed and swore" that he never knew the man — and the rest of them.

The power which immortalized Calvary was a huge combine of the political, the military, the established religionists, the orthodox, the cowardly, the prejudiced; and to "save" themselves they would put an end to the only power that could possibly save them.

On Calvary they removed every royal vestige from him. They gambled for his robe. The nailed hands could hold no reed scepter, but artists still picture his crown of thorns! Let it be known that robes and scepters do not convert men into princes — sons of the King!

Titus came into Jerusalem from Rome, relocated the city walls. Jackals, weeds, an occasional wanderer added to the desolation. The Moslems, Crusaders, French, and English took their turn. The old cannonball holes still to be seen; hulls of sunken ships on the beaches; burnt out tanks; skeletons of destroyed planes — such is the grandeur of man's power above which rises the eternity of Calvary. It tells us of the meek — the feet washing, serving, thorn-crowned meek, inheriting the earth — not stealing it, nor invading it, nor conquering it — but inheriting it from him who made it.

Wherever men assume the right to act as judge and executioner there is Calvary.

There have always been among men those who spoke *ex cathedra*, rendering irrevocable judgments against other persons or doctrines. How very often they or their successors had to "eat their words"! A nation which declares rights for itself ("all men are created equal") may learn that other peoples take the saying seriously and actually think it does apply to all men! If the words are true then Eskimos and Australian bushmen and Nigerians and atheists and Christians and Buddhists and "Greek and barbarian" are all "precious in his sight." That all are met together and the Lord is maker of them all — "have we not all one Father and are not all of us brethren?"

Here on this Calvary we shall either look up to that man on the cross and listen to his words and heed them or Calvary will become an Armageddon. Or, inverting it, Calvary becomes the valley of decision in which multitudes are gathered and required to make their choice; will we wish an Easter to follow our Calvary or would we rather trust "in reeking tube and iron shard" for the present?

God is not blind, neither does he sleep, in this time of new Calvaries. Wherever a child of his suffers — be it from hunger or from the unspeakable horror of napalm; from mistreatment or negligence — he suffers again. With our vaunted wisdom and scientific advancement, moon-bound rockets and heart transplants, can we not hear the Great Physician say, "I will give you a new heart"?

We have trusted and been dismayed too often in Versailles treaties, in Appomattox agreements to convince us that man's proposals will bring just and lasting peace and prosperity. Would we heed another Calvary even if we did know its geographical location?

Take away from a man his earthly possessions — his mother and his friends, his garments and even his life — but this is no conquest. How small has been our concept of Calvary! "A hill far away. . . . " Let us learn and never forget that new garb (plain or fancy), lovely white lilies or yawning through an Easter sunrise service cannot erase the pains or the fact of that first Calvary nor of today's. Our clean exteriors, our proper demeanor cannot dispel the power of sin's ravages as revealed on those time-hardened hills. Easter is an internal accomplishment and no externals can grant it to the man who has not shared in Christ's Calvary as well as those of his brother's suffering and need.

If you would know "where is Calvary?" ask not a travel agent but ask the man who has known it, from whom the world took choice possessions but could not take his soul; for he had said, "Into thy hands, my God, I commend my spirit."

Were you there?

Dare you seek a new Calvary "with the cross that turns not back"? ☐

The Most Preventable Cause of Death

by EVAN RIEHL, MD

Over 1,000,000 school children presently living in the United States will die of lung cancer due to smoking cigarettes. However, this prediction does not tell the whole story. Lung cancer may represent merely one sixth of the total number of deaths due to cigarette smoking.

R. T. Ravenholt of the University of Washington School of Medicine estimates that in 1962 a quarter of a million persons died from diseases associated with cigarette smoking. That is six times the 41,376 lung cancer deaths for that year, and amounts to fourteen percent of all the deaths in the United States in 1962. Ravenholt says, "Cigarette disease is now the foremost preventable cause of death in the United States. . . ; tobacco is an environmental hazard equal to all other hazards to life combined."

Emerson Foote of the National Interagency Council on Smoking and Health states, ". . . It may be said with sureness that cigarette smoking is today responsible for at least 125,000 deaths each year in the United States. Cigarette smoking may be responsible for as many as 300,000 deaths per year in this country. Either figure represents a national catastrophe."

The National Advisory Cancer Council reported that the death toll from lung cancer in 1966 was 50,000. This was an average of almost 140 lung cancer deaths

Teen-agers who smoke are beginning a lifelong habit which brings a greater risk of illness and even possible death per day in the United States. And as indicated above, several hundred additional deaths occurred daily from other diseases attributable to cigarette smoking.

The Surgeon General's report

In 1962, the Surgeon General of the U.S. Public Health Service, William H. Steward, appointed a committee of ten scientists from the fields of biology and medicine to investigate the evidence on cigarette smoking and health. This committee of ten was chosen from 150 scientists who had been nominated by interested public and voluntary health agencies and by the tobacco industry through its Tobacco Industry Research Committee. Each organization was permitted to veto without explanation any of the members suggested to serve on the committee. These men considered over 11,000 pieces of evidence, ranging from animal experiments to statistical studies on human populations. They presented their findings in "Smoking and Health: Report of the Advisory Committee to the Surgeon General of the Public Health Service" in January 1964. Their conclusions were unanimous and unequivocal:

1. That cigarette smoking is associated with a seventy percent increase in age-specific death rates in males and to a lesser degree with increased death rates in females; in other words, for every 100 nonsmoking men that die there are 170 smoking men who die
2. That the average smoker runs a nine- to tenfold increased risk of lung cancer and that heavy smokers have a twentyfold increased risk of acquiring lung cancer as compared to nonsmokers
3. That cigarette smoking is an important cause of chronic bronchitis and emphysema and increases the risk of dying from these diseases
4. That male cigarette smokers have higher death rates from heart disease as compared to nonsmokers

In summing up, the committee said, "Cigarette smoking is a health hazard of sufficient importance in the United States to warrant appropriate remedial action."

Seeing is believing

Surgeons, pathologists, and radiologists were the first to become convinced that cigarette smoking has bad effects on health. They noticed that many of the lung cancer patients whom they saw were heavy smokers. Subsequently, and especially in the last decade, many physicians switched to pipes and cigars or quit smoking altogether.

Recently, a study in Rhode Island showed that sixty-seven percent of the physicians in that state are nonsmokers. Another study showed that sixty percent of the doctors in New Zealand are nonsmokers. A survey by *Modern Medicine* revealed that of physicians responding to a questionnaire in 1954, nearly fifty-two percent were cigarette smokers as compared to twenty-two and a half percent in 1964. A study of over 40,000 doctors in England by R. Doll and A. B. Hill showed that the death rate from lung cancer decreased seven percent among the doctors from 1951 to 1961, as compared to a twenty-two percent increase in lung cancer deaths in the general population during the same period of time. Meanwhile, other investigations indicated that the death rate among physicians who smoke is increasing.

In the Surgeon General's report the following figures are given: Americans over seventeen years of age who smoke experience 12,000,000 more chronic conditions than an equal number of nonsmokers. Among these chronic conditions are 1,000,000 more cases of chronic bronchitis or emphysema, 2,000,000 more cases of sinusitus, 1,000,000 more cases of peptic ulcer. These same data show that there are 3,000,000 more days of restricted activity among the smokers than among their nonsmoking counterparts, and 900,000 more days spent in bed for the former as compared to the latter.

The *Medical Bulletin on Tobacco* reports that there is fifty percent more hospitalization among smokers as compared to nonsmokers.

Teen-agers and smoking

The smokers most likely to become disabled at an early age or to die prematurely are those persons who smoke more cigarettes for more years and inhale more deeply. Also, statistics reveal that the person who starts smoking in his teens is the one who goes on to smoke more cigarettes for more years and to inhale more deeply.

Furthermore, teen-agers who smoke cigarettes have more illnesses than do their nonsmoking peers. Haynes, Krstulovic and Loomis Bell studied a group of adolescent boys in New Jersey and found respiratory illnesses to be six and a half times more common among the smokers than among the nonsmoking youngsters.

Smoking and women

Women who smoke cigarettes have increased death rates in comparison to nonsmokers also. However, their death rates are much less than those of cigarette-smoking males. At present there are two explanations advanced for this: Females may have a greater natural resistance to disease, and it may be that women have not been smoking as heavily or as long as have the men.

Besides being associated with increased death rates in women, cigarette smoking affects the babies of smoking mothers. J. R. Zabriskie, in a study involving 2,000 mothers, showed that the average birth

weight of the offspring of nonsmoking females was seven pounds, five ounces while the average birth weight of the children of smoking mothers was six pounds, thirteen ounces. The prematurity rate was 250 percent higher for the smoking mothers than it was for the nonsmoking mothers, and the abortion rate (miscarriage) was almost fifty percent higher for the smoking women.

Best tip yet — don't start!

Even heavy smokers who quit smoking reduce their chances of getting lung cancer. E. C. Hammond found that former one-pack-a-day-or-more smokers who quit for five years had a twenty-five percent reduction in death rates as compared to smokers currently smoking one or more packs per day.

However, it is not often easy to give up cigarette smoking. Long-term follow-up studies of persons attending antismoking clinics, show only sixteen to thirty-three percent of the smokers licking the habit.

The American Cancer Society promotes the slogan "Best tip yet: Don't start!" They go on to say, however, that even if you already smoke, you improve your chances by quitting.

Smoking in the future

Will cigarette smoking decrease in the future? Dr. Steward of the Public Health Service says that the number of "health-minded" Americans giving up smoking will rise to a rate of about 1,000,000 per year.

However, Russell Sutton, project coordinator for the Pennsylvania Committee on Smoking and the Health of Youth, says that there are 4,000 U.S. teen-agers starting the smoking habit each day.

Nevertheless, public concern over the matter is growing. In 1963, for example, the California Health Department recommended an immediate four-point program of:

1. Intensive professional and public education, particularly for youth;
2. Stricter enforcement of laws on cigarette sales to minors;
3. Removal of cigarette vending machines from health facilities;
4. Establishment of antismoking clinics.

The California Health Department recommended further that legislation be enacted (1) to adjust cigarette taxes; (2) to restrict the placement of cigarette vending machines; and (3) to restrict the free distribution of cigarettes and of smoking in public places.

Even legislators are becoming worried. The warning label on cigarette packages is the first step, hopefully, toward the control of cigarette advertising. Both voluntary and official health agencies are promoting further regulations on cigarette labeling, through their lobbies in Washington, D.C.

Many persons feel that physicians should play a major role in educating the public on the hazards of smoking. Accordingly, the American Public Health Association, the American Cancer Society, the American Heart Association, and the National Tuberculosis Association collaborate to publish the *Medical Bulletin on Tobacco,* a quarterly which is distributed free of charge among doctors and dedicated to the education of physicians on "recent scientific developments on the effects of smoking so that physicians may properly advise their patients and the public."

Smoking and the Christian

Should Christians smoke? The evidence incriminating the cigarette as a hazard to life and health is overwhelming.

The scripture in 1 Cor. 6:19, 20 (KJV) is well known: ". . . Know ye not that your body is the temple of the Holy Ghost. . . ? Therefore glorify God in your body. . . ." Perhaps to some, life has little purpose or meaning. But to the Christian, good health is a gift from God. In the light of all this, cigarette smoking seems to be neither reasonable nor Christian. □

Antiwar Films: A Mirror

by Dave Pomeroy

from "The War Game"

Back in 1963, before that war-we-are-not-fighting-in-Vietnam (Congress has not authorized it) escalated beyond all relationship to sanity, several antiwar films appeared that were reasonably successful, thematically and artistically, in presenting a viewpoint arguing against war-conditioning attitudes. In that period, which now seems almost innocent, films like "Dr. Strangelove" and "The Americanization of Emily" used satire as a vehicle for pricking war balloons; "Fail-Safe" and "Ladybug, Ladybug" used a serious story line approach; and the most effective of these films, "The Victors," combined both methods to illustrate director-producer Carl Foreman's contention that "war, any war, big or little, just as well as unjust, degrades the victors equally with the vanquished. . . ."

Vietnam is very much with us, and the points of view of these filmmakers have not prevailed. Indeed, what we are seeing in the film medium today is a stridency matching the convolutions of some peace marchers and "bomb 'em back to the stone age" partisans alike.

The result is that antiwar films offer mixed quality, effectiveness, and perspectives but try to move us beyond the present hardening of positions. The basic question I should like to raise about these films is this: Does satire or documentary-realism more effectively convey antiwar sentiments?

Two recent films which help us pose this question are Richard Lester's "How I Won the War" and Peter Watkins' "The War Game." These two are similar in that both are British, both are personal statements of young directors who have a firm grasp of cinematic technique, and both are didactic – hoping to influence

on the Insanity of Our Time

the attitudes of their audience. Beyond this they are radically different in the form they see as most effectively instructing the viewer.

"How I Won the War" begins with satire, interpolates gore, and ends up with a very uneven attack on the nationalism which perpetuates ideological conflict. When we see an English general expatiating on how the English army has always fought the "wily Pathan" and always will, while a naive Michael Crawford asks "Why?" our sensibilities about the seriousness of war are capably neutralized. But later, when the same general leaves injured comrades in an accident-mangled jeep in order to continue his route uninterrupted, he is merely ludicrous – a caricature with whom we cannot identify; therefore, our sensibilities are in no danger of being disturbed.

This is the problem with satire – the closer it veers toward broad farce, the less likely are we to be directly confronted. To use satire meaningfully, that is to reach us where we live, a scenario must begin with a basically plausible premise and then build humorous situations onto the structure of what would ordinarily be an all-too-serious circumstance.

Mr. Lester's error lies in not finding that plausible premise. His characters, content, and format are too unrecognizable in terms of identification. "How I Won the War" is comparable to "The Victors" in that both use World War II as a base for their concerns. However, the latter film evinced a nice counterpoint of realism and satire through juxtaposing newsreel shots of homefront inanity (crowds at a female wrestling match) and narrative shots of what the troops were actually going through. This counterpoint becomes almost too much to bear in the scene where a young deserter is being taken out to be shot on a cold, snowy morning – with fear in his eyes and distaste in the eyes of the soldiers compelled to watch – while a lighthearted version of "I'll Be Home for Christmas" quivers on the soundtrack. To the extent that we recognize the utter absurdity of what we are hearing in the light of what we are seeing satire has done its work. In Mr. Lester's film there are few such handles of reality to grasp: The newsreel photos (all shot in different colors) provide no meaningful reference point upon which humor can be based.

To revert to the films of four years ago, it is helpful to note the difference between the relatively successful "Dr. Strangelove" and the relatively unsuccessful "Fail-Safe" (artistic, not economic, success). Both deal with precisely the same subject matter: Someone mistakenly sends U.S. planes to drop hydrogen bombs on the Soviet Union. "Fail-Safe" misses the mark because such a prospect and our reactions to it are unimaginable, illogical. Satire, which tends to deal more with basic emotions than with logic, in "Dr. Strangelove" (because of a good craftsman, Stanley Kubrick) forces us to contemplate how we as a country have brought ourselves to a position where global destruction is a strong possibility.

In New York at the present time, "Dr. Strangelove" is showing on a double bill with "The War Game." The two together offer an instructive juxtaposition for studying the effects of satire and realism. Peter Watkins, who has demonstrated in the more recent "Privilege" that he understands and can utilize satire, has eschewed that approach in dealing with the effects of nuclear war. Whereas "Dr. Strangelove" confronts us with a broad-based understanding about the potentiality of nuclear war, and "How I Won the War" attempts to indict the attitudes which lead to our war-prone society, neither is as effective as "The War Game" in conveying the actual horror of thermonuclear attack.

Perhaps recognizing the failure of films like "Fail-Safe" and "Ladybug, Ladybug" to communicate through a narrative-realism approach, Mr. Watkins has taken a page from *cinema verité* in his use of a documentary-realism method. Also, perhaps realizing that even good films like "Dr. Strangelove" and "The Victors" missed the boat in trying to deal with broad, general concepts, Mr. Watkins' camera simply focuses on people – on their ignorance and their attitudes and on what happens to them physically, psychologically, and morally when radiation has fallen from the skies. The result is stultifying – a most effective use of the film medium to communicate a point of view about war.

"The War Game" is classical science-fiction in that it extrapolates Where We Are to a potential Where We Will Be. Thus, it is not so much conjecture (narrative fiction) as projection (science-fiction in the best sense of that term). What we are seeing, though fiction, is eminently possible. Generally, "The War Game" is very close to Orwell's "1984." Thus, the documentary style lends credence to this projection-as-possibility. It is not too difficult to understand why the BBC did not accept it for telecasting – it quite

Antiwar Films: A Mirror on the Insanity of Our Time...

literally hits too close to home.

This short film (fifty minutes because originally made for television) begins innocuously enough with some documentation on the ignorance of the English people about Civil Defense measures and the effect of thermonuclear bombs. Here Mr. Watkins is not saying anything new – there has been a credibility gap for years encompassing the scientists, government, and public regarding the effect and deployment of these bombs. So the Britons are not well prepared – physically or psychologically. Neither are Americans despite the fallout shelter craze, which was just that – a craze, and which had (has) no relationship to the realities of nuclear war. Mr. Watkins' camera briefly explores the same phenomena in England.

The impact of the film begins to grow (we are told) as the bombs fall. Although at first nothing much seems to be affected, the cumulative effect mushrooms until the viewer is inundated with the physical consequences of shock waves, fire bombs, and radiation. If you can recall your reaction the first time you saw films of the concentration camps, the result here is much the same – before the fact instead of after.

The value of Mr. Watkins' documentary approach is that it does not sensationalize. Those pictures of concentration camp victims did not need to sensationalize – the reality was horrible enough. Mr. Watkins' genius here is to recognize that the reality *would* be horrible enough if it is presented as factually as our present knowledge allows. No reading of John Hershey's *Hiroshima* or any other literature on nuclear war can possibly convey what these pictures do to both emotions and reason.

In terms of nuclear war perhaps our question has been answered as to whether documentary-realism is a more effective communicator than satire, although perhaps all we have really said is that "The War Game" is a better film than "How I Won the War." Yet, I believe that a case can be made for the contention that a newsreel style of filmmaking is that unique medium of our time through which a message takes on shape and substance.

The whole discussion over a "credibility gap," the rising plethora of radio talk shows and their appeals to tell it like it is, the generation gap through which the young find little of honesty in the forms of their elders, the style of underground and "new wave" filmmakers which lean so heavily on the documentary, the generalized feeling (articulated in Hippie philosophy) that we are living in an unreal world where seventy billion dollars are spent on defense and one billion are slashed from a three billion dollar foreign aid bill and thus that only the unqualifiedly real can reach us – all this points in the direction for filmmakers of documentary-realism as the style, the form which breaks through all our varying gaps in credibility.

Another antiwar film clarifies this point. "The Battle of Algiers" is, on the surface, a documentary-style depiction of a particular revolutionary war with no point of view about that war. Yet, an examination of underlying assumptions brings forth a viewpoint that even legitimate revolutionary goals grow seeds of corruption; that once presuppositions are made about the rightness of one side, then *all* methods are permissible (I could not get thoughts of napalm out of my head as I heard the French Colonel articulate this Machiavellian concept); that individual heroics and courage count for nothing in the ultimate scheme of things (was Algeria really better off with Ben Bella?).

While "The Battle of Algiers" has nothing to do with nuclear war, it does shed light on attitudes about war or stemming from war which have brought us to our present cold – and hot – war situation. And the important point for this discussion is that it has done so simply by turning a camera on the action, refusing to let editing, story line, or camera work editorialize about what is being seen. In this "The Battle of Algiers" is superior even to "The War Game," which tends to be spoiled at times by too much narration and a tendency (only indulged a few times) to editorialize. Gillo Pontecorvo has done a fantastic job in "The Battle of Algiers" in staging his crowd scenes. In fact, the effect is so realistic that he has had to put a disclaimer on the beginning of the film to the effect that not one foot of newsreel or documentary film was used. The critical and – most especially – the audience response to "The Battle of Algiers" – an intense, overlong film concerning a part of our recent world history about which we know and care very little – is indicative of the influence a documentary-realism style can have on our moviegoing decisions.

A final question which needs to be raised is this: Who will see these films? The films of 1963-64 obviously have not influenced attitudes very much, although it is interesting that we haven't seen many real war films – in the traditional sense of the term where "good guys" beat "bad guys" – in the past few years. "The Longest Day" (1962) is perhaps the last epic film of this *genre*. However, just changing filmmaking tastes is hardly the purpose of directors like Watkins, Lester, and Pontecorvo. Whether utilizing satire or realism, their ultimate aims are serious: to shake the system, to make people think about their actions and attitudes. The question is, can these aims be realized?

For the most part, probably not – at least not in some earthshaking, immediate way. Those who think in terms of national defense and "get them before they get us" will not likely be dissuaded by either Mr. Watkins' picture of tenebrous terror or Mr. Lester's jabs at military pomposity. Those who are peace minded will be reinforced in their way of thinking – and probably in their frustration.

Does this mean such films should not be made or seen? By no means, for if we do not hold a mirror on the insanity of our time, there will be no place for sanity to surface at all. That this insanity permeates our social psyche has been made abundantly clear by the appearance of and reaction to the sensationalized book, *Report From Iron Mountain on the Possibility and Desirability of Peace*, which says, "Lasting peace, while not theoretically impossible, is probably unattainable; even if it could be achieved it would almost certainly not be in the best interests of a stable society to achieve it."

Yes, we are sick, and these filmmakers have held up a magnifying glass to our sickness with varying degrees of success. "The War Game" plaintively reasks the question: "Would the survivors envy the dead?" "The Battle of Algiers" matter-of-factly states, "The real difficulties begin when the revolution is over." John Lennon, in "How I Won the War," sits gorily wounded in a field, looks at the audience, and says, "You knew this was going to happen."

So far I have not mentioned a religious point of view in all this. That viewpoint is most succinctly summed up by a short trialogue in the earlier "Ladybug, Ladybug" between a young brother and sister and their mother.

Don: "Did God make the bomb?"

Trudy: "No, bad men made the bomb."

Don: "Who made the bad men?"

Trudy: "God."

Mother: "We are all bad – all bad."

If there is one theme common to all these films it is that we are all in this together; we all have complicity in the decisions, attitudes, and moral vantage point from which our society views war. What did you say, Lord? Oh yes: "Father, forgive them; for they know not what they do." ☐

MOMENT OF TRUTH

Young Soldier,
holding that swaddled baby
found among bodies of "enemy" dead,
your body yearns toward the child.
Rejecting pushed-back helmet,
shoulder-hung rifle,
your arms curve,
protecting the child.

With eyes looking down
at violated helplessness alive,
the man repents war savagery,
accepts, at awful cost,
his humanhood.

How dare we
send you back and back
to kill,
bearing, in your body now,
your knowledged guilt,
our shame?

by Emily Sargent Councilman

news

Baptists, COCU, peace churches thrust of current unity talks

Explorations on the matter of church unity continue to be pursued between the Church of the Brethren and several other Christian bodies. The three major thrusts at the present center on the American Baptist Convention, the Consultation on Church Union, and a six-way Brethren-Friends-Mennonite encounter.

Baptists: Jointly with the American Baptist Convention's Commission on Christian Unity, the Church of the Brethren Fraternal Relations Committee has drafted a statement entitled "Principles for a Possible Plan of Union," to be released simultaneously by the two bodies on May 1. The report is the outgrowth of a series of discussions on such topics as the nature of the church, understanding of scriptures, witness, ordinances, and organizational life.

Throughout the drafting process representatives of the two bodies found themselves in surprising accord on a wide range of concerns. Within the Baptist delegation, which included peace activist Edwin T. Dahlberg and ABC executive secretary Edwin H. Tuller, himself a conscientious objector, there was strong support voiced for the Church of the Brethren's peace outlook.

But a practical and inevitable question for Brethren, were they to merge with the Baptists, is whether sheer numbers alone in the new church might not drastically alter the peace stance. In such a merger, the Brethren would represent only about ten percent of the membership. The majority of Baptists do not share the traditional peace orientation.

Obvious differences in the committee discussions came at the point of participation in the chaplaincy of the armed forces, particularly under its present alignment with and subservience to the military. On other matters of peace concerns differences also were discernible, though it was pointed up that there is within the American Baptist Convention an active peace fellowship.

Currently members of the two committees, Edward K. Ziegler, Bakersfield, Calif., and Robert G. Torbet, Valley Forge, Pa., are preparing a guide to accompany the proposed principles for use in grass roots discussions beginning in May. Whatever steps will follow at the denominational level are to be determined to a great extent by the interest revealed in the round of local and area meetings envisioned for Brethren and Baptists in the year to follow.

The meeting in January, at which time the statement of principles was approved, marked the ninth session in which Brethren and Baptist leaders engaged in talks since 1961.

COCU: In a second area of consideration, the Consultation on Church Union, Brethren will be represented this year as they have been since 1963 by two observer-consultants at COCU's annual meeting. Brethren delegates Dale W. Brown, Oak Brook, Ill., and DeWitt L. Miller, Hagerstown, Md., will participate in the late March meeting at Dayton, Ohio.

In a review of the proposals of COCU aimed at the creation of a new united church, the Fraternal Relations Committee acknowledged that there are many positions with which it is in full or near accord. In a few areas, the committee outlined specific concerns to be conveyed by its representatives to the COCU executive committee.

One concern asked whether the view of Christ assumed in the proposal was adequate for a united and uniting church. The Brethren urged formulation of "a stronger cosmic Christology, a new interpretation of Jesus, not as an end in himself but as an instrument in the hands of God for the unity of all mankind and all creation."

The Brethren committee also urged that freedom as to forms of worship become a permanent feature in the united church rather than a stopgap value until a common liturgy is created.

Other concerns were expressed as to whether the "guardian" qualities of historic creeds might prove a limiting influence, whether too much stress is given to forms of worship and not enough to the values and purposes of worship, and on how confirmation relates to baptism.

The Brethren upheld the principle of baptism administered once, as enunciated in the plan for the new church but questioned whether the implication was that a person requesting rebaptism might be denied it.

Still other concerns touched the matter of who is eligible to conduct the celebration of the Lord's Supper, the place of such sacraments as the agape meal and feetwashing, and the implications of reordination.

The Consultation on Church Union now represents ten denominations as full participating members, plus a number of observer-consultant churches such as the Church of the Brethren and the American Baptist Convention.

Peace churches: Among the newest developments in Church of the Brethren

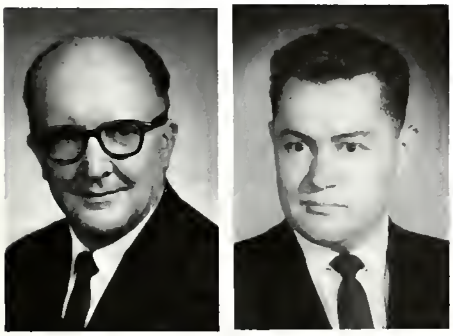
Torbet, Ziegler: **To draft study guide** ecumenical relationships is the scheduling for this fall of a major consultation among the historic peace churches. To be included are two Friends bodies, Friends General Conference and Friends United Meeting, two Mennonite bodies, Mennonite General Conference and General Conference Mennonites, and two Brethren bodies, Brethren Church and Church of the Brethren. Tentative plans call for a conference of about seventy persons convening in November or December.

The first consultation of about twenty persons occurred in 1964 at Richmond, Ind., with Church of the Brethren general secretary Norman J. Baugher chairing the steering committee.

This past December Dr. Baugher called together representatives of each of the six churches at Pittsburgh to evaluate interest in future explorations. Lorton G. Heusel of the Friends United Meeting was named chairman of the group and Virgil E. Meyer of the Brethren Church was named secretary. It was agreed to plan a conference for this fall that would lift up the following basic questions:

- As historic peace churches, what is our identity and role in today's world?
- Do we share and can we identify concerns in which we may have a common interest?
- Are there ways in which we might witness corporately?

A meeting earlier this month in Cleveland was scheduled to spell out detailed plans for the conference.



Miller, Brown: To Dayton COCU parley

Other actions: In other developments the Fraternal Relations Committee is planning to meet April 19 at Bethany Theological Seminary with representatives of the Brethren Church (Ashland, Ohio) and is considering a possible resumption of talks with the Evangelical Covenant Church (Chicago).

As announced in December, Brethren unity talks with the Churches of God in North America (Harrisburg, Pa.) have been terminated by mutual agreement.

Members of the Fraternal Relations Committee are Edward K. Ziegler, Bakersfield, Calif., chairman; Dale W. Brown and Donald F. Durnbaugh, Oak Brook, Ill.; DeWitt L. Miller, Hagerstown, Md.; J. Benton Rhoades, New York City; Norman J. Baugher, Elgin, Ill.; M. Guy West, York, Pa.; and Morley J. Mays, Elizabethtown, Pa.

Ten months in bed to aid space study

Ten months of bed rest is the order accepted voluntarily by alternative service worker Gary Berkey, a perfectly healthy individual. The twenty-two-year-old, Goshen, Ind., youth went to bed on Christmas day and will remain there till late this summer. He is in the U.S. Public Health Hospital in San Francisco, engaged in a supervised program of prolonged rest.

The study, the first of its kind, is aimed at filling an information gap related to future space flights. Its findings are expected also to benefit the care of the sick the world over.

Mineral loss: The bone calcium study will seek particularly to find out what effects extended inactivity has on healthy bones. Both persons who are in bed for long periods and astronauts, because of weightlessness, experience a very slow release of minerals from the skeleton. If this bone loss does not stop or slow, during a long voyage astronauts could undergo bone fractures. Such a risk would limit the distances which could be traveled and may require special measures to lessen the crushing forces during take-off and landing. It is anticipated that drugs may be perfected to hinder the bone loss.

Dr. Robert S. Hattner of the NASA-sponsored project indicated that for each of the six or eight volunteers in the study, weekly tests will measure the mineral loss and monthly X rays will check to see if changes occur in the bones. During the thirty-six-week period the volunteers will be provided a nutritious diet and be allowed to read and to watch television, but not to exercise.

At the completion of the study the volunteers will resume normal activities gradually over a one-month period.

"We are on the verge of exploring our last frontier, the stars," Dr. Hattner declared. "In order to achieve this fantastic ambition we must find out if the bone loss stops or slows after a period of time."

Why COs: A colleague at the hospital, Dr. Charles L. Donaldson, senior surgeon, explained why conscientious objectors were sought for the study. "First, we prefer men who are motivated to make a contribution to society, and who have the inner resources upon which they can draw throughout a long period of bed rest which is almost certain to be a time of introspection, contemplation, and meditation. And second, the prospect of separation from one's normal life pattern is not apt to be as serious a problem to someone who faces a period of alternate service."

For Gary Berkey, who is taking his alternative service midway through Manchester College, the assignment in inactivity is a radical departure from his first year of 1-W service in inner-city work at Pilot House, Baltimore. But it is also a venture which carries with it a promise of significant contribution to space and medical research.

'Insiders' review film produced by CBS

"Witness for Peace," the CBS News documentary on Brethren Volunteer Service training, was unveiled to the nation on Jan. 14. In vast numbers of Brethren churches, television sets were brought into classrooms and fellowship halls for the premiere showing. Some Brethren restructured the day's church schedule around the network release. In the Shenandoah district, a special television showing was arranged on Feb. 18 on a Sunday afternoon. Local showings are also projected in other areas, either on television or in local churches.

In offering assessment of the thirty-minute color production, produced entirely by CBS in cooperation with the New Windsor, Md., BVS training staff, Messenger asked three persons to share their appraisals. All three have at one time or another been identified with BVS.

Ed Groff, the first to comment, was a member of the BVS unit which appeared in the documentary filmed last August. In fact, he was one of the "stars" of the program. He is from Long Beach, Calif., a communications graduate from California State College, and now in a BVS assignment at Harrisburg, Pa. Mr. Groff commented:

"'Witness for Peace' very well emphasized the peace witness of the Church of the Brethren via Brethren Volunteer Service. It showed probably for the first time on nationwide television that there are positive approaches for the cause of peace, rather than the negative ways of draft-card burning, sit-in demonstrations, and violence.

"The volunteers demonstrated that there are constructive alternatives to the big question of the draft. These ideas were presented objectively and without any editorial slant.

"As a member of the seventy-fifth BVS unit, I felt the filming last August was done with good taste. The scenes photographed were valuable experiences in the lives of volunteers. Even though situations were staged for the cameras, the portrayal was very realistic and meaningful as it had been originally.

"Technically, the color production was good and contained many aspects of training for a short thirty-minute program. It was impressive to see CBS crewmen from Washington, D.C., Baltimore, and New York as a team, though this group had never been together before.

"Documentary film should give a viewer a 'good taste' of the subject and make him wish for more. 'Witness for Peace' was this type of production.

"Follow-ups on the volunteers after they had reached projects would have made a fine contribution to the production. However, a complete story was told.

"I would like publicly to congratulate Director George Crothers and CBS for a fine and objective program. The Church of the Brethren should be extremely pleased that the production staff thought so highly of Brethren Volunteer Service as to sponsor the $25,000 or so program."

Lauree Hersch Meyer, Chicago, Ill., formerly served in BVS in Europe. She and her husband now are engaged in doctoral studies in theology at the University of Chicago. Mrs. Meyer said:

"CBS's 'Witness for Peace' did a relatively nice, very tame thirty minutes on BVS. Unfortunately only the training period was reported, leaving the viewer with no sense of what is *done* in BVS, how life looks on project, and what the problems and possibilities of the program in fact are.

"The casual viewer would scarcely sense that the program is specifically Brethren. There were various facets, all accurate, given about BVS and the Brethren, but these receded into the background due to lack of emphasis. The specifically aggressive Brethren pacifist philosophy calling for intentional efforts toward peace both as an alternative to war and as a declaration of solidarity with other men was noted in passing, but was too incidental to impress a non-Brethren audience. Because the excitement, tension, and tenuous hope of particular projects was lacking, nothing served to mark BVS off from any of several dozen service programs carried out by religious and nonreligious organizations.

"While a strong atmosphere of informality was maintained throughout, the viewer was never himself drawn into the story's reality. . . . The 'real world' (that, presumably, of most of the views of any nationwide broadcast) did not appear in any relation to BVS; it was as difficult to sense how it related to the service ethic as to imagine just what was done on project.

"This was a B-film. It surely rouses warm feelings among Brethren who already *know* the program and delight in seeing the world exposed to one of their truths. *This* exposure, however, could hardly cause any epidemic. The film is more a warm, harmless perspective on a program kept vague enough that very little information reaches the uninformed, while the informed (we Brethren) receive the pleasant support of affirmative attention regarding our good program."

Jacob T. Dick is pastor of the Fresno, Calif., Church of the Brethren. He formerly was director of BVS and work camps in Europe. Mr. Dick observed:

"The filming was excellent and although we did not see it in color, still it came through strong. The beginning gets the viewer involved immediately in what is happening. The history of BVS was woven in unobtrusively, and likewise some history of the Church of the Brethren was given at spots to advantage.

"Using a variety of voices and persons to keep the action lively helped to sustain attention. Using Don Snider as the hub around which various takeoffs were initiated was a sound way of presenting the program. Don's comments were well spoken. The director of crafts did an exceptionally fine job, with good voice, and explained well what was trying to be accompished. The volunteers them-

"I suppose never before has our church, in wartime, had opportunity to present its understanding of peace to the nation"

selves came through simply as regular youth who are protesting in a positive way that this abhorrence of war can be channeled constructively for the good of the world family.

"I liked the emphasis made that one needs to understand self better if one is to be of the greatest service in building understanding with others. The 'see' groups that were shown brought out this point well. This helped us see youth struggling with ideals before the ideals are put into action.

"I am personally glad that the Church of the Brethren is engaged in a program that is view-worthy and that it can stand the critical eye of the citizens of our nation in this time of war. I suppose this is a new concept that has never been done before, that is, that our church would have the opportunity during wartime to present our understanding of peace. In all wars before this one, during the war itself, we had to remain silent, working where we could and allowing our service to be the witness. This is a change in that we were permitted to have nationwide exposure, in wartime, of our peacemaking activities.

"On the negative side, we need to keep in mind that our nation is at war, and daily youth are returning to our communities in gray, oblong boxes marked 'unviewable.' One of the weakest points for me is that one volunteer from Indiana was going to return to Indiana to serve after his training.

"A person from another denomination got hung up on the idea of 'Operation Drop-Off.' He said that here a group of youth are playing games while other youth are dying in Vietnam. To me there was too much footage on manure, for the impact of service was understood much sooner.

"I also feel that the production had the wrong title. To me 'Witness for Peace' would have had much to do with the volunteers actually out on projects witnessing for peace. The real title of the production is 'Preparing to Witness for Peace.' The title led me to expect something that was not shown.

"Also, I have sort of a 'thing' against showing the love feast and the feetwashing every time the Brethren are in a film or presentation to the nation. True, it is dramatic and it is easy to film and it is different, but I would much sooner have had something else to show our source of motivation.

"The final weakness I sensed was the way the volunteers spoke of their project assignments. Nobody knows what N.I.H. is. If people would discover that the Harrisburg project is in connection with our denominational church, there would be plenty of trouble. Early in the production the idea was given that our volunteers serve around the world, then when we come to the end and discover where they are actually going, it is right here in the good old U.S.A., with one exception, and that is in Germany. I just died to hear some word from the young man who had served with farmers in Vietnam. Here was the ace in the hand but was never used. He could have really spoken to our nation.

"Overall in spite of these limitations, let us thank God for all who worked so hard to bring our nation this insightful presentation."

Further use: All three reviewers felt the production of value in showing how youth are prepared for service in peacemaking projects and what is expected of them. Along with supplemental commentary and other resources, they see it as useful with sixteen- to eighteen-year-olds as they decide what to do in regard to the draft and their own conscience and with adults as an opener to discussion on the peacemaking activities of the church.

As to the availability of the film, it is anticipated that churches in time may obtain rental copies from the General Offices in Elgin and from the New Windsor, Md., Brethren Service Center.

Also, local television schedulings are possible, most readily through CBS affiliated stations but also through other local channels, in clearance with CBS.

One critique: "A very realistic portrayal"

"See" group accented self-understanding

"There was too much footage on manure"

Better title: "Preparing to Witness . . . ?"

CAL-STATE
FULLERTON

Ecuador: Examining the partnership role

Two urgent questions press in on the young but vigorous United Evangelical Church of Ecuador. One issue is how social service is to be carried out in the new church. A second issue is the extent to which foreign resources, both funds and personnel, are to be used.

These two questions were the subject of intense dialogue between nationals of the United Church and representatives of foreign mission boards meeting in Quito in November. The consultation revealed that in few places in the work of missions does so young a church have both so vast an opportunity and so major a responsibility. For this reason, noted field coordinator George M. Kreps, one dare not rely too heavily on judging the Ecuadorian situation by the experiences of churches in other areas of the world.

Social service: One point at which sharp differences came into focus was on the matter of social service in the life of the United Church, Mr. Kreps explained. The question is not the need or validity of such service, he added, but the structure for it. Carried over from both the Church of the Brethren and the United Andean Indian Mission related programs are service foundations, nonprofit agencies organized under Ecuadorian law to hold property and to carry out social service tasks. The question is, Ought the service ministries be continued as the separate function of the United Foundation and the Brethren Foundation or integrated into the work of the United Church itself?

"Both the Ecuadorian leadership of the foundation programs and of the church is very vigorous, as vigorous as that of the missionary community itself," Mr. Kreps observed. "There is much feeling among the nationals that they can do everything as well if not better than the missionaries have done. They refuse to be puppets."

From the vantage point of the mission boards, one concern is whether they have a historic responsibility to ethnic groups beyond those reached by the United Church. Should the need arise, are the foreign boards free to witness to groups outside the new church?

Overseas help: The second major issue at the November deliberations centered on the use of foreign funds and personnel. United Church leaders sense unlimited opportunities for extending the Christian witness both to Ecuador's rural jungle area and to the heavily populated urban centers. To recruit and train both pastoral and lay workers for such expanded ministries seems imperative. To accomplish this, spokesmen of the United Church feel increased assistance from overseas is needed. At the same time, representatives of the several mission boards stressed the importance of Ecuadorian Christians developing their own resources.

It was to open up such key concerns and hence to examine the role of partnership in Ecuador that the consultation at Quito was called, the second since the founding of the United Evangelical Church in 1965. Involved were participants from the United Evangelical Church, the United Andean Indian Foundation, the Church of the Brethren Foundation, the United Andean Indian Mission Board, the Church of the Brethren Foreign Mission Commission (chairman Arlo K. Gump and executive secretary J. Henry Long), and the Board of Missions of the Latin American Methodist Churches.

For the first time, use was made of simultaneous translation equipment, made possible in part through the cooperation of a Church of the Brethren layman.

Significance: As field coordinator for the Church of the Brethren and the United Andean Indian Mission boards, the Rev. Mr. Kreps was in charge of planning the consultation. He indicated that further meetings are envisioned, some likely to occur in North America.

Such in-depth encounters are significant, Mr. Kreps added, because they signal the willingness of the foreign boards and Ecuadorian institutions to speak to points of tension and seek new directions in light of the contemporary Ecuador situation.

Retired missions head, Leland Brubaker, dies

Leland S. Brubaker, who piloted the work of Church of the Brethren foreign missions through cataclysmic world events and helped establish much of the present program, died in La Verne, Calif., on Dec. 29, following a lingering illness. He was 68.

From 1940 to 1957 he was executive of the foreign mission program of the Brotherhood, intensely active in formulating philosophy, recruiting personnel, visiting the fields, and administering a mounting missionary enterprise. Epochal world events affected the work in China, India, and Nigeria during this period, and a new mission venture was launched in Ecuador.

Brubaker

He and Mrs. Brubaker, the former Marie Woody, themselves were missionaries in China. In other early experiences he was pastor at Covina, Calif., for eight years, and national youth director for four years.

It was in 1952 at the Toronto Foreign Mission Conference that he received his first ominous warning from his heart. However, in spite of a continuing heart condition, he directed the arduous work of foreign missions for five additional years. Upon termination of this work he became director of the Family Service Association, Elgin, Ill., and served in this capacity for seven years, retiring to La Verne in 1964.

A native Californian, he held degrees from La Verne College, the University of California, and Bethany Theological Seminary.

Survivors include the widow, three sons, and nine grandchildren. Memorial services were held at La Verne, Calif., and Elgin, Ill. A memorial scholarship fund has been established at La Verne College.

SPECIAL REPORT / *"It is to attack the church of Jesus Christ to limit the attempt to be a 'suffering servant'"*

TRANSCENDING THE WALLS OF WAR

"Love your enemies." In taking this admonition to heart, Annual Conference last June went on record supporting "emerging humanitarian services" in both North and South Vietnam. Again in the same statement, the conference urged congregations to "cooperate actively with churches and agencies in recruiting and deploying human and material resources in both North and South Vietnam to aid in medical care, rehabilitation, and restoration."

Throughout the intervening months the extension of medical and material aid to North Vietnam has been slow and problematical. The "emerging humanitarian services" alluded to in the Brethren statement have had difficulty emerging at all. What Brethren assistance has reached North Vietnam thus far for the aid of war victims is represented in the $3,000 channeled in the past year and a half through the World Council of Churches to the East Asia Christian Conference. Another $1,000 is to be dispatched in a few weeks.

Brethren, like other denominational and interdenominational agencies, generally have felt stymied in routing humanitarian aid to the North Vietnamese. The bottleneck comes at both ends, here in the States from federal authorities and in Vietnam from the political and logistical situation there.

Quaker venture: In one of the more dramatic ventures the Quaker ketch *Phoenix* has sought to sail medical supplies into North Vietnam. The project has been sponsored by an independent Quaker action group, one not officially aligned with any of the Quaker meetings or the American Friends Service Committee. Following their first effort last April, the five crew members of the *Phoenix* had their passports revoked by the U.S. State Department on the grounds of unauthorized visits to North Vietnam.

In more recent weeks a second effort was made, but because the crew was warned by North Vietnamese officials not to make deliveries there due to dangers from American bombing, the ketch sailed to South Vietnam, where supplies were to be turned over to the Red Cross and the Unified Buddhist Church. But upon arrival in South Vietnam the yacht was not permitted to enter the Danang harbor and the crew refused to turn over its cargo without assurances that the supplies would not end up on the black market. Late last month an attempt was again planned to sail $8,000 worth of medicine into Haiphong, North Vietnam.

Methodist stance: Hurdles also have resulted in the United States when groups have sought to dispatch aid to North Vietnam. For example, last month a unit of the Rock River (Illinois) Conference of the Methodist Church expressed shock that the U.S. Treasury Department has refused to allow the church to send medical aid to North Vietnam. Said the executive committee of the Board of Christian Social Concerns, "As Christians we know no enemy at the point of human need — bleeding wounds, scarred faces, destroyed hospitals, and distraught minds."

On aid: "No boundary of barbed wire nor ideology . . . can keep us unconcerned"

From a December offering in churches throughout the Rock River Conference, about $10,000 was collected to purchase medicine and medical supplies for civilian casualties. The funds were to be divided equally between "Project Concern," the medical relief work of Dr. James Turpin in the Vietnamese highlands, and the International Red Cross in North Vietnam.

"We are told in effect that we cannot aid civilians of an 'enemy power,'" the Methodists said. They followed with an appeal to President Johnson to rescind the Treasury Department order refusing a license for supplies to North Vietnam.

Protesting the governmental order, the Methodist unit declared:

"No boundaries of barbed wire nor ideology . . . can keep us unconcerned . . . indeed as 'enemies' to the suffering thousands in all sections of Vietnam.

"It is an attack upon the church of Jesus Christ to limit any attempt to be a 'suffering servant' in the world, to 'bind up wounds, heal the sick, set at liberty the oppressed, and preach good news to the poor.'"

The Methodist statement called on Christian people to "rise up and claim the freedom of the church as guaranteed by our founding fathers."

Canadian route: About the same time a U.S. based interreligious group seeking to channel humanitarian aid for all parts of Vietnam through Canada was assured by the Canadian government that "reexportation" would be allowed.

On Dec. 29 some 200 marchers crossed the international bridge at Buffalo, N.Y., with several hundred dollars worth of medical supplies and $2,000 or more in cash and checks.

The delivery was completed, although the U.S. Foreign Assets official told marchers refusing to surrender parcels that they might be in violation of the 1917 Trading With the Enemy Act.

Organizations cooperating with the march included Clergy and Laymen Concerned About Vietnam, an agency supported by the Church of the Brethren to the extent of $500 annually, and peace related groups from the Episcopal, Catholic, Jewish, and Quaker bodies.

Explained Ken Sherman, chairman of the Buffalo area Clergy and Laymen Concerned About Vietnam: "We seek to act in holy obedience to the law of God by transcending the walls of war with gifts of reconciliation and relief for civilian war casualties in all parts of Vietnam.

"As taxpayers who share the responsibility for the increasingly indiscriminate violence and bloodshed of this war, surely this simple act of compassion is the least we can do to make tangible our regret as American citizens and our concern as children of God for the widespread suffering of the Vietnamese people."

Crew of Quaker ketch Phoenix at Hong Kong, with cargo for North Vietnam

Law suit: In approaching head-on the obstruction policy of the United States government against sending aid to all parts of Vietnam, the Friends Meeting of Washington, D.C., last month entered a suit in the Federal District Court. The action was expected to be followed by a series of nearly identical suits pressing for relief from laws which prohibit Quaker groups from sending aid to North Vietnam and the Vietcong.

The Washington Quakers contend that enforcement of the Trading With the Enemy Act by the U.S. Treasury Department against humane activities directed toward North Vietnam and its Vietcong allies in the South violates their freedom of religion. The Quakers feel duty bound to help all sides in times of stress.

Another complaint by the Washington group stems from an October 1966 action of the Washington Post Office not to take packages of medical supplies being sent to Vietnam via a third party, the Canadian Friends Service Committee of Toronto.

The Canadian route had been used rather extensively until the U.S. government cracked down on assets of local groups and personal accounts of individuals where there was evidence that they were being used as vehicles of sending money.

It is expected that other suits will focus on the government's freezing of funds known to be headed to Vietnam from the Quakers. In some cases, formal application has been made to the Treasury Department asking that the accounts be freed.

In the initial suit it is expected that the Quakers will seek to show that historically, in other wars affecting the U.S. and Great Britain, both nations have honored the religious convictions of the Quakers by allowing them to operate on both sides of an armed conflict. The Trading With the Enemy Act, as enforced against them, has altered what previously had been permissible.

To fund efforts to obtain a license from the U.S. government to ship medical supplies to civilians in North Vietnam and in Vietcong controlled areas, the Fellowship of Reconciliation in November featured a galaxy of poets and writers, including six Pulitzer Prize winners, in an evening of poetry reading in New York. The benefit also helped finance other FOR projects in Vietnam. One of the twenty-three participants was Galway Kinnel, former poet-in-residence at Juniata College.

Extending the search: Elsewhere, other explorations are under foot to open channels for moving aid to civilians in North Vietnam. Brethren Service Commission secretary W. Harold Row currently is checking out reports that the Canadian Council of Churches, in liaison with the World Council of Churches, has sent nearly $100,000 in aid to Vietnam in the last eighteen months, the resources divided about equally between the North and the South. Church World Service likewise is studying the problem, although it is not assuredly clear that all member churches of CWS will support such a ministry, in light of the fact that some object even to material aid assistance from CWS going to the Mississippi Delta. (Hence the separate Delta appeals which Brethren and other denominations have undertaken directly.)

What may appear to be the most tangible breakthrough yet was reported in mid-January by the World Council of Churches. The WCC announced that a prefabricated field hospital was en route to North Vietnam, a unit which could care for sixty patients. Of the total cost of $80,000, three fourths was provided by the International Red Cross. The balance of $20,000 was subscribed by WCC member churches.

The project is intended to help victims of air raids in North Vietnam. It was transported by Trans-Siberian Railways from Hanover, West Germany, to Vladivostok, on the Pacific coast, where it was to be loaded into a ship and sent on by sea to Haiphong.

The WCC also reported placing an order for $18,000 worth of X-ray equipment for another Red Cross field hospital in North Vietnam, the actual purchase being made by the Roman Catholic agency Caritas Internationalis. The venture is indicative of growing ecumenical collaboration.

Besides helping support the two hospitals, the WCC is providing assistance to the East Asia Christian Conference's program of Asia Christian Service, a parallel version of American-sponsored Vietnam Christian Service.

Within the United States, another very current development is the formation of the Clergymen's Committee for Vietnamese War Relief, having the central purpose of assisting medical relief efforts in both North and South Vietnam. Among founders of the group are Father Daniel Berrigan, Robert McAfee Brown, and Edwin T. Dahlberg. W. Harold Row also is on the committee.

An initial grant of $42,000 was received by the committee from the Fellowship of Reconciliation. Presently the group is seeking government approval of its efforts to send aid to North Vietnam (no license is required for assistance to the Saigon-controlled areas of South Vietnam). But the committee is facing the probability of having to proceed without a license and, hence, of sharing in an act of religiously-motivated civil disobedience.

Compulsion: Dr. Row notes that in ministries in South Vietnam, Vietnam Christian Service does not make a practice of ferreting out the political identification of the needy persons it serves. But he goes on to add that the more than $30,000 a year invested by Brethren in that program does not fully answer the concern of the church that assistance be rendered to all suffering Vietnamese. "We must search every avenue for rendering a more extensive Christian ministry to North Vietnam, even as we continue to do so in South Vietnam," he declared. "Nothing less fulfills the injunction of the Apostle Paul, 'If your enemy is hungry, feed him.'"

When that avenue is to be found — and whether it will be with or without government approval — remain as crucial questions. — H.E.R.

Sidelights on the news

No. 2 man: Named executive vice-president of the Southern Christian Leadership Conference, the organization headed by Martin Luther King, is Andrew J. Young. An ordained Congregational minister, he has been with SCLC since 1961 and for some time has been Dr. King's principal spokesman. Mr. Young, 35, is known to Brethren as a former director of youth work for the National Council of Churches, participant in a Brethren-sponsored work camp in Austria in 1953, and husband of the former Jean Childs, a 1954 graduate of Manchester College.

Young

Vietnam interview: Wide circulation has been given to a taped interview of former Vietnam Christian Service workers Mary Sue Helstern and Chris Kimmel. One of the uses has been with Navy chaplains who have worked or will work with the Marine Corps in Vietnam. After requesting and listening to the tape, Capt. J. H. Craven, chaplain of the Ninth Naval District, expressed gratitude that the two volunteers pointed up that many servicemen in Vietnam want to help in the voluntary work out of their genuine concern for the Vietnamese people. Captain Craven himself was instrumental in originating a chaplaincy project aimed at helping servicemen understand the Vietnamese people.

Brumbaugh Park: Proposed as the name of a new recreation area planned in central Pennsylvania is the Martin G. Brumbaugh Park. The designation would honor "one of Pennsylvania's most illustrious citizens," said the *Altoona Mirror* in suggesting the name for the vast Raystown Dam and recreation development. Dr. Brumbaugh, the editorial noted, was twice president of Juniata College, governor of Pennsylvania, the first U.S. commissioner of education to Puerto Rico, and a prominent leader in updating the state's school laws. He was also an eminent historian in the Church of the Brethren.

Brumbaugh

National landmark: The Ephrata Cloisters in Lancaster County, Pa., site of an eighteenth century communal settlement which had its roots in the Church of the Brethren, is one of nineteen landmarks currently under consideration by the National Park Service as national shrines.

Citation: Recipient of the 1967 President's Award for Distinguished Civilian Service was Myrl Alexander, director of the Federal Bureau of Prisons. Mr. Alexander, a graduate of Manchester College in 1930, was subject of a Messenger feature in the Nov. 9, 1967, Messenger. He has rendered thirty-three years of federal service, all in prison work.

Alexander

Athlete of the year: Tennis star Billie Jean King, member of the Long Beach, Calif., Church of the Brethren, was named Woman Athlete of the Year on Jan. 12. Already the U.S. and Wimbledon titleholder, Mrs. King more recently has captured the West Australian, Victorian, and Tasmanian tennis championships.

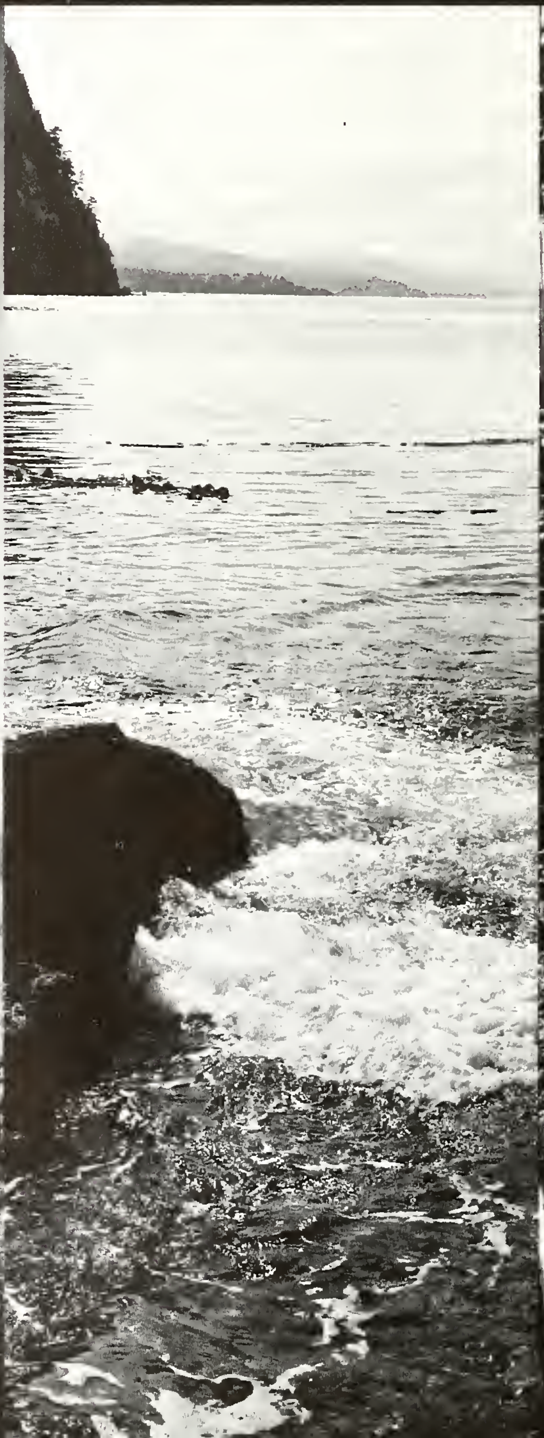
Ecumenical overtones: At Bakersfield, Calif., volunteers over a period of four Saturdays painted the entire Church of the Brethren plant. Lending a helping hand one day was a Catholic sister. . . . Quipped the newsletter of the Pleasant Valley and Cando congregations in North Dakota: "Now that Catholics are encouraged to read the Revised Standard Version of the Bible, it is hoped that Protestants will feel free to do likewise!"

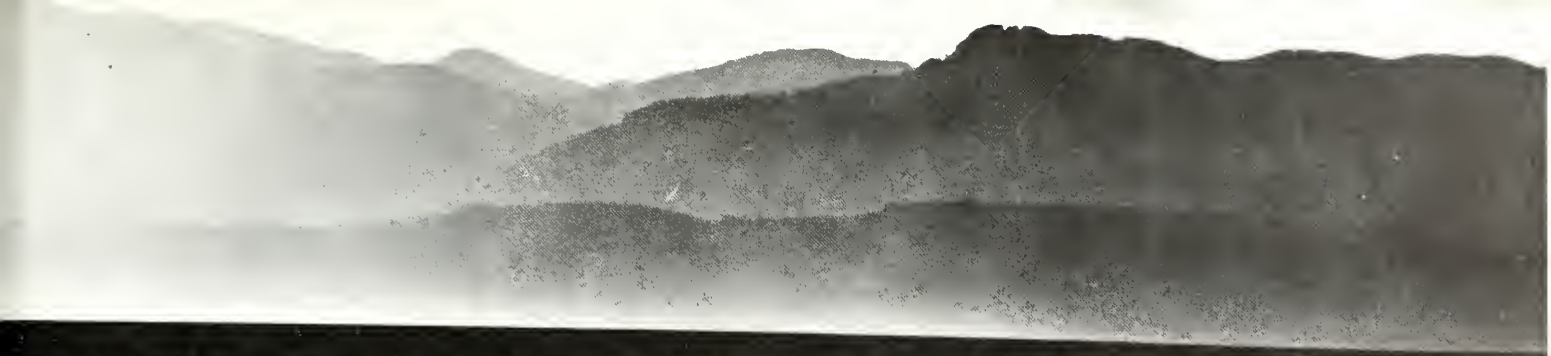
MY HEART LEAPS UP

by Evelyn Bauer

William Wordsworth wrote many years ago, "My heart leaps up when I behold / A rainbow in the sky: / So was it when my life began, / So is it now I am a man, / So be it when I shall grow old / Or let me die!"

We know Wordsworth was referring not just to an emotion or to a sentimentality. From his other writings we know that he recognized nature as God's creation and in a profound way enjoyed it as such. When young we all experienced the wonder of God's world as we first encountered various aspects of nature. How easy it is to lose this sense of awe as we grow





older! Wordsworth was one man who was determined not to lose this childlike sense of wonder.

In his book *Journey Into Summer* naturalist Edwin Way Teale tells of two businessmen who, standing on the top of Pike's Peak, paid no attention whatever to the grandeur about them. They were busy discussing the clubs they belonged to, how one presided over a grand conclave, how the other had headed an important committee. Like a snail in a shell, each carried his own petty little world around him and failed to see beyond himself to the glories of God's world spread out before him.

► ►

We may not often be on a mountaintop physically, but we may insist on living in the shell of our own small world of work, worries, and accomplishments, failing to notice the uplifting beauty which is always around us. How much better life is when we practice a constant awareness of and thankfulness for the beauty God supplies through the use of our senses! So much there is to see, so much to hear! It took a Helen Keller to show us how much of joy and beauty can also be experienced through the senses of touch and smell.

If we can keep the sense of wonder or regain it from our childhood, we have "an unfailing antidote against the boredom and disenchantments of later years, the sterile preoccupation with things that are artificial, the alienation from the sources of our strength." These are the late Rachel Carson's words from her delightful book *A Sense of Wonder,* which she wrote to help parents to keep alive in their children their inborn sense of wonder.

One way to keep from simply taking for granted the beauty about us, explained Miss Carson, is to try to look as though it were a "sight of a lifetime." Tell yourself, "What if I had never seen this before and will never again have a chance to see it?" This might apply to a clear night sky full of stars, to wild flowers by a roadside, to a spider spinning a web, to ocean waves washing up on a beach. Because we can see certain sights anytime, we don't look at them at all. Years may pass and treasure be unclaimed at our doorstep.

In recent years, with church camps and retreats becoming more common, we have heard emphasized that one can find God through nature. Elizabeth Achtemeier, in her book *The Feminine Crisis in Christian Faith,* includes a chapter titled "Losing God Through Nature." She warns against a natural religion apart from God's word and acts as revealed in the Bible. It is possible to make nature one's idol — to try to know and worship God through the medium of his creation.

God is not contained in nature. Nor does nature tell us that God is a person, that he loves and judges, that he sent his son to fulfill his purposes of forgiveness for men. The Bible does tell us that God holds creation in his hands and that we should praise him for his marvelous works. These works are "evidences of God's inestimable wisdom and majesty and power," writes Mrs. Achtemeier.

As Christians, what can we gain by appreciating beauty in nature? How should we respond to it? First, it can supplement our belief in the God of the Bible. The beauty and pattern of the universe in all its parts indicate there must be a great designer-creator. The complexities could not have developed by chance in an unguided evolution.

Second, it can help us trust God. He has made infinite provision for his smaller creatures and we know he cares for us. Law and order and purpose are an integral part of creation. God is in control of his world, yet our faith is not dependent upon our idea of a controlled world. "God is our refuge and strength, . . . we will not fear though the earth should change" (Ps. 46:1, 2).

Third, a sense of awe can help us praise God as the all-wise, all-powerful, everlasting Father. The heart wells up with thanksgiving to the one who made all things wonderfully.

Fourth, appreciation can help us fellowship with God in a personal relationship. When we feel our hearts "leap up," we are enabled to share more fully with God a rapture in life, a knowledge of beauty. We are moved to search more deeply for God's purpose in us and to respond with our whole personalities. This requires the mind as well as the heart.

Man-made structures of civilization are encroaching on the natural world in many countries today. We may need to put forth more effort than previously was necessary to preserve and appreciate God's world. We may need to "replant" some wilderness at our doorstep. We may need to venture out beyond our doors at times to be awed again by beauty. When our awe and wonder is presented to God in a loving response, we worship him.

David Brower, California's distinguished conservationist, said, "In wilderness, the world gets put to its own music again. Wipe out wilderness and the world's a cage."

Let us not neglect to be conscious of beauty and to respond in worship and joyful service to God. "O Lord, how manifold are thy works! In wisdom hast thou made them all" (Ps. 104:24). ☐

From *Family Worship*

day by day

If you haven't already planned a family trip for a spring weekend, you will be tempted to do so early in March. All it takes to get you started is one extremely bright day when the temperature soars, and you feel the urge to get moving.

Since planning and taking a trip involve a series of important decisions, why not consult everyone in your family — including some of the very young — as you determine the details of when and where you go and how you are going to get there?

For example, after it is settled that you are driving down to Uncle Bill's in two weeks, do you still argue about which road you should take? One way looks shorter on the map, but someone remembers a patch of rough road that delayed you once before. The children prefer another way for no better reason than the fact that there is a particular hamburger stand where they always like to stop. Someone has to make a decision since it is obvious that one car cannot go three ways at once. Is there some way to make each person feel responsible for helping to find the way?

In your worship activities this month you may want to be thinking of a number of experiences in which decisions are required, when someone has to choose and select one way from all the choices available. The Bible readings recall some familiar words about finding and choosing good ways. They include the autobiography of one man who was determined to follow one way until he discovered it was the wrong way, and he made a complete turnaround. He was one of those first Christians who regarded their religion as a way of life. The following suggestions may be helpful in looking at the ways we have to choose.

Suggested activities

1. New drivers often receive from local traffic patrols or from a state department a little booklet that tells them about the "rules of the road." The next time you take a short auto trip make your own list of rules for the road. Include some of the helpful signs you see along the way, such as "dangerous intersection," "merging traffic," "rough road ahead," "this subway floods," or "school zone." What rules do you find helpful in preparing you for what is just around the corner? How valuable are other rules that are offered to give you guidance in living up to the best you know?

2. Get a good supply of road maps well in advance of a trip you have planned. Spend an hour in charting your course according to what you find to be the shortest way (in number of miles), the quickest way (in number of minutes of driving time), the most scenic way, or perhaps the most interesting way. If the trip is to a part of the country that is new to you, check with auto associations or service stations to see if there are travel guides to suggest what you should see.

3. Let some of the younger members of your family help the driver by serving as a navigator or co-pilot who will watch for route signs, directions, speed limits, and special instructions the driver might overlook. If the navigator gives the wrong direction, follow it a little way and let him decide how he can get back on the right road.

4. Working together, formulate a brief prayer for travelers, including a request for guidance in making decisions, expressing trust that God can be of help in case someone is lost and thanking God for directions and rules that have already been helpful.

5. Several hymns and songs may be appropriate, such as "Thou Art the Way" (No. 117, *Brethren Hymnal*); "Guide Me, O Thou Great Jehovah" (No. 286); "Father, Lead Me Day by Day" (No. 282); "Christ of the Upward Way" (No. 278); and "O Christ, We Climb the Hill With Thee" (No. 408). Make it a family project to learn a grace to use on practically any time of day and on any occasion, such as "Day by Day" (No. 555).

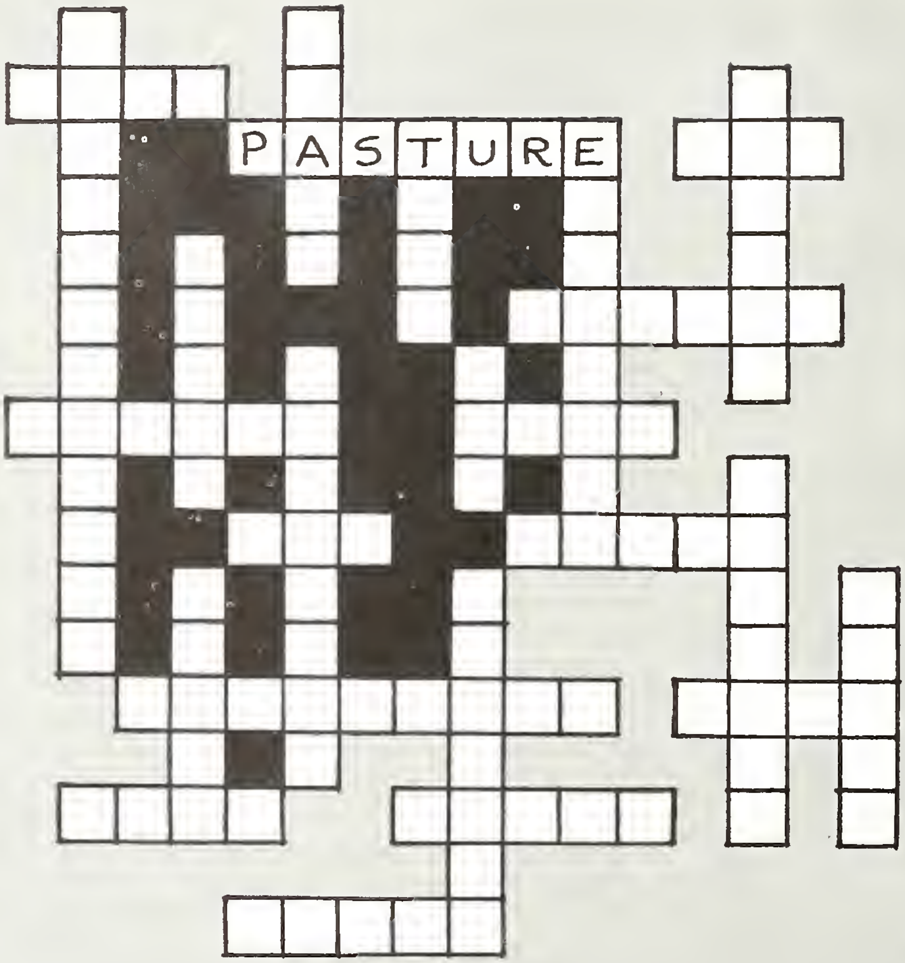
6. Some members of your family may want to discuss the meaning of "the way of the cross" for Christians today. Turn to the article by Murray Wagner (page 2) for insights and examples of the experience of the cross today. — K.M.

DAILY READING GUIDE — March 3-16

Sunday. Psalm 1. Happy is the man who chooses the right way of life.
Monday. Ps. 119:1-5. God's laws provide directions for choosing his way.
Tuesday. Ps. 119:30-37. It takes understanding and faithfulness to make right choices.
Wednesday. Is. 55:6-9. Some ways are higher, perhaps harder, than others.
Thursday. Matt. 7:13-14. The way is hard that leads to life.
Friday. John 14:1-6. To know Jesus is to know the way of life.
Saturday. Acts 26:9-11. Paul was convinced his own way was right.
Sunday. Acts 26:12-15. He came to a turnaround point in his life.
Monday. Acts 26:16-18. God had a new way for Paul to take.
Tuesday. Acts 26:19-23. His new task took him to many nations.
Wednesday. Acts 26:24-29. He was unafraid to speak to kings.
Thursday. 1 Cor. 12:31 — 13:3. Love is the "still more excellent way."
Friday. 1 Cor. 13:4-10. Love never ends.
Saturday. 1 Cor. 13:11 — 14:1. Make love your aim.

A Horse of Your Own

by Carol Conner



Wanting a horse of your own? Here's a puzzle full of things to think about. One of them, PASTURE, is already in place to give you a start. Fit the other words into the diagram spaces.

3 Letters
AGE
BIT
HAY

4 Letters
COMB
COST
GAIT
SIZE
TACK

5 Letters
BOOTS
BREED
FENCE
GRAIN
SHOES
STALL
WATER

6 Letters
BRIDLE
HALTER
SADDLE

7 Letters
BEDDING
PASTURE
SHELTER

8 Letters
EXERCISE
TRAINING

9 Letters
SOUNDNESS

12 Letters
CONFORMATION

by R. E. MOHLER

Good News—Bad News No News

"Did you hear about Bill and Kathy Mulhagan? I really do not know much about it, but they say that they are both drinking a lot and that every night that Bill is gone Kathy is over at that place on the corner drinking with other men. That gal is just about going the limit, and that sure is too bad for she had such nice folks.

"I am concerned about our young people, too. I guess that they are doing just about everything. I don't see them when they are out on their parties, for I stay at home where folks my age are supposed to be. I am quite sure that what I am telling you is the truth for Millie Muchmouth told me, and I sure like her and believe what she says. Anyway, — it's all mighty bad and I know it."

God is indeed dead for a lot of people, and he is especially dead to those who carry bad news. It seems to be mighty hard for some folks to look up, to drink in the beauties of light, and to breathe the sweet, fresh air.

The good news is, of course, the fact that Christ brought eternal life to everyone who will accept him as Lord and follow the good life that he led.

Good news did not begin, and neither did it end, with the coming of Christ to the world and his saving grace. Good news has always been found any place where you find good people — people with love in their hearts and a desire to serve their fellowmen. Good news is for everybody.

It is good news when one brings a smile or any other ray of light to brighten the pathway of a brother traveler. Good news is service to an underprivileged boy or girl of any race or color. You carry good news as you assist in a Headstart program. You spread good news as you support CROP, or when you give a heifer for relief. Anything that adds light to some dark corner or that gives happiness to someone discouraged or in trouble is certainly good news. The humble task of making a home lovelier and happier and a more healthful place for children to grow to full, rounded personalities may in all truth be among the most beautiful and noble of all good news.

I heard of an adult church school class where the teacher, seeking to make life more meaningful to the members of the class, challenged any pair of folks in the class to pay a visit to a young couple living in the neighborhood. This young couple had recently become parents for the first time and had not as yet chosen a church home. The teacher's suggestion was that some pair from the class go to the home of the young couple and, expressing to them how happy the church would be if they should become a part of the fellowship, invite them to place their letters in the church.

The response received from the request of the teacher illustrates very well our third type of news: "no news."

1. "It would be better for someone nearer their age to go."

2. "I just question if we are the right ones to go."

3. "We have never done anything like this, and really we would not know what to say."

4. "We are so tired when night comes that we do not feel like calling."

5. "He did not come from a Brethren family, and certainly we do not want to make proselytes."

6. "What do we pay a preacher for? Let him do the calling." And so it went as one after another gave excuses. Finally the teacher and his wife made the call. They were the oldest couple in the class. The reception they were given was most thrilling. The young couple said, "We have already talked about it. You may write for our church letters, and we want to have the baby dedicated."

That this true story is one that can be duplicated in just about every church of our land points to a basic reason why many churches do not grow and why many die. Though it is thrilling to help someone decide to unite with the church, it remains a fact that thousands of church folks have never participated in carrying the good news.

Could it be possible that Jesus was talking about "no news" carriers as he ended the story recorded in Matt. 25:26, 30 (NEB)? "You lazy rascal!" said the master. . . . "You ought to have put my money on deposit. . . . Fling the useless servant out into the dark, the place of wailing. . . ." Jesus seems to have been just as hard on "no news" carriers as he was on the carriers of the bad news. □

On the Other Hand

by James M. Dresher

As a juvenile probation counselor I am confronted daily with unique, complex, challenging situations. I should like to share with you one experience with which we as Christians ought to be deeply concerned.

I had talked several times with the eighteen-year-old boy who walked into my office one afternoon. Since he had joined the armed services, though, I hadn't seen him for a few months. He sat down and we chatted for awhile. During the course of our conversation I noticed tattoos on the fingers of each hand: one, the word LOVE, the other, the word HATE.

Curious about the meaning of the words and the reason for their juxtaposition, I questioned him. "Everyone in the outfit has these words on his hands," he replied.

ON THE OTHER HAND / *continued*

I wondered if he really knew that these two words were labels of the two most potent forces at work in our society. Unlike his hands, these forces operate to the detriment of the other. Where one exists in totality, the other cannot survive. I wondered if he had ever experienced love or hate. I wondered if he had ever conceived of the potentiality of these two forces.

On one hand we teach, or try to teach, our young people to be law-abiding, loving citizens. Then, when they reach a certain age, we try to train and indoctrinate them into becoming tools of destruction, violence, and hate. For a person who is emotionally, mentally, and spiritually unstable to begin with, this double standard causes a serious dilemma.

On one hand we say if a citizen harms or kills someone, he can expect to be killed or punished in some extreme manner. On the other hand, in time of war the more people the citizen-turned-soldier kills, the better his rewards. We give medals for killing in time of war.

How can we morally justify such an ambiguity in our society? We don't force people to love one another; what right has society to compel people to kill? It seems to me that so long as we have this double standard, we are going to have a crime-riddled, corrupt, decadent, deteriorating society. Life is complex enough without knowingly teaching or enforcing such a serious paradox. □

SPEAK UP!

The Christian in a World of Change

If a minister speaks about drivng a team of horses as an illustration in a sermon, young people do not get the point, for the world has changed. When the writer was a boy, a popular song stressed the refrain, 'The world and its ways have all changed 'round / Since twenty years ago."

The amazing fact is that change has continued, with the result that our world is much different from the world of the composer of that song. Everybody recognizes that this has taken place in work, travel, dress, and other areas of life. A person who resists change in dress may actually be continuing a fashion of yesterday which is just as outlandish as the fashion of today which he is too conservative to adopt.

No thoughtful person opposes change in general, for nothing would grow if it remained quite static. Not only should gardens and farm animals grow but so should the human mind and spirit.

We cannot overlook the facts, however, that growth takes place according to principles and that these principles remain the same as they always have been. Food is taken in, changed into the tissue of the plant or animal, new cells are formed, and so on, until greater size and maturity are attained. In our time, though new fertilizers are used for crops and cultivating implements have reached giant size, tiny particles called genes continue to direct the growth function as they did a thousand years ago.

Once in a while a group of cells in the human body grows without obeying the normal principles; the result is a cancer. This is what makes a group of cells a cancer – growth without any rules.

Sometimes we hear someone say, "We are living in a new age and the standards are different. It does not matter so much what we do." But the wise Christian gives thought to the question as to what has changed and what remains the same.

Science seems to be on the side of transformation and it is true that it has revolutionized our methods of work. Basically, though, science teaches that the principles of the world are unchanging and eternal. Oxygen and wood unite in fire, sodium and chlorine unite to form salt, friction produces heat – all these and many other processes give the same result which they always have given. It is only because facts have been discovered in quick succession, so that they have seemed to tread on the heels of the one ahead, that they appear to teach a changing order. The only change is in the amount of our knowledge, for the methods of nature proceed as they always have done.

The action of an adding machine is much different from handwork with a lead pencil, yet we arrive at the same answer; and if the machine consistently failed to give answers such as we get by handwork, it would land on the junk pile.

When persons are so carried away by the new order that they consider moral commandments to be no longer in force, a disintegrated society results. There always have been lawbreakers, but people used to recognize that they were breaking the rules. Now they attack the rules themselves. The Ten Commandments were given for the benefit of man; rules against theft, false witness, and murder are needed for the benefit of society. They are no more old-fashioned than the multiplication tables. A change in the multiplication tables would destroy arithmetic, and changing God's rules tends to destroy society as cancer destroys tissues.

Moral codes, biblical or national, are founded upon something more fundamental than the changing caprice of man. It is true that laws may be modified in details and some laws are not even good. But basic laws result in peace and well-being among persons. We break such laws at our peril.

Civil laws as well as biblical commandments are based upon the premise that man can obey them and is responsible for doing so. Man has a conscience — that divine spark which makes him uncomfortable if he does something which he has been taught not to do. No animal has a conscience or is developing such a trait.

Those who believe that all the present kinds of animals and plants, even man, were built up gradually by natural selection heartily welcome the principle of change. They think that any change of status or shift of average is more likely to be a benefit than a detriment. Consequently such leaders as Friedrich Nietzsche and Adolf Hitler welcomed war, for in the struggle they thought the strongest, whom they considered the best, would emerge as victor, while the vanquished would deserve his fate. Can anyone derive a moral standard from such a belief? It should be clear that a moral standard based upon natural selection is really a negation of morality for it justifies any means that will win.

Although at a glance the world seems so different from what it used to be, the difference is mainly in greater speed and ease of work and travel. We utilize natural resources such as coal, oil, and electricity for much of the work formerly done by the muscles of man and beast. Such activity is of second-rate importance when contrasted with birth, growth, happiness, justice, love, forgiveness of sins, and preparation for heaven. The principles in these realms of activity have not changed and never will. The Christian should not let changes in lesser realms obscure his vision of eternal principles. — William J. Tinkle

---

Churches in the War on Poverty

HOW THE CHURCHES FIGHT POVERTY, by Elma Greenwood. Friendship Press, 1968. 159 pages, $1.95

Mrs. Amanda Weston, mother of two children and on relief for several years, learned to operate a power sewing machine with such skill at a job training center in Philadelphia that she was chosen to work in a men's garment factory. Today she is off relief, joyously supporting her family. Her whole life is changed.

Mrs. Weston is one of more than 3,000 jobless men and women trained and placed at various crafts in two years by the nationally known Opportunities Industrialization Center in Philadelphia. Some 400 Negro churches support it — a happy example of self-help. More than ninety-five percent of the trainees were in deep poverty; thirty-five percent were on relief. In 1964 OIC set up shop in — of all places — an abandoned jail. Now it is one of the nation's most significant human resource development plans and forty other cities are beginning to launch OIC programs.

Two years ago Mrs. Hallum Harding and her twelve children were jammed into four dilapidated rooms in Rochester, New York, "hating to wake up every morning." Today, because of a pioneering family relocation program sparked by a young lawyer banker with a sensitive Christian conscience, she lives on a pleasant street far away from the blighted area in a modest house with plenty of bedroom space and, miraculously, a yard where her dozen lively youngsters play.

Family Sponsorship, a partnership between the renewal agency, welfare authorities, and private citizens in Rochester, provides decent housing for large, underprivileged families. A church advanced money to buy the first property and sponsor one family. By June 1966 seven other churches had signed for sponsorships. The project provides a persuasive example of what the religious forces of a metropolitan community can do, when mobilized, to help relieve an urgent family-plus-home rehabilitation problem.

Marie, a very withdrawn three-year-old, thrilled her teachers in a preschool class in Phoenix, Arizona, by smiling faintly and reaching for a toy held out to her. This was the first flicker of response that Marie had shown during the weeks she had been coming to Project Uplift. Her mother — a relief widow with three other children in school — had brought Marie to the center in order to free herself to earn a little money doing housework. Marie's kind of withdrawal is not infrequent among younger children whose home care is minimal. She's on the way to normality now, however.

Each of these stories illustrates some of the surprisingly effective ways America's churches are helping fight the disastrous blight of poverty. Actually, churches and church people may well determine whether the poverty war is to be won or lost, says Miss Elma Greenwood, former associate director of the National Council of Churches' Department of the Church and Economic Life, a unit of the Council's Division of Christian Life and Mission.

Miss Greenwood's newly published study, examining sixty successful local projects, is based on wide-ranging field visits in behalf of N.C.C.'s Antipoverty Task Force. She surveyed antipoverty groups from New England to Hawaii, Georgia to Oregon, finding thousands of religiously motivated people providing a very special quality of service – some of them for years. While many of the projects depend on cooperation and support from federal programs, an unexpected number depend upon funds from religious sources only.

The accomplishments of church-oriented projects are "vast and contagious," Miss Greenwood reports. Their tremendous success in helping the poor get on their feet is due to commitment, to the person-to-person approach, and to the trust that communities and the poor themselves feel toward these sponsors.

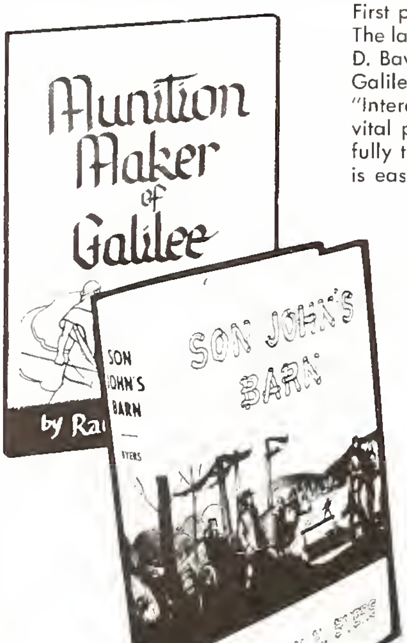
Looking at the nation's and the churches' efforts as a whole, the Rev. Shirley Greene, N.C.C.'s first antipoverty coordinator, says: "Poverty is now contrary to the public policy of America . . . we can never turn back to the comfortable rationalizations of yesterday."

Some church groups help to organize programs covering an entire section of a state as the Child Development Group of Mississippi. There 1,200 residents of the twenty poorest counties achieved a modern miracle in the summer of 1965. With funds from the Office of Economic Opportunity (federal antipoverty agency) and a small staff, parents from the cotton fields located, repaired, staffed, equipped, and operated eighty-four preschool centers providing seven weeks of schooling for 6,000 of the state's most disadvantaged five- and six-year-olds. When federal funds weren't forthcoming for the next six weeks, the Child Development Group itself kept forty-nine centers going despite the burning of some centers, threats of dispossession, of job loss, and of physical violence from Mississippi segregationists. Fortunately, OEO made another grant for 1967.

Church groups have ventured into many untried fields. The Newark, New Jersey, Preschool Council was a forerunner of famed Head Start – the successful federal program for preschoolers. When Miss Greenwood visited P.S.C. in 1966 it was holding classes for more than 2,000 four-year-olds in needy areas. Literacy Volunteers of Syracuse, New York, had trained more than 1,000 volunteers to teach teen-agers and adults to read. FLOC (For Love of Children) in Washington, D.C., and Hope, Inc., in Cleveland, Ohio, the latter interfaith, major in family renewal through housing plus other services.

Miss Greenwood labels FLOC "the most religiously motivated" of all groups she encountered in the entire war against poverty. Here a small band of churchmen returning to Washington from the dramatic integration struggle in Selma, Alabama, pledged themselves to "do something" about the Negro situation in the nation's capital. They are doing it on four fronts: finding foster homes for 400 children in an overcrowded Washington orphanage; promoting intensive study of urban problems and corrective legislation; providing "group homes" under foster parents; and providing support to help reunite broken families. Ministers and lay members of seventeen Washington churches are the volunteer backbone of all this work.

The unique contribution of Riverside Inner City Parish of Detroit, Michigan, is a clinic staffed by eighty professional volunteers who give medical, legal, dental, psychiatric, and social welfare help as



If we call them godless, do we teach them the way of One who loves little children by bombing children and burning them with napalm?

First published by Church of the Brethren. The late Bethany Seminary President Rufus D. Bowman wrote of "Munition Maker of Galilee":
"Interesting story in Biblical setting with vital peace message. It illustrates beautifully the statement of Jesus, 'For my yoke is easy and my burden is light.'"

Pal with a red-blooded teen-ager in shop and farming hamlet, Who finds illustrations for later teaching. See Him tailor a yoke to sore oxen, build a gate, and make other "munitions of peace." Slosh over storm-swept hills with Him as He helps seek a lamb of a farmer in whose home He lived while building for him.

Seventy-five cents.

Readers of "Son John's Barn," slightly futuristic twentieth-century sequel to "Munition Maker of Galilee," share soul conflict of Manchester College Nellie, torn between teachings of her faith and "righteous" war propaganda. 318 pages.

Cloth $2.95; paper $1.45.

Order from Church of the Brethren General Offices, Elgin, Illinois 60120
Purchase at Mack Religious Book Store, 118 Market St., Johnstown, Pa.

well as spiritual, marriage, and financial counseling.

Churches have initiated lively, tough, but surprisingly durable new approaches to community organization, as demonstrated by ECCO (East Central Citizen's Organization) in Columbus, Ohio, and in St. Louis' Midcity Community Congress.

Among the most significant church-sponsored programs are those in the economic field. OIC is a fine example of job training and placement. The citizens of Yukon, Pennsylvania, have been successful in economic development. They waged a clean-up campaign, then promoted the establishment of an atomic testing reactor and a paper company as new industries in their once prosperous mining town. In Greenwood, South Dakota, unemployed Sioux Indians were trained on old radios, toasters, and vacuum cleaners until they gained skill enough to work for an electronics instrument company, lured to the town. In the Appalachian country rural settlements like Henderson Settlement in Frakes, Kentucky, and Red Bird Mission in Beverly, Kentucky, are developing programs of economic and social betterment. Cooperatives and credit unions are operated successfully by church groups, many of them Roman Catholic.

In Los Angeles' Watts district, the Westminster Neighborhood Association, a community center, gives basic education and work orientation, with OEO help, to 650 youths from eighteen to twenty-one. It has also set up neighborhood councils to settle community-wide difficulties. This is the second largest Negro-administered program in the country.

In Honolulu Susannah Wesley Center guided teen-agers through critical periods and opened the community's first nursery schools in three public housing projects. More than 200 underprivileged preschoolers are in the program.

Girls are recruited and screened by Women in Community Service for Job Corps, as well as helped to find jobs and adjust when they finish training at Job Corps centers. In 1966 WICS set up 150 recruitment centers across the country and enlisted more than 10,000 volunteers. Miss Greenwood hails WICS, made up of four national women's organizations including Church Women United, as "the most dramatic contribution of volunteers to the poverty war to date."

America's churches have had a program for the army of migratory workers for more than forty years. Miss Greenwood finds especially noteworthy the California Migrant Ministry's support of the grape pickers' strike at Delano, which won acceptance of collective bargaining from several large growers – a real breakthrough. Recently young clergymen and committed laymen are being recruited as worker-minister teams in California – a new kind of ministry directed at helping low-income farm workers.

Help, Inc., in New Mexico established centers for jobless seasonal workers where literacy, food preparation, woodworking, sewing, welding, and auto repairs are taught and day care given to children.

Personal dignity and a sense of self-worth accompany this sort of learning and achievement. Mrs. Sanchez, who "follows the crops," epitomized this well-worn conclusion after learning to read and write.

"I am no longer an X," she said. "I am Mrs. Rosa Sanchez now."

As the heartening story unfolds in the pages of Miss Greenwood's pioneering survey, it becomes increasingly easier to agree with J. Edward Carothers, associate general secretary of the Methodist Board of Missions. Dr. Carothers, who is also chairman of the NCC Antipoverty Task Force, declares: "It is very likely that local churches will determine whether the war against poverty will end in victory or defeat for the nation." —GERALDINE SARTAIN

CLASSIFIED ADS

FOR SALE — Two bedroom rock house by owner. Located just around corner from Church of the Brethren. Natural gas, electricity, water, garage attached, half acre of ground, fruit trees, and flowers. Pure air, best neighbors in the world. Write: J. F. Stephens, P.O. Box 428, Columbia City, Ind., 46725.

Christian Bible Lands Tours

$90

Only down payment and take up to 24 months to pay balance: (Less than $38 per month) Total cost of your tour $898.*

COMPLETE AND INCLUSIVE
Escorted Departure
From NEW YORK –
1968 Beginning March 4th every Monday.
Beginning April 4th every Monday and Thursday.

- Your lifetime dream trip to the Holy Land can now come true. The Bible lands can become a reality for you at prices you can afford.
- Travel with your own pastor and local group. Ask your minister about the blessings of Holy Land travel under his leadership.
- Walk in the footsteps of Jesus. View the Holy City, Jerusalem: now the focal point of world interest.
- Journey in Galilee, Judea, Samaria. Observe the ancient methods of farming and the modern techniques that have forced the desert to bloom. Return via Athens and Rome.
- Available in this journey of a lifetime you will be compelled to search your soul, rethink your faith and reassess the direction of your life.

Act now! This is a limited offer. Contact your travel agent or the nearest Air France office for full particulars. Or send coupon.

AIR FRANCE M-22
P.O. Box 707
New York, N.Y. 10019

Please send me your brochure on your Holy Land Tour of 1968.

NAME ____________
ADDRESS ____________
CITY _____ STATE_____ ZIP ___

AIR FRANCE
THE WORLD'S LARGEST NETWORK

* Based on 15 passenger 14/21-day economy excursion fare from New York

in brief

PERSONAL MENTION

Three Brethren have been named to positions on their state councils of churches. South Beatrice, Nebraska, church member **Charlie C. Sutton** was recently elected secretary of the Nebraska Council of Churches. . . . Pastor of Middle Indiana's Manchester church, **Raymond R. Peters**, has been elected first vice-president of the Indiana Council. . . . Des Moines Valley, Iowa, pastor **David Hykes** was named secretary of the Iowa Council.

To serve as chaperones for 140 young musicians on the eighth annual European concert tour of the School Band and School Chorus of America are **Professor and Mrs. Vernon Stinebaugh.** He is associate professor in violin, viola, theory, and music education at Manchester College in Indiana. Their daughters will participate in the month-long tour, a project sponsored by People to People Music Committee, a nonprofit organization dedicated to the support of music education and its positive influences in international relations.

. . .

The death Nov. 20, 1967, of **George T. Stump,** 95, of Salem, Va., ended a fifty-five-year career as a free minister with the Church of the Brethren.

Credit for the Feb. 15 cover photograph was unintentionally omitted during last-minute preparation of the magazine. **Don Honick** was the photographer.

. . .

Congratulations go to golden wedding couples **Mr. and Mrs. Frank Decker** of Buffalo, Minn.; **Mr. and Mrs. Hazen Ebersole,** New Enterprise, Pa.; and **Mr. and Mrs. Earl E. Jarboe** and **Mr. and Mrs. Everett Ankenman,** all of Norton, Kansas. . . . A couple marking their fifty-ninth anniversary is **Mr. and Mrs. Jessie Markley** of Plymouth, Indiana.

HONOREES

More than one hundred missionaries and their children, along with a sizable crowd of Nigerian students, gathered at Kulp Bible School near Mubi, Nigeria, to surprise **Dr. and Mrs. Homer L. Burke** as they drove into the campus and to salute the couple on their forty-fifth wedding anniversary.

A festive dinner, a program in the school chapel, and the breaking of the piñata filled with pound notes honored the couple who were cited at the 1967 Annual Conference for their service in Nigeria.

OPPORTUNITIES

Persons interested in **custodial work** at the South Waterloo church in Iowa may write Edgar Blough, Route 4, Waterloo, Iowa 50701. Remuneration includes a salary and a house.

The Richmond church in Southern Indiana needs copies of **American Hymnal,** by Robert Coleman and published at Dallas, Texas. The hymnal is now out of print. Persons or churches with extra copies may write to Mrs. John Ott, 1822 Northwest A Street, Richmond, Ind. 47374.

Plattsburg Church of the Brethren at Plattsburg, Mo., has offered a ten-week internship for a seminarian with at least one but not more than three semesters to complete for his degree. An ecumenical venture, the internship will include the filling of pulpits for vacationing clergy of Plattsburg's nine congregations, supervising recreation for children and youth, and administering religious education activities. Candidates were to have applied by Feb. 25.

CALENDAR

March 1	**World Day of Prayer**
March 3	**First Sunday in Lent**
March 10	**Girl Scout Sunday**
March 19-22	**General Brotherhood Board, Elgin**
March 24	**One Great Hour of Sharing offering**
March 31	**Passion Sunday**
April 7	**Palm Sunday**
April 7-13	**Holy Week**
April 11	**Maundy Thursday**
April 12	**Good Friday**
April 14	**Easter**
April 28	**National Christian College Day**
May 1-7	**Mental Health Week**
May 5-12	**Christian Family Week**
May 12	**Mothers' Day**

PUBLICATIONS

The nine millionth copy of **Good News for Modern Man,** the New Testament in Today's English Version, was recently sold, exceeding by nine times the number of copies anticipated by publishers to to be sold during the edition's first year in print. The original *Good News* printing order called for 150,000 copies.

. . .

Light From a Hillside, published last month by the Brethren Press and written by Burton Metzler, an emeritus professor of philosophy and religion at McPherson College in Kansas, opens afresh the eternal values of the Sermon on the Mount. Designed for both individual and group study, Dr. Metzler's book will be used as a unit in the elective series for adults.

POTPOURRI

With the opening of Indiana's **Timbercrest Home,** the Mexico Home will be vacated, according to a recommendation from the committee assigned to study the disposition of the older home.

The evangelism and personnel commission of the Oakland Church of the Brethren in California has launched a **membership drive.** Persons having names and addresses of Brethren in the Bay Area, including the cities of Oakland, Berkeley, Alameda, Albany, El Cerrito, Richmond, San Lorenzo, San Leandro, Castro Valley, and Hayward, are invited to write to Leslie Fulk, Chairman, Evangelism and Personnel Commission, Oakland Church of the Brethren, 1917 Fortieth Avenue, Oakland, Calif. 94601.

Midweek Bible study has united a **Brethren fellowship group** in Culpeper, Va. Clyde L. Carter, pastor of the Midland church in Eastern Virginia, leads the Wednesday evening sessions.

Covington church at Kent, Wash., on March 10 will dedicate its remodeled chancel in honor of former pastor Clement Bontrager, who served the congregation for fourteen years.

A sixtieth anniversary celebration at the **Chinese church** in Oak Park, Ill., included an address by John Gaw, former director of International Students, Inc., a Chicago area organization.

DEATHS

Baugher, Joel, Brodbecks, Pa., on Dec. 3, 1967, aged 86

Bolton, Woodrow, Troutville, Va., on Nov. 23, 1967, aged 55

Bowlby, Kathryn M., La Verne, Calif., on Dec. 28, 1967, aged 78

Burkholder, Mabel, Lanark, Ill., on Jan. 21, 1968, aged 72

Deardorff, Ella, Chambersburg, Pa., on Oct. 26, 1967, aged 90

Dunbar, Chola, Tecumseh, Mich., on Nov. 16, 1967, aged 80

Early, Emma, New Carlisle, Ohio, on Jan. 19, 1967, aged 96

Flory, Fred, Lawrence, Kansas, on Nov. 23, 1967, aged 79

Flory, Martin, Lone Star, Kansas, on Oct. 1, 1967, aged 76

Fox, Lemuel R., Mt. Pleasant, Pa., on Aug. 20, 1967, aged 82

Gibbel, John Z., La Verne, Calif., on Dec. 19, 1967, aged 80

Green, Chester A., Lonaconing, Md., on Nov. 8, 1967, aged 85

Grove, Mollie D., South English, Iowa, on Jan. 10, 1968, aged 93

Hocker, Mamie, Greenville, Ohio, on Dec. 29, 1967

Grube, Harvey, Manheim, Pa., on Nov. 23, 1967, aged 85

Kinzie, Marcia, Peru, Ind., on Jan. 23, 1968, aged 38

Leonard, John W., University Heights, Ohio, on Dec. 3, 1967, aged 77

Liskey, Sarah Jane, Palmyra, Pa., on Jan. 9, 1968, aged 33

Long, Edgar, Salem congregation, Southern Ohio, on Dec. 11, 1967, aged 53

Lucius, William A., Clarksburg, W. Va., on July 12, 1967, aged 93

Ober, Russell, Manheim, Pa., on Oct. 10, 1967, aged 55

Palmer, Maggie, Manheim, Pa., on Jan. 7, 1968, aged 78

Rogers, Sewell, Alum Bank, Pa., on Sept. 5, 1967, aged 87

Royer, Harvey L., La Verne, Calif., on Jan. 11, 1968, aged 91

Stayer, Elizabeth, Inglewood, Calif., on Jan. 9, 1968

Stoltzenberger, Elizabeth, Wetmore, Kansas, on Jan. 8, 1968, aged 75

Strayer, Bessie, Waterloo, Iowa, on Dec. 4, 1967, aged 77

Swigart, Clair R., McVeytown, Pa., on Nov. 12, 1967, aged 50

Wagner, Harry, Lebanon, Pa., on Jan. 20, 1968, aged 57

Wait, Flora B., Belleville, Kansas, on Oct. 2, 1967

Walter, Hubert A., Thornton, W. Va., on April 19, 1967, aged 76

Will this child ever know this joy?

His need is food. You can help meet his need. ONE GREAT HOUR OF SHARING is your hand of compassion sharing God's love with poverty-ridden people of Asia, Africa, Latin America, the Middle East, and Europe.

As you join other Christians in ONE GREAT HOUR OF SHARING you will, through the service and mission of the Church of the Brethren, be helping to meet the deep needs of deprived people of the world.

Send your gift now!

ONE GREAT HOUR OF SHARING

Amount ____________________

Name ____________________

St./RFD ____________________

City ____________________ State __________ Zip __________

Congregation ____________________ District __________

(Please send this form with your gift to the General Brotherhood Board, Church of the Brethren, Elgin, Illinois 60120.)

Why, then, this restlessness?

Americans are prosperous as men have never been in recorded history. Yet there is in the land a certain restlessness – a questioning. . . . Why, then, this restlessness?"

You recognize these words from President Johnson's message to Congress on the State of the Union. You may recall that the President offered some partial, but far from adequate, answers to his own question. He acknowledged that "violence has shown its face" . . . "crime increases," and he proposed some remedies for the ills he described.

But the President apparently overlooked the one basic cause of our restlessness: our immoral, untenable position as the major participant in a tragic war thousands of miles from our borders. At the bottom of much of today's restlessness and rebellion, especially, but not only, among youth, is the recognition that no matter what excuses are offered for our massive presence in Vietnam we are contributing to the despoiling of a foreign land, to the destruction of life and property, and to the degradation of life for thousands in both North and South Vietnam.

We cannot continue such an operation without degrading and dehumanizing ourselves. So indeed there is restlessness among all who are sensitive to human misery, among those who see our policy as unwise and unjust, and especially among our youth who observe that we deny by our deeds the democratic and Christian principles that we affirm with our lips.

The President and other policy-makers have had ample opportunities to know how vigorously many Americans react to our involvement in Vietnam. But government leaders are poor listeners. They dismiss youthful protesters on the grounds that some of them appear to be irresponsible, ignoring the thousands who make their case in an orderly fashion. Despite the many published statements by members of the academic community, the policy-makers talk as if only they understand the real situation in Vietnam and others are ill informed. Yet soldiers defect; in article after article reporters tell grim stories of despair in Vietnam; and well-qualified observers return from Vietnam to join in the opposition to what is happening there. Still, many Americans, including a sizable number of church members, insist that no matter what happens to the Vietnamese we must use their land as a place to stop the communists.

If American Christians will not listen to youthful protesters or university professors or independent reporters, perhaps they may heed the warnings of missionaries who serve in Vietnam, who know the people and their language, and who can observe at firsthand what this war is doing to people – and how it hinders Christian witness. For this reason we hope that widespread publicity is given a statement sent by Mennonite missionaries in Vietnam to the editors of eight Mennonite publications in this country. Among other things the missionaries say:

"Despite our government's stated intentions, most Vietnamese apparently see America as only replacing France; the feeling of being used still pervades their life and spirit. . . . Even many who earlier favored America's assistance are now fearful of domination and destruction, feeling the medicine is worse than the disease. . . .

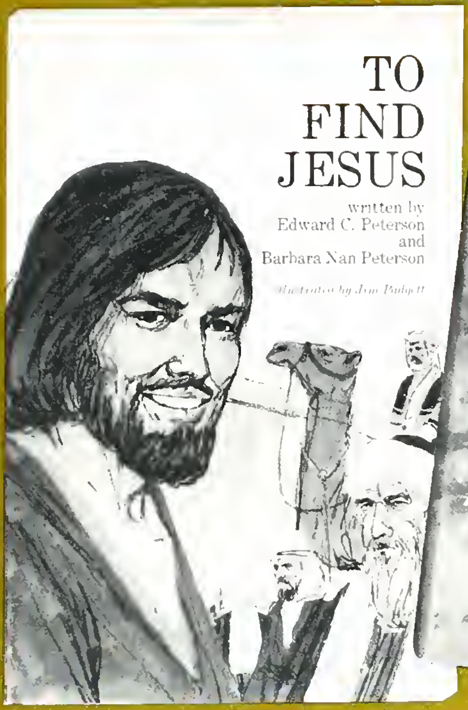
"It is obvious to the Vietnamese that U.S. and allied forces are causing most of the devastation and disruption. . . . We do not condone the atrocities and terror of the other side, but can these acts justify a multiplication of them many times over by the Western forces? . . .

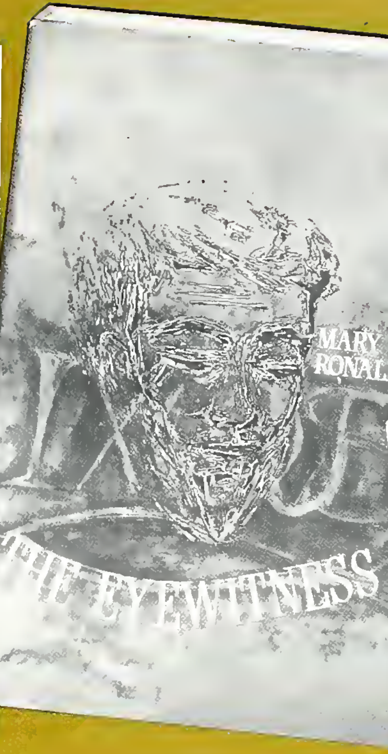
"According to the Saigon government, nearly one fourth of the South Vietnamese people have been uprooted, many of them forced into inhumane existence. . . . Today millions of Vietnamese are dependent on American handouts even for their daily rice. The assumption that one can build while destroying the very structure he must build upon appears fatal. . . .

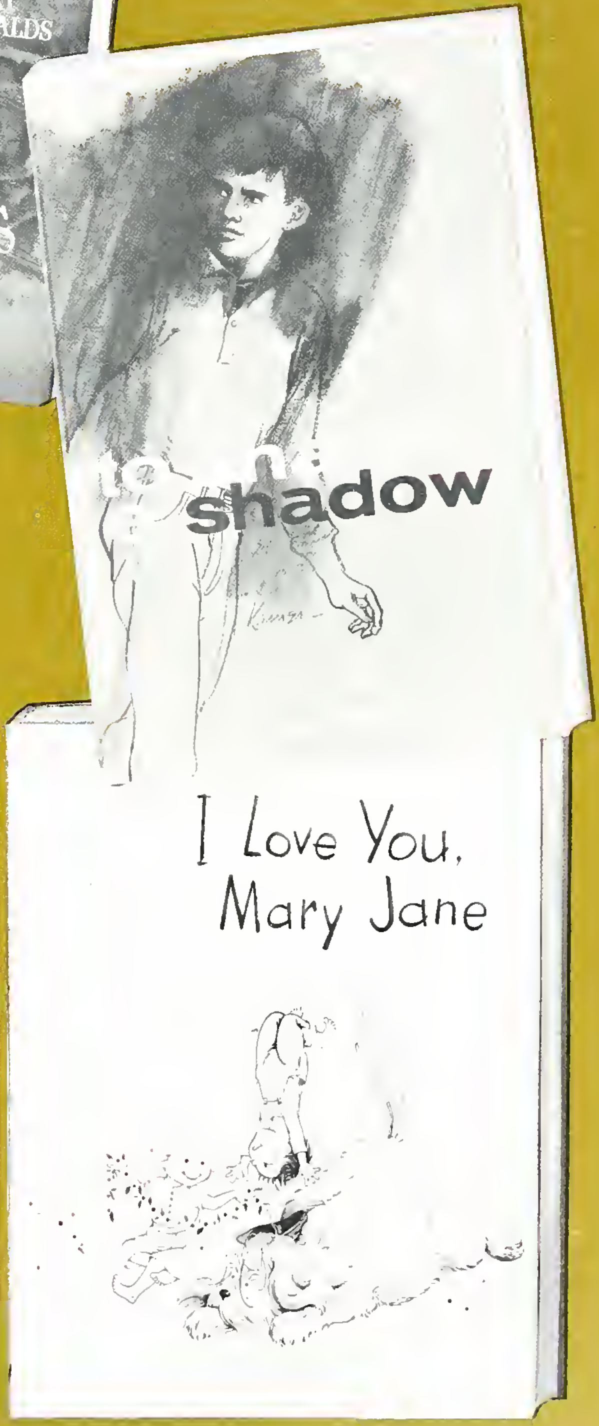
"Moreover, the world gets the impression that the Christian's God is behind our country's action in Vietnam. They see pictures of church leaders and chaplains with the U.S. troops and hear that our President prays God to bless 'our pilots' on their missions of destruction. Since we are generally regarded as a Christian nation, Christianity itself is entangled in America's military ventures and political policies. . . . We sense a continuing rejection of this religion of the wealthy-white-warring West, for which we all bear responsibility."

Why, then, this restlessness? Here, Mr. President, is an important part of the explanation – K.M.

for children







TO FIND JESUS
Barbara Nan and Edward C. Peterson. **$3.25**

An imaginative account of Jesus' life. This is a might-have-been story, based on the Bible but woven around many imaginative scenes, settings, and conversations. Bible ideas have been protected, while words have been paraphrased and simplified to make them understandable to the young. Events have been invented, emotions interpreted, and disciples given definite personalities where the Bible has not reported in detail. Ages 7-9. (Ab)

THE EYEWITNESS
Mary Ronalds. **$4.50**

A fictional account of the apostle John's association with Jesus Christ. Told in first person, John shows himself to be a man of his time — sometimes rough, sometimes gentle; at times faced with almost overwhelming doubt, yet graced with a wondrous faith. The people around Jesus are given striking personalities. This is an eyewitness account of the impact of Jesus Christ on the people who knew him, who felt the power of his presence. Ages 14 up. (Ab)

TO SHAKE A SHADOW
Phyllis Reynolds Naylor. **$3.00**

Shows an adolescent in his struggle for recognition as an individual and points out the genuine maturity of the teen-ager when he honestly seeks to solve his problem. Brad Willson, the main character, had everything going for him. His parents were socially and economically prominent and he was running for president of his junior high class. Then Brad's father is labeled a criminal and Brad's world collapses. He withdraws from the school election and, in striking back at the world, becomes involved with a secret gang. Ages 11 up. (Ab)

I LOVE YOU, MARY JANE
Lorna Balian. **$2.75**

A funny little boy in big, baggy pants goes about the neighborhood inviting all the children to Mary Jane's birthday party. Trailing along behind him is the most lovable shaggy dog ever imagined. When guests arrive at Mary Jane's party they are treated to the surprise of the year. Children will adore this, but adults, especially mothers, aunts, grandmothers, and seventeenth cousins removed, will fall in love with Mary Jane. Ages 4-7. (Ab)

CHURCH OF THE BRETHREN
GENERAL OFFICES,
ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Where Is Calvary? *Do not ask a travel agent, but look into the lives of those who have chosen to take the way of the cross.* a Lenten meditation by Murray L. Wagner. page 2

The Most Preventable Cause of Death. *A physician argues the case against cigarette smoking, insisting that it is a health hazard contributing to disability and death.* by Evan Riehl, MD. page 5

Antiwar Films: A Mirror on the Insanity of Our Time. *Movies that use satire or documentary-realism to point up the horrors of war have a serious purpose: to make people think about their actions and attitudes.* by Dave Pomeroy. page 9

My Heart Leaps Up. *A short meditation and a selection of seven nature photos illustrate the thesis that man can still be awed by the beauty of God's creation.* by Evelyn Bauer. page 20

Churches in the War on Poverty. *In surprisingly effective ways America's churches are helping to fight the blight of poverty. A review article surveys a recently published study.* by Geraldine Sartain. page 27

OTHER FEATURES include news of unity talks (page 12), response of viewers to the CBS documentary on volunteer service (page 14), efforts to aid war sufferers in Vietnam (page 17), a crossword puzzle (page 24), "Bad News, Good News, No News," by R. E. Mohler (page 25), "On the Other Hand," by James M. Dresher (page 25), and "The Christian in a World of Change," by William J. Tinkle (page 26).

COMING NEXT

Cora Stahly, for many years a music teacher, is still called upon to lead congregations at anniversaries and special meetings. Lois Paul refers to her contribution to the church as "A Lifetime Set to Music." . . . Dale Ferris, reporting on a visit to the Far East, has an affirmative answer for the question, "Neighbors Are Important?" . . . Michael Daves offers a new decalogue in the form of "Ten Commandments for Parents." . . . Appropriate for Lent – and any other time – is a look at the call of the church to be a "Suffering Church," according to Louise Stoltenburg.

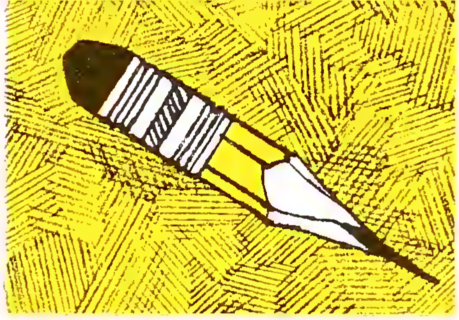
PHOTO CREDITS: Cover Monkmeyer; 5, 7 Paul M. Schrock; 12 (left), 17, 18 Religious News Service; 12 (right) Don Honick; 13 (left) Harris and Ewing; (right) Scott Foley Studio; 20-21 Grant Heilman

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren, Norman J. Baugher, general secretary. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates; $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO.

messenger
CHURCH OF THE BRETHREN 3/14/68

Are Neighbors IMPORTANT?



readers write

EXCITING NEW WAYS

The Jan. 18 issue is especially wonderful! When an artist such as Paul Kline can help the Brethren break out of the old tight, repressed cocoon of the conventional past and lead us gently to the exciting new ways of expressing beauty that life holds if we will only see — ah, how fortunate we are!

It just makes me furious with a righteous, temple-smashing wrath when I open the cover of MESSENGER and see in "Readers Write" some simpering words praising a cover and then saying in relief how wonderful "this time" that the writer did not have to be ashamed of the cover. . . . Just because we are too blind to understand a new and a different point of view, it is no accomplishment to be ashamed of the presentation. It is time to be ashamed of ourselves because we cannot trust the best of minds in our own Brotherhood for presenting the many facets of the kaleidoscopic world of the present!

MARIE BRUNTON

Portland, Oregon

DISAPPOINTED

I should like to say "Amen" to Mrs. Marion Rehm of Smithville, Ohio, for her letter in the Jan. 18 issue.

I, too, would like to be proud to show our Brethren publications to friends of other churches, rather that to put them away where they won't be seen.

The MESSENGER has been coming into my home for more than fifty years. I would feel lost without it. But I must say I have been quite disappointed in some of the more recent ones. It seemed to me that they were filled with large pictures and lots of blank space.

And about the last quarter's Adult Quarterly — I made sure I put it under the Bible or turned it over so that the back cover was on top. I was sure no one would lift the cover to read the explanation on the inside.

I enjoy nice pictures. I guess I don't understand modern art.

WILMINA WIELAND

Freeport, Mich.

IF WE FAIL TO BE BROTHERS

May I add my view to the question "Are Riots Necessary?" . . . Having been raised in a liberal Brethren home and taught brotherhood at church and equality at school, I was not prepared for the attitudes of Brethren youth at a Brethren college. One date with an African fellow and I am asked, "What is it like to date a Negro? Would you marry one?" Three or four dates, and I hear, "I hope our children live in a better world than we do. I'm not prejudiced but a person has to be practical. Don't you realize what will happen to your social life if you mix with the African?"

I have to admit that I am as guilty as anyone else in failing to be friends with those around me because they are "different" or because society does not approve. When I think of the wrong I have done those persons, I am ashamed. But I thank God for that African's friendship. Through it I discovered a Christ I never knew.

Jesus never sat back in his comfortable pew and said, "Perhaps tomorrow will be better." Jesus is great because he dared to live without prejudice in a society full of prejudice. Jesus knew a prayer was only as good as the man who prayed it and a law only as good as the men who made it. He knew society could be changed only by those who dared to change themselves.

I am sorry, Brethren, but your prayers for peace ring hollow inside me each time you see only the blackness of a person and fail to see the dedicated Christian behind the blackness. I am sorry if I squirm during communion, but I know some of you would also feel uncomfortable if I brought my black brother to commune with us.

Sometimes I am so angry at the "great society" that I feel like throwing a few stones. Are riots necessary? How else can we be shocked out of our comfortable pews into action? Are riots inevitable? If I, a privileged white person, am frustrated, how much more must the black man in the slums be frustrated? I don't like riots but what else can we expect when even we Brethren fail to be the brothers our name implies?

ALICE EBEY

Argos, Ind.

MEDICAL AID TO NORTH VIETNAM

Last night at least three Brethren were in Kansas City to hear Mrs. Betty Boardman, the Quaker lady who sailed last March on the yacht Phoenix to deliver medical supplies to the injured in North Vietnam.

Her little group sailed mid the Seventh Fleet into the mined harbor, Haiphong, knowing that they might not return. But they felt that if they died there, they would have given a testimony that was needed.

They were warmly welcomed; they traveled about the bombed city and interviewed many persons. A film of the trip was made by a Canadian newsman.

Mrs. Boardman thinks, as Dr. Moomaw also said, that all we will ever accomplish in Vietnam is the destruction of a nation and the extermination of a people. We cannot win doing that.

Why did she go, leaving her husband, who teaches at the University of Wisconsin, and her six children? She was tired of writing her congressman and just talking; she wanted to do something. And act she did. She said that she can now no longer stay home just to polish furniture, a phrase that really "hit home."

She told us about the reprisals: She received much abusive mail; she was called a traitor. But the temper of the United

---

BYLINES: Free-lance writer **Lois Teach Paul** of Kalamazoo, Michigan, has written numerous features for "Messenger." . . . After ten years with Church World Service Community Appeals, **R. Dale Ferris** is its western area supervisor and Northern California field representative. . . . Methodist minister **Michael Daves** has authored several books and magazine articles. . . . **James MacCracken** is executive director of Church World Service for the National Council of Churches. . . . After forty years in the mission field, **Mabel E. Moomaw** and her husband returned recently to India for a special assignment as agricultural consultants. . . . **Louise Stoltenberg** is program administrator at the University Christian Church in Berkeley, California. . . . Oberlin University student **Robert DeMatteo** is a member of the Palmyra church in Eastern Pennsylvania. . . . Toledo, Ohio, is the home of **Garnett E. Phibbs,** executive director of the Toledo Area Council of Churches. . . . **Robert Minnich** represents the Brethren Service Commission in Germany. . . . Pastor of the Detroit, Michigan, First Church, **James Parks** lives in Harper Woods, Michigan.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

States is changing; she has all the calls for speeches that she can manage. She is now on tour, and I highly recommend her lecture.

Bernice H. Cook

Plattsburg, Mo.

IT ISN'T WHAT IT USED TO BE

The *Gospel Messenger* was like it used to be for a long, long time. It was printed on paper about like the daily or weekly newspaper. It carried an obituary column; news from congregations by district; editorials that constantly moved within the awareness that it was the official church organ; a personal mention page; and articles of a religious nature. Its art was usually photos of the faithful who furnished cuts without cost. Most of the pictures were in the obituary columns and were predominantly men with long beards and women with bonnets or prayer veils.

The *Gospel Messenger* was, for the most part, by the Brethren and very much about them. A poor poem by a Brethren whose name was recognized was much more readily received than a good poem by a non-Brethren. An article by an Annual Conference moderator or a well-known college president was quickly read by the reader who may or may not have been personally acquainted with him.

In quite a real sense, the *Gospel Messenger* was a weekly "alumni bulletin." People outside the fellowship have had a hard time understanding how Brethren know Brethren from far and near. They met at Annual Conference, district conferences, college, and elsewhere. Even shut-ins seemed to know personally Brethren they had never seen, because they followed them through the *Gospel Messenger.*

So, when Messenger finally burst forth in new format, with new art and strange names, and when it no longer broke the news that Brother John Jones of the Angels' Rest congregation had died leaving the customary relatives and large circle of friends and that the Pleasant Valley church had met in regular quarterly council and had decided not to send a delegate to Annual Conference because of the distance — well, it just wasn't like the *Gospel Messenger* used to be.

It would be surprising if readers would not feel let down. I must confess that I missed the weekly alumni bulletin. But, while I miss many of the things to which I had become accustomed, I have been thrilled with Messenger. I ask myself how those responsible for it could have envisioned it and could have had the courage to launch it. It seems to me they have been very tolerant of criticism.

The *Gospel Messenger* long served a church that was rural and thought much alike. But we live in a time of dispersion. Letters to this page come from all over the world and from persons of most divergent viewpoints. A generation ago the *Messenger* simply could not have presented more than one side of the questions which now arouse rich memories of the days which were.

The gospel is not only good news; it is exciting news. And it must find itself in a world of controversy, of rock 'n' roll, and of riots. It is to the credit of the magazine that it presents more than one side of the questions which are bothering people.

I have not been disturbed by the omission of the word *gospel* from the title of the paper. It seems far better to have it inside the paper rather than have it in the title and circumscribe it.

Messenger isn't like the *Gospel Messenger* used to be — in many ways. Basically it is doing for this day what the *Gospel Messenger* did in its day — and in many ways it is doing it better.

Chauncey Shamberger

Weiser, Idaho

CLARIFICATION

In the Jan. 4 issue we note an item that relates to Mr. Ellis Shenk being assigned as Brethren Service representative to Haiti. I was very pleased to get the announcement and am sure he will serve well in this work.

However, I am disturbed very much because you have called the Haitian work a "child care program"; Child Care Foundation, Inc., is an entirely different organization, and they too have a Haitian program. Therefore, this note will be very confusing to many who support the Haitian-Brethren Service program.

I think it would be the proper time for Messenger to tell our people about the work Brethren Service is doing in Haiti. . . , clarifying the confusion that may exist as to whether supporters should mail their checks to Brethren Service or Child Care Foundation. I recommend that they send contributions to Brethren Service for Haiti program.

Leslie Helman

Bradenton, Fla.

SOME HAVE NO POCKET

I read with interest in the Dec. 7 issue the article, "Give — Right Out of the Pocket," by Hubert R. Newcomer. Many of the ladies of our church have no pocket to give out of. They do not work at public works. The only work they have is housework at home or baby-sitting with children of working mothers or with grandchildren. These jobs offer little or no pay. Instead of bowling, shooting pool, or watching ice hockey or football, which do not appeal to them . . . they find fun and fellowship in quilting, bazaars, rummage sales, plant sales, and selling vanilla and lemon extracts, greeting cards, and calendars — not at exorbitant prices but at or below current prices (many items in these projects are donated by members). Profits go to a common fund, to be given to a cause of their choice.

This fall the local orchardist had some apples he intended to throw away, so these godly mothers and grandmothers, many of them widows, thought it too bad for them to go to waste. The orchardist gathered the apples and delivered them to the ladies at no cost and they had a grand time making apple butter which they sold below the current price, to friends and neighbors. . . . This past spring these ladies gave $500 of the apple butter money to the building debt of the church (no objections from the rest of us), and now they have another $500 to be placed somewhere.

Another, younger group has sponsored a project to raise extra funds for the mission work in India, where we have some personal interest.

This year our congregation (the out-of-the-pocket givers) was over $1,000 short of its commitment to the General Brotherhood Board. Some of us suggested that these ladies supplement this deficit with their funds gained from their sales.

H. C. Spangler

Roanoke, Va.

APPROVAL OF FORMAT

We want to express our approval of the new format of the Messenger. We feel that the only way the church is to survive is for it to be relevant to the day. The Messenger is proof that the Church of the Brethren is aware of that challenge.

Mr. and Mrs. Robert Miller

San Jose, Calif.

CORA MILLER STAHLY:

by LOIS TEACH PAUL

It was an unlikely place to find a small, black Brethren bonnet — on a coatrack in the lobby of a swank Chicago music college. The temptation was too much for one of the group of girl students. She picked up the bonnet, perched it on her head and struck a pious pose. The others broke into giggles that stuck in their throats when they saw their plain clad classmate, motionless on the stairs.

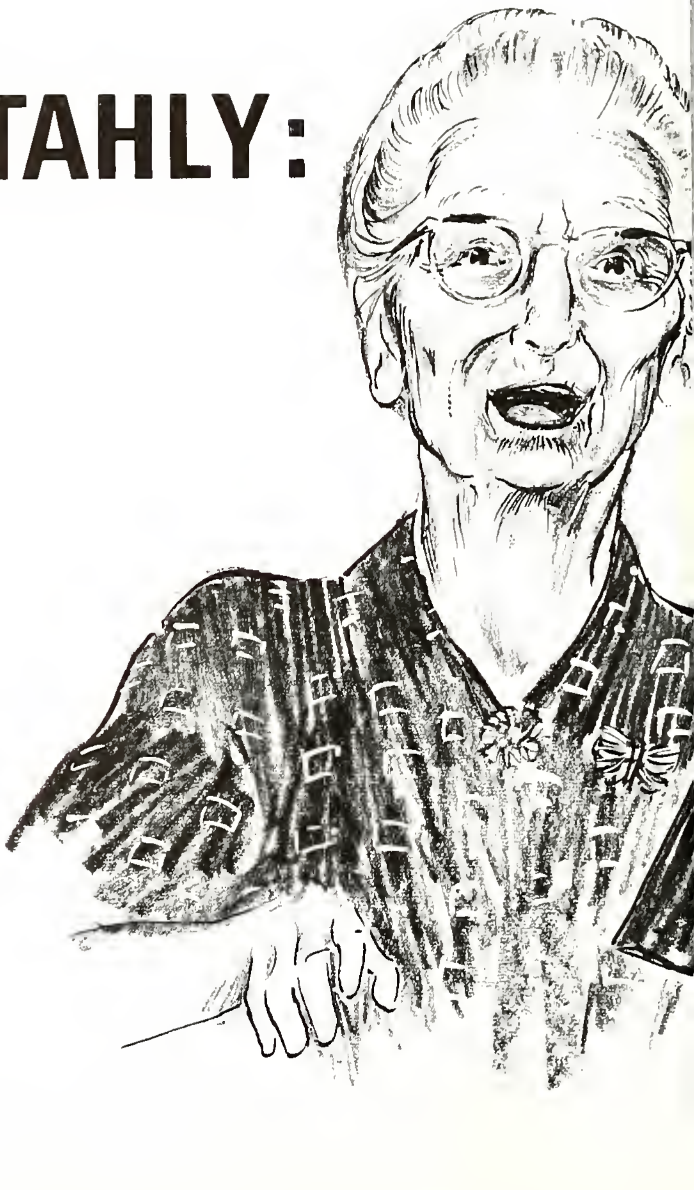
Telling about it now, sixty-seven years later, Cora Miller Stahly chuckles wryly. "It's much more amusing now than it was then. But I wasn't going to let a little sporting at my expense stop me. I was there as a poor girl determined to further my musical career to the best of my ability."

The fruits of that career are still evident in many communities in Indiana where, even now, though more than eighty years old, Cora Stahly is invited to lead a hymn sing at an anniversary, a revival meeting, or a homecoming. Her voice is still strong and her beat firm as she leads her friends in singing the music of the church.

Cora Miller came about her musical abilities honestly. Her maternal grandfather was Christian Lint, an uncle of the famed Swedish Nightingale, Jenny Lind. Cora's father, Isaac Miller, was also a remarkable man. Though wounded twice, he went through the entire Civil War. After the war, Isaac settled his family on a farm near the German colony at Berlin, Ohio. Later he opened a general store in Charm, Ohio, and served as postmaster for the post office located in his store. The Millers, a devout Dunkard family, threw themselves wholeheartedly into the building of the German Baptist community. They helped build the Sugar Creek and Bunker Hill churches. This same family produced another remarkable woman, Cora's cousin Ida Shumaker, who spent her life in helping to develop Brethren churches in India.

Isaac and his Pennsylvania-born wife Mary encouraged their nine children to develop their minds and talents. So when little Cora's musical talent, unusual intelligence, and photographic memory became evident, her parents gave her every opportunity possible for an education.

Cora's certainty that she had a special, God-given talent weighed heavily on the high-spirited girl, but she took the responsibility in stride. Teaching was her



goal when she had finished high school, but because of the large German-Amish population, Cora had to learn German before she could take over classes at a two-story, two-room public school. She used the state-furnished textbooks but taught spelling, writing, and reading — from the Bible — in German. She was sixteen years old.

During summer vacation the Reverend Ed Cobb, the fieldman for a new college in North Manchester, Indiana, convinced Cora that she should get more education. She saved enough money during her second year of teaching to pay her tuition and entered Manchester College the following fall. She graduated with the class of 1899 — the first to receive a degree with music as a major. Her college work had only whetted her appetite for more musical knowledge. The best music school available to her was in Chicago, a big and alien city. However, there were Brethren people there, working with the poor in the Hastings Street Mission.

In 1900 Cora enrolled in the Chicago College of Music where she studied harmony and composition from an Italian teacher, history of music from a Russian, and voice from an American professor. She worked for her board and room, first on Hadden Street, a five-mile streetcar ride from the college, and later for the Reverend and Mrs. W. R. Miller on Jackson Boulevard. Country girl that she was, Cora liked to walk the one mile from the Millers' home to the school. She also loved to work with Susan Forney and Miss Howe at the mission, teaching and leading the singing. When she completed her work at the College of Music, Cora was musically probably the best educated person in the Brotherhood — and a woman at that!

While she was living in Chicago, Cora's father died. She returned home and helped the family move to Nappanee, Indiana. They joined the church there in 1903. Ever since, Cora's name has been on the Nappanee Church of the Brethren roll. Cora took a position teaching music at Smithville College in Ohio and continued to study. She took voice under Professor Oliver of Wooster University. Later she attended a music institute at Northwestern University under H. Augustine Smith of the Boston Music School. Later still she attended the Rodeheaver School of Music held each summer at Winona Lake, Indiana. For approximately forty years, she never missed attending this school. "I tried to learn all I could from what other folks knew," says Cora.

One of the uniquely rural forms of folk culture and entertainment at the turn of

A LIFETIME SET TO MUSIC

the century was the singing school. In the evenings after the chores were done people from miles around would gather at a schoolhouse or a church. They learned to sing, harmonize, keep time, all without instrumental accompaniment. Even if they couldn't carry a tune, the people came for the socializing and high good humor. The scarcely educated country folk became skilled in harmony and learned to know scores of folk songs, ballads, and hymns by memory.

Singing schools were a natural for the music loving Brethren and for Cora, who was a popular teacher. The appreciation of music as a cultural language in a teaching setting fitted her perfectly. Her "students" learned with enthusiasm as she taught them sight-reading notes on a scale, pronunciation, interpretation, expression, and the beat. "Accent is to music what perfume is to the rose," she is fond of telling her choristers even now. Her favorites still are the robust, toe-tapping gospel songs that catch up the singer and listener alike into their rhythm and message. When Cora was home in Nappanee, she would be booked solid every evening at singing schools in Bremen, Wyatt, and other neighboring communities while teaching a complement of piano and voice students.

It was at a community singing school in Nappanee that a young Mennonite farmer began showing up nightly and got to squiring "teacher" about. His name was Clayton Stahly and he with his parents operated a farm nearby. Clayton's friends became very curious about Cora, "that teacher from the east," when they realized his growing interest in her. Though several years her junior, "Clayt's" charming wit, his singing ability, good humor, and appreciative intelligence won Cora completely. For the sixty years they were married their relationship was a rare comradeship. "Music is Cora's life," Clayt would say, and he shared her devotion to her lifework with justifiable pride in her ability.

Reflecting on the early years Cora says, "When I'd be leading singing school, we'd travel home pretty late at night. When Clayt couldn't go with me, he'd give me one of his old hats and coats to disguise the fact that I was a woman riding alone. My mare was a racer, so when I was ready to come home, I'd get in my buggy, put on the hat and coat, pull on Lady's rein, and we'd streak down the road past that empty schoolhouse noted for its loiterers, not stopping for anything until we were safe at home."

In 1909 the Stahlys lost their only child – a baby girl, stillborn. Cora has always loved children and has taken an active personal interest in her several nieces and nephews. Even yet, one of her favorite hobbies is sewing comforters for the new babies of her community.

Dr. Otho Winger, president of her alma mater, Manchester College, called on Cora in 1911 and asked her to head the school's music department. She accepted and taught nine years, but her influence was felt at the college for a much longer period of time. She taught composition, voice, piano, harmony, theory, and the rest to Paul Halladay, D. W. Boyer, and Murl Barnhart, each of whom would become teachers of music at Manchester.

"Dr. Winger was always encouraging," recalls Cora. "He would go along with my suggestions to develop the music department. I must have tried even his patience at times with my enthusiasm, but he let me try my way. That first year at Manchester I taught my choir to sing one of Haydn's most difficult oratorios, 'The Seasons.' Over seventy young people had worked hard, and I was determined that this performance was to be the best thing that had ever been done at Manchester. So I hired an orchestra, a professional group from Goshen known as the Rogers Orchestra, to accompany us. They practiced with us only once, the afternoon of the concert.

"When the trustees heard that the orchestra was costing $50, they were shocked and objected. I just couldn't let those young people down, so I said in order to have the orchestra I'd pay for them myself! The evening's performance was a huge success, the chorus sang beautifully to a packed house, and we cleared a tidy sum over and above all expenses. I had no trouble after that."

Though she loved it, her teaching job was a hardship for both Cora and Clayt. The very mechanics of commuting from North Manchester to Nappanee was exhausting. Cora's mother and brother were living with the Stahlys, helping to run the farm and household. Cora would catch a Big Four train at the college on Friday evening, travel as far as Milford, stay overnight with her close friend Bertha Neff (now Wehrly), ride with the mail carrier on his mail pickup at Milford Junction early the next morning, catch the "Milkshake" train, and arrive in Nappanee at seven o'clock Saturday morning. On Mondays Clayt usually returned her to the college, now that he owned a Model T roadster.

"But even with this schedule Cora and Clayt were a part of our community activities. They'd entertain other couples and we loved to note the little touches that Cora would come up with – a new dish or flower arrangement. Cora would do canning and gardening. She was a wonderful household manager," recalls Maud Frederick, one of the Stahly contemporaries and her oldest Nappanee friend.

At Manchester, Cora became a friend of another woman faculty member, Julie Willkie. The two remained close after they left Manchester, frequently visiting in each other's homes even as Julie's family came into national prominence when her brother Wendell Willkie became a

CORA STAHLY / *continued*

candidate for the presidency, running against Franklin Roosevelt in 1940 on a "one world" philosophy.

In 1920, Cora Stahly resigned from the Manchester faculty to head the music department at Bethany Bible School, commuting to Chicago from Nappanee on the B & O this time. Her stay in the Windy City was quite different from her earlier student years, but it was cut short. After two years she resigned to return home. "Mama took sick," she says simply. "I owed it to her to care for her. Without her help all those years I would not have been able to carry on my work." During the year that she nursed her bedridden mother, Cora cared for her house and taught private music lessons. She also found time to teach in some singing schools.

The Church of the Brethren had felt a need to do further study and work on the church's music ministry. Cora, who had led Annual Conference singing a number of times, was appointed to the denominational music committee along with William Beery and J. B. Miller. They set about to develop a new approach to the music of the church, including the publishing of a new hymnal. Cora served as secretary on the hymnal committee that numbered ten members in all. The task was a long and grueling one. The committee realized that the new generation of congregations on the whole had not had much music education; they lacked a real knowledge or appreciation of hymnology. When the new hymnal (the blue one) was published in 1925, it was a triumph! But many local congregations didn't know what to do with it. They needed help in understanding what it could do for their church. Cora was asked to tour the western part of the country, visiting every church in the interest of the music ministry and teaching proper interpretation and musical skills to the congregations. So Clayt rented the farm and together they spent a year and a half in Idaho, Washington, Oregon, California, and other western states. Cora developed a program in which she'd tell the stories of the hymns being sung. She used as her textbook one written by William Beery and Mrs. Garrett called *History of Hymns*. It is still one of the best books of its kind. The congregations were led in worship and gained new insight on the hymns and gospel songs of the church. Everyone enjoyed it – Cora as much as the churches. "Sing to win a soul to Christ and you will win the crowd," wrote one hymn writer (Gabriel). "Spend as much time on your knees in preparation as you expect your song service to last." Cora believed and practiced this.

During their western trip, Clayt and Cora were taken with California and decided to maintain a winter home there. Beginning in 1926 they rented their Indiana home in October and motored to Glendora. For thirty-eight years, over every route possible, this was their routine. In the summer of 1940 they sold their farm and bought a lakeside cottage on the eastern shore of Syracuse Lake, Indiana. There they entertained many friends and went to work in the Syracuse church. While in Glendora for the winter Cora was very active in WCTU work. As music director for five years for the Los Angeles County WCTU, she had forty-nine area leaders under her supervision. She believed that catchy tunes and words with a message were important tools in temperance teaching. "What a child sings, he remembers," she maintains.

"Having the Stahlys in our congregation each summer has been a real blessing," writes Leonard Barnhart, a longtime Syracuse friend. "Cora leads the singing and the choir, teaches the children many fine choruses, and works diligently with the Ladies Aid. She has always been careful to work where she was asked – not just take over. She is patient with students and with the choir members. She has a wonderful sense of humor and can laugh at herself. Hymns take on new meaning when Cora visualizes them for a congregation. Often when our fall revival meeting would conflict with their departure time, they would stay over a week or two so that Cora could lead the singing. Even during the winter, while they were in California they were concerned for our church program, would help support projects and keep in touch."

In October 1964 the whole community of Syracuse and Nappanee joined the Stahlys in celebration of their sixtieth wedding anniversary before they left for their home in California. Upon their arrival, Clayt plunged into the job of renovating the house for the winter and it proved too much for him. He died three weeks later. Cora returned with him home to Indiana and has remained in Nappanee ever since, living alone and looking after herself amid mementos of the past. She is still much a part of community activities, taking a great interest in the people and world around her, but a fall on the ice last winter slowed her pace.

Strong-willed, energetic, articulate, and self-assured, Cora has developed her exceptional talent and committed it to her Lord. Talent is hard to live with, an old axiom goes. Cora is the first to concede that she is no exception. But women like Cora Stahly and men like her father and husband are rare. When Cora drove herself, her men understood and cooperated to make her contribution possible. In an era of exceptional women, the Brethren have had theirs. Among the happiest and most productive is the little songster from Indiana – Cora Miller Stahly, whose life has been set to music, indeed. ☐

by R. Dale Ferris

ARE NEIGHBORS

This business of helping people in need — does it really matter?

Like most people I have grown accustomed to the idea of human need by reading about it, not by experiencing it. Newspaper headlines feature the starvation of the ghetto. Magazines like Messenger focus entire issues on the existence of poverty. But until I traveled in Asia the past summer, I did not comprehend the bleak despair and horror which are not apparent in the mere words *poverty, need, starvation.*

But now I have seen starvation in Asia. Like Job of old, I had heard with my ears, but now I saw. Seeing makes a shocking difference. Korea, the Philippines, Hong Kong, South Vietnam, and Thailand prepared me for India. In these countries I began to understand in a superficial way the thinking, civil planing, corruption, and general day-to-day living of Asians. Calcutta was my port of entry to India. I saw multitudes of people sleeping on the streets in that city, but I soon discovered that they were not all utterly destitute. Some slept in the street simply to flee from stuffy, hot rooms. Others were villagers who had come to Calcutta looking for work; few could afford a room on their small daily wages so they chose to sleep in the streets. Most of them would return to their homes. A fortunate few might eventually be able to afford some sort of housing.

But then there were the utterly destitute — those who had reached dead end. Sitting on the street, they stared from vacant eyes, begging helplessly, trying to do the most simple of tasks for a few coins.

MPORTANT?

The Committee on Relief and Gift Supplies of the National Christian Council of India was doing something about these destitute ones. Starting with the children, feeding programs are in progress in many Calcutta institutions. Most of the support of CORAGS is from Church World Service and Lutheran World Relief.

I also visited the Bengali refugee village created by the relief workers of India for the people who had been living in Sealdah Railroad Station. The village is well planned, provides its own food, has facilities for pure drinking water and storage of irrigation water, has good schools, and is providing a way of life for people who a short time ago were in Calcutta, dispossessed and hopeless.

Near this Bengali refugee village are three medical clinics. Each has a medical doctor and a registered nurse, and the clinics are open daily. An average of fifty patients per day come to each clinic. Half of the cases are due to malnutrition. All of this is a new beginning toward meeting the medical needs of this community.

In almost all of the CORAGS feeding programs, people are expected to work for their food. Consequently, many needed things are being built such as roads, dams, schools. In fact, most of the refugee village was built in this way.

Starting at Ranchi (sometimes driving the CORAGS jeeps myself) I rode with Dr. Donald E. Rugh, assistant director of CORAGS. Few visitors have such a distinguished host for a trip through the villages in Bihar, the famine state. Dr. Rugh was on an inspection tour that happened to coincide with my visit. In Chandwa, I saw CORAGS volunteers distributing food to 115 kitchens for food-for-work projects. There were 10,819 beneficiaries receiving life-giving food from this center.

I spent considerable time with these volunteers, curious as to why they were motivated to work among these starving people. I was most impressed with the high caliber of these Indian volunteers who were university students, graduate students, or teachers and who were giving their time through the summer months to CORAGS and to the people they were serving. All were emotionally involved in their jobs. They overlooked the heat and the hardship, serving in remote villages to insure that gifts of food were actually reaching the people without waste or misuse. They handled a tremendous volume of wheat and sorghum grain.

These resources had to be taken from the railroad station and safely lodged in theft-proof warehouses. During my first night at Chandwa, the volunteers worked until eleven o'clock to get the last loads from the station to the warehouse. Not until then did they think about stopping their work for the day. And they were up bright and early the next morning, continuing with what seemed to me an unending task.

We visited many villages — Balumath, Latehar, Garhwa, Daltonganj, Bhandaria, Sarguja, Robertsganj — along a hot, winding trek through the states of Bihar, Uttar Pradesh, and Madhya Pradesh — places where hunger is ever present.

In Calcutta I had felt the utter panic in people because food was scarce. But in the famine states, while there was hunger, I could also sense a growing hope because of the projects through which food-for-work was producing wells for drinking water and water for irrigation; where dikes were being built across fields to keep the water from dashing off when the monsoons actually came; in which water tanks were built to store water for the dry periods. There was hope because at least one root cause of hunger was being attacked and a few victories had been won.

I did see the face of hunger and of great need. For me this was epitomized in looking into the face of a child with kwashiorkor, the protein-deficiency disease. The thin four-year-old, whose hair had turned from black to a reddish-gray and whose joints were swollen to unbelievable proportions, cried weakly as he was shifted about on the hip of an older brother. This child, who weighed about twenty-five pounds, spelled out for me the depth of hunger, need, and great suffering.

Does our help mean anything when hunger threatens vast areas of our world? Jesus pointed out in the story of the good Samaritan the significance of mercy toward neighbors as a Christian qualification for eternal life. One Great Hour of Sharing provides an opportunity to make a concerned witness in the manner that Jesus meant when he spoke of "the least of these." May I suggest that you, too, show mercy to your neighbors by giving to the One Great Hour of Sharing? ☐

Ten Commandments for Parents

by Michael Daves

I propose ten commandments for parents – commandments which I believe dig down deep to the core of knowledge about family life. They are offered in gratitude for mothers and fathers of every generation who have kept faith with their children by equipping them for responsible living.

I.

Thou shalt start with training thyself

I was visiting with a school principal when a teacher came in. A boy in her first grade class had called a girl a bad name. When corrected, he seemed puzzled and said, "But my mother says it all the time." The parent who attempts to train children to have good manners but has none himself is fighting a losing battle. Children don't learn merely by telling; they learn by showing. Example makes the longest, deepest impressions. Children are able to detect sham and insincerity. Don't expect your child to be any better than you are.

II.

Thou shalt be more concerned about relationships than rules

Law is not the last word about life. Jesus believed the law should be based on what was good for man. If the law did not help man grow into the fullness of God's intention for him, the law was bad and should be changed. So with the family. All rules should be submitted to this test: Do they help the child grow in his relationships to God and the neighbor? Parents need to be more concerned with building healthy relationships between themselves and their children. If the child knows he is loved and respected as a person, he is less likely to rebel against ethical standards. The child who is unsure of being loved most often breaks the rules because he is alienated and angry.

III.

Thou shalt impart the faith

How many parents have forgotten this commandment! Parents have the basic responsibility for religious education – no one else. A humorist said, "An ounce of mother is worth a pound of clergy." The church can only assist parents, not replace them. No amount of Bible study in the church school can substitute for Bible study at home. The same is true of prayer and worship. If the Christian faith is not real at home, it is not real anywhere.

IV.

Thou shalt learn to listen

Listening is a real art. We always find it easier to talk. Listening to another person means acknowledging his worth as a person, respecting him and trying to understand his viewpoint. We know another person only as we listen to him. A common complaint of teenagers is, "My parents never listen to me." Through the dynamic of listening love, the generation gap between parents and children could be bridged.

V.
Thou shalt spend time with thy children

Once a minister's wife dropped a visitor's card in the offering plate requesting a visit from the minister. In our go-go culture, it is increasingly difficult to stop and enjoy life as a family. But we must make the effort. Children need their parents to play with them, to read to them, to take them on trips and hikes. Years pass quickly, and opportunities to be a family together soon pass into yesterday. Seize the moment to spend time with each other.

VI.
Thou shalt acknowledge thy sins as parents

We can never do all that is needed for either ourselves or our children. The family is dependent on God's grace for its life. Parents who refuse to admit their sins always end by blaming both their children and themselves for their inadequacies. Dr. Reuel L. Howe tells of a parents' study group which had come to terms with the truth that their children needed more love than they were able to give. They faced their inadequacies, and, miracle of miracles, family life improved.

VII.
Thou shalt keep a sense of humor

Our family was watching Carol Burnett on television. She was doing a funny skit, and my wife and I started laughing. Our three-year-old son, who did not understand the skit's humor, thought our laughing was funny. So he started laughing. Soon we were laughing at him laughing at us. We take ourselves too seriously. We need to learn to laugh at our mistakes and inadequacies. Laughter releases pent-up despair and relieves hostility.

VIII.
Thou shalt treat thy children equally

A child is a unique gift from God. There is no other child like your firstborn or second or third. Each has his own individual personality: extrovert, introvert, brilliant, dull. One child should not be compared to another. He should be loved for who he is – not for what you want him to become. A good parent loves in spite of imperfection. Over each child, we should pray: "Thank you, Creator God, for this, your special gift."

IX.
Thou shalt use discipline

An astute observer of the American family said that we are a child-centered culture. Instead of parents disciplining their children, children discipline their parents! Discipline may include punishment, but we should not think of it as primarily negative. Discipline is providing a structure for growing up which includes protection and guidance. It is yes-saying (approval of constructive behavior) as well as no-saying (disapproval of destructive behavior). Discipline is closely related to love and acceptance. Parents who do not provide a disciplined structure do not really love their children; rather they are engaged in a neurotic bid for popularity.

X.
Thou shalt know when to let go

This is the last commandment, but not in importance. Parents naturally want to feel needed as long as possible. This desire tempts them to overprotect their children. Being tied to mother's apron strings is like having a noose around your neck. Good parents accept their changing role, wanting their children to be freed from emotional dependency on them. Nothing is more pathetic than an adult who acts like a child simply because his parents did not have the grace to let go. ☐

i met a man upon the road
an old man
bent with the weight of years
spendthrift
wasted years

an old man
with bitter memories
reflected in his faded eyes

an old man
lines of failure
loneliness
despair
etched deeply in his face

an old man
weaving unsteadily from side to side
making his uncertain way home

an old man
dreaming dreams in empty bottles
debiting and crediting life in muscatel

an old man
spring and summer long gone
no buds nor flowers nor fruit
to remember and bring warmth
for his wasted
ancient body

i met a man
an old man
i cursed him out of my way
and then i cried
i had no love to warm
his long
cold winter

by Jeanne Donovan

Today I landed on the moon.
Visually.
Via miracle.
Through camera cornea, I was
A quarter million miles away,
Slowly closening to craters
And highlands, highlighted
By sidelong shadows.
Never-visioned vistas sharpen,
Then blur as focus strains, too close.
Then black.
A voice shouts, "We have impacted!"
And I was there. . . .

The phone rings
And my neighbor wants her walks shoveled.

by Ernestine Hoff Emrick

With powerful thrust of shoulder blades
And buckling of the massive backs,
Bowed with the weight of yoke, they pull
The plow and make the furrowed tracks.

Here is a silent battle waged,
But stubborn earth is forced to yield.
With rolling gait and lolling tongue,
They change hard crust to pliant field.

by Roy Z. Kemp

Spring is
Pale green flute notes
From larch and birch and willow,
Massed in an April orchestra
Today.

Alice Mackenzie Swaim

God was present —
But no one saw him,
No one looked,
No one listened —
Everyone talked.
Proclaiming their love for him,
Voicing their life for him,
Deaf, blind, they do not know
That God loved the world so!

by Dale E. Rummel

[illegible]

Son of God, I read again
how some who toiled beside the sea
became thy chosen listening ones
to climb upon the mount with thee,

forsaking old demands, old prides —
I want to follow in that way.
They sought to learn the art of prayer;
I too would ask, "Teach me to pray,

"to consecrate first waking thoughts
and close-of-day's communion hour,
and then to live each moment's task
as in thy name and by thy power.

"Let me learn with mind and will
to anchor every thought in thee,
until, constrained by holy love,
all of life is litany."

by Emily Sargent Councilman

[illegible]

It flew so fast —
a scarlet streak
across a gray day.
If I had moved,
I would have missed it.
I had to sit still
to see the cardinal.

by Ernestine Hoff Emrick

[illegible]

Speak softly, sea. Whisper your ceaseless surge.
Hold thunder deep within your restless depths.
Rise to me, tide, but quietly today.
There has been enough of storming,
All we need of dark clouds forming.
Where ebb meets flow, chaos and beauty break.
Ebb alone subtracts in sadness;
Flow alone will drown with gladness.
Your reassurance rides high on the sand:
That after ebb will follow sure the flow,
And waves again will break across my feet.

by Ernestine Hoff Emrick

[illegible]

Words
Thrown from shore to shore
Measure the width of the river
Between us.

Words . . .
Hesitant, distant.
The wrong words
Only measure the gulf
That separates us.
Other words
Could build a bridge,
Strong and lasting —
A triumph over the distance
Between us . . .
And we could meet
With love,
With understanding,
With compassion.

Help me to find the right words
To build a bridge
Over the river
To you . . .
And to all mankind.

by Marilyn Smith

[illegible]

there is no risk
living within yourself
within your room
within your town
within your world
there is no risk
of being hurt
of being ignored
of being absorbed
of being destroyed
but beyond the risk
lies
a new self

by Edna Sexton

news

WORLD HUNGER: A TIME BOMB

An age of famine has begun.

The mathematics of hunger is only the beginning of a geometric progression which makes atomic weaponry modest in comparison with the world hunger "time bomb."

"We see a tremendous urgency in matters of hunger and food in relation to our Christian faith, to our concern with human values, to prospects for the economic and social development." This was the opening statement of the Resolution on World Hunger adopted by the General Board of the National Council of Churches in 1965. The statement also said:

"Manifold human needs confront the whole human family. These needs can be met basically and soundly only through fundamental world economic and social development. Further, these problems are so vast that no limited campaign or crusade can be expected to resolve them."

The resolution stated flatly, "Time is running out."

Tonight more people will go to bed hungry than last night. This number will again be increased by the exploding numbers of the hungry tomorrow night, next week, and next month.

North-South tension: Dr. Eugene L. Smith, executive secretary of the World Council of Churches' New York office, has said that the problem facing the world today is not East-West tension but North-South tension. Most of those who live north of the 30th parallel are white, Dr. Smith has pointed out, but the greater part of the world's population live south of that line and are colored.

"North of that line are the great strongholds of the Christian faith; south of the line, the great strongholds of non-Christian faiths. North of the line are the burgeoning economies; south are exploding populations, the incredible concentrations of poverty. This is the line upon which the fate of your children and grandchildren is being determined today. This is the line upon which today's history is being hammered out."

Warning and ultimatum: In May 1966 all sectors of United States society received a warning and an ultimatum from President Lyndon Johnson's Science Advisory Committee which warned against the expectation of miraculous solutions to the increasing food shortages throughout the world.

"The world food problem," the warning said, "is not a future threat. It is here and now, and it must be solved within the next two decades. If it is solved during that time it will be manageable thereafter."

The committee reported that there are no new ways to be found within the rich arsenals of the social and physical sciences commensurate to the major impact and demand of world hunger now, today, tonight. Dispelled was the widely held theory, the safe illusion, that somehow the problem would be solved by a massive production of a miracle "mush" according to a formula not known today but to become available in monumental mass production quantities to meet the fateful deadline of a year or a few years hence when the agonized moans of the world's hungry reach dangerous crescendo.

We shall have to rely upon traditional methods of farming and food production and marketing. The new experiments which are underway in the laboratories now will supplement but they cannot supplant current ways of providing food.

The President's committee emphasized that the problem of food is multifaceted and includes food production, population explosion and control, rates of economic growth or their lack, trade relations or restrictions pertaining to them, the extent of research and development within the underprivileged nations, and the extent of exchange and interplay in this field between the rich and the poor areas of the world.

The committee warned that there must be launched without delay a serious, albeit costly and long-range, program to replace the current makeshift, ineffective, on-again, off-again, short-term crash programs.

Exported technology: We cannot simply export our technology along with a handful of technicians and thus provide crops and edibles that will overflow the food needs in the developing nations. On the contrary, techniques and know-how must be developed on and in the soil and in the minds, the hearts, and the skills of men overseas, increasingly helped to be geared to meet the particular conditions of land, climate, culture.

An article in *Foreign Affairs* (January 1963) reported: "In one country, steel ploughs are introduced where previously a pointed stick had served. The farmers accepted them with polite gratitude and used them as ornaments, not for ploughing. Why? These ploughs required two hands and the farmers are accustomed to using only one, the other being used to guide the bullock.

"Running water in peoples' houses is not accepted because the village well is a social center, as well as a source of water.

"It would be too easy to put together a long list of such minor failures not to include in it the major ones. If these seem improbable and easily overcome, the reader might consider the willingness in which Christians, out of Christian motives, will help to reduce infant mortality and disease in a distant Christian country and how unwilling they may then be to help control the population explosion that inevitably results."

Last August the Central Committee of the World Council of Churches, meeting at Heraklion, Crete, noted with dismay a United Nations' report that "today there are over 300 million children who, for lack of sufficient protein and calories, suffer grossly retarded physical growth and development."

Walking wounded: William and Paul Paddock in the book, *Famine — 1975*, advance the thesis that Haiti, Egypt, and India cannot be saved from the ravages of hunger. They note that Gambia and Libya are "walking wounded" and that Tunisia and Pakistan can be saved.

The Christian churches in the United States and other vital and powerful forces in the country can find no joy in such reports or estimates but only sorrow. We pray that world hunger genuinely becomes a major priority of our American Protestant community in partnership with government and with men of goodwill throughout the world. There is the critical political dimension to world hunger in addition to the obvious compassionate dimension.

More than bread: Yet we in the church, and particularly through our experiences and opportunities in Church World Service, must not take for granted that aspect of our witness which has to do with compassion. As we survey the world hunger dilemma, an awareness, perhaps a warning, comes upon us: Bread alone is not enough. The increasing quality of identity and understanding — compassion — is a precious, enduring fiber of our witness that marks us off from the secular relief and rehabilitation or community development organizations that deal on a completely materialistic level with those in need overseas. Without all the elements of compassion — understanding, kinship, recognition that dignity and sensitivity are present among the neediest and must be protected and encouraged — the program of Church World Service would be no different than the "secular dole."

U.S. report: "The world food problem is not a future threat. It is here and now"

And it was with compassion and integrity that Church World Service last year reached millions of people in 41 countries in a program that comprised 211,425,300 pounds of food, clothing, and medicine and provided self-help tools and personnel. This ministry was extended to people in agony in the Middle East and Vietnam, to residents of India's drought areas where 4,000 new wells were dug, and through programs of family planning and studies of nutrition. Increasing emphasis is being given to assisting individuals within their own communities to better provide for themselves and for their families, whether this means increased crop yield in India, better marketing facilities in the Caribbean, patterns of social welfare development in Korea, assistance within new nations in Africa, or increased community development on islands in Indonesia. In all these tasks the goal is human dignity and experimental patterns of Christian service which, if successful, may be picked up and used on a broader scale by governmental and intergovernmental organizations and resources.

Laughter: As new calls for bread and compassion are heard, we who work through Church World Service are grateful to the supporting churches which provide the opportunity to witness in Christ's name to the hungry and needy throughout the world.

"Bread is for laughter" is a haunting and beautiful line from Eccles. 19:10, as the late Leslie Cooke reminded us. In this brief statement there is the promise for now and the future. There has been too little laughter in too many areas of the world in the past.

Yet if this is to change in the age of famine already begun, world hunger must become still a greater priority for us all. — James MacCracken

Mirror on the world

"Low calorie vanilla fudge ice cream, and fire and poison for Vietnam"

THE DILEMMA of an affluent and apathetic America in a struggling and starving world has been described by theologian Harvey Cox in these contrasting terms:

"Famine chokes off millions of lives while we employ our scientific wisdom to produce low calorie vanilla fudge ice cream.

"Our cities collapse in decay or explode in flames and fire while we spend our money on more fire and poison for Vietnam, a luckless land our protective benevolence has already mutilated beyond measure.

"Booze is more important than the education of the kids in our cities, and lipsticks and deodorants are more important than their bodily health."

And as pundits of the Congressional scene have recorded, the first session of the 90th Congress supported militarization abroad and passivity at home, giving nearly unanimous approval to the largest military appropriations bill in history, extending conscription, burying most civil rights legislation, and cutting foreign aid to its lowest level in twenty years.

Through Haiti's Aide Aux Enfants, children receive shot of vitamins, free milk

This is the social situation of the nation and the world in 1968, a situation which, according to a comprehensive United Nations study, last month found the rich getting still richer, the poor much poorer in relation to the rich, and population growth outstripping the development of food and other resources to sustain life.

This is the situation against which the following random reports, either by Brethren or about Brethren-related endeavors throughout the world, may be viewed.

Poverty at it's worst

WANT A LOOK at poverty at its worst? You can see it right next door – in Haiti.

Where – babies begin to starve as soon as they are removed from the mother's breast.

Where – one out of every five children does not live to be ninety days old and where ninety-five percent of the children are afflicted with intestinal parasites.

Where – because of malnutrition the life expectancy is estimated at thirty-two years; under forty at best.

Where – in Port au Prince alone, 100,000 new babies are born each year, of whom 50,000 die before they reach school age; and of the 50,000 who survive and "grow up," 40,000 will be incompetent to support themselves because of malnutrition and/or mental retardation; and where T.B. will afflict 50 percent of the survivors and take a heavy toll in fatalities.

Where – depression is a continuing thing, now the worst in 50 years, having been augmented by floods and hurricanes.

Where – the population density is 400 persons per square mile and the average per capita income is under $70 per year.

Where – the few children who go to school need to be fed at school to prevent starvation.

Where – one meal a day is as much as the average poor adult hopes for.

Where – there is corruption in the distribution of food and other aid, and where it has been used as a bait for church attendance and where Church World Service is active in correcting such abuses.

Where – Aide Aux Enfants, with the assistance of Brethren Service, began in 1965 to serve the sick and starving, employing a staff of nurses and aides to feed as many babies as possible, and where recorded recently were nearly 10,000 distributions to mothers of a special formula suited to newly-weaned infants.

Where – there is great need of family planning which is very difficult to promote.

Where – now that you know what extreme poverty is and that it is right next door to the U.S., you can share in support of Brethren Service and Church World Service. – H. H. HELMAN.

Forces that can save

WE WERE GUESTS in an Indian home and had just finished the evening meal of rice and curry. Near us on a low table was a newspaper with the usual headlines of the Vietnam war, political and racial riots, and demands by special groups. Our host glanced over the paper for a moment, then declared with deep feeling, "I still maintain that love and friendship are the only forces strong enough to save mankind." We listened as he pursued the point.

"Take our community for example. We have suffered famine for three years. Friends from America and England are helping us to dig wells, build roads, improve our wastelands for food production. Wheat from America nourishes our people while they develop the land and wait for the ripened grain."

We have often felt the warmth of friendship as we move among our Indian friends in their homes, in their schools, and in their fields; but to hear these words of goodwill gave us renewed appreciation for what our country could be doing if our vast resources were constructively applied.

Two days earlier we had walked across a 300-acre plot of wasteland that was being developed for food production. A missionary was working hand in hand with landless peasants gathering rocks, digging wells, and preparing contours in order to retain the precious water when the rains come. The people were nourished by "American wheat for work."

One year ago, as a Christian response to mounting hunger, a number of church groups and other volunteer agencies joined in forming AFPRO — Action for Food Production. This efficient and cooperative organization has already drilled many wells in needy areas and made seeds and fertilizers available along with gifts of food for men who are working to help themselves. It is an effort full of hope.

There was time for reflection as we walked back to our little hotel. We were reminded of the gratitude of friends for sharing the necessities of food at a time when hunger is widespread. Many have been helped but there are many still who are without food.

Then we remembered those headlines picturing quite a different operation in Vietnam. They listed the number killed, tons of explosives dropped, homes burned, and vast areas of crops destroyed. Wherever we travel in Asia thoughtful people are puzzled. "Your President has said that you are fighting in Vietnam for your own self-interest. How can your self-interest be served by destroying a people and a nation that could do you no harm?"

We thought further. Wherein lies the freedom and political security we seek? Will it come by killing and destroying, or will it come by means of a foreign

India youth plant with hope (above). A first step in the reclaiming of wasteland is setting out eucalyptus trees

A human chain (below) formed by women clears out rock blasted and pried loose by men. At the right is the completed well, ready for use by the community

policy based more upon moral self-discipline and the constructive use of our technology and vast material resources?

Was not our Indian host right — that love and friendship are the only forces strong enough to save mankind? — MABEL E. MOOMAW

When the bombs fell

FROM VICTIMS of the "Six-Day War" in the Middle East last June, caseworkers of the Near East Council of Churches have investigated 4,000 applications for help. Here are reports from their files:

The Maraka family had two bombs fall in their garden at Jericho around noon on June 7. The father gathered together his six children and set out to walk to Amman, 40 miles away.

On the road, the family was hit by napalm bombs. Serry, aged 10, and his 6-year-old sister, Suhair, were badly injured. The mother was hit in the leg. No first aid was available.

A guard took them into his hut. Serry was unconscious and they had to leave him behind. He was burnt all over his body and was dying. He died three hours after the family left. The guard buried him.

Suhair's parents carried her in turns for twelve hours, and eventually they were able to get her to a hospital. She is still there. Mostly she is in a state of shock, but sometimes she forgets her pain and asks for books and pictures. Her mother visits her every day. The Near East Council of Churches has helped the Marakas with blankets, a family kit, and a little cash.

M. Kassim used to be a driver in Jerico. He owned a motor car and was able to support six children. On June 7, when Jericho was bombed, the whole family fled for safety in Kassim's car.

After they had driven for some distance they were bombed from the air. The father and his eldest son, Taysir, jumped from the car. When the raid was over, they went back to the car and found the mother and five children dead. Their bodies were stiff and as black as charcoal.

Soldiers helped the father and his son to bury the dead and then took Kassim and Taysir to a military hospital. The father has recovered but Taysir is still shocked and frequently has fits. At 16 years of age he does not wish to go on living without his brothers and sisters. He badly needs psychiatric treatment to help him adjust. Kassim's economic situation is critical, for not only has he lost his car but his hands have been injured and it may be a long time before he can drive again.

The World Council of Churches has renewed its appeal for a minimum of $2,000,000 to aid war victims in the Middle East and to support rehabilitation programs among the neediest of all nationalities and religions in every country affected by the Israeli-Arab conflict. In response, more than $600,000 has so far been contributed in cash as well as a great deal of food, blankets, clothes, medicines, tents, and other forms of material aid. The case histories quoted above are typical of hundreds of people in urgent need for whom help is still required.

For 55,000 refugees tenting in the Jordan valley, home is where you find it

Africa's outcasts

"TRAVEL WITH ME to a village in northern Ghana where 102 women and children live, cast out of other villages for one reason or another. They earn only a few pesuvas by gathering wood to sell. Church World Service supplies their sustenance."

This report of the CWS representative could be from most any African country, for on the continent there are at least a million refugees without homes or means of support. The endeavor of African peoples to bridge centuries in decades and develop new nations has, as a side effect, intensified the need and number of the homeless and hungry.

Through current ministries CWS and/or the World Council of Churches . . .

. . . have sent a rush order of medical supplies and appealed for $250,000 from churches to aid victims of Nigeria's civil war, to be given irrespective of religion, politics, or geography.

. . . are contributing to a $10 million fund over a five-year period to support the Ecumenical Program for Emergency Action in Africa, for refugee assistance and development work in more than a dozen nations. By the end of this year the Church of the Brethren will have contributed $20,000 to this fund.

. . . . are facilitating such ventures as supplying blankets and food to Sudanese and Congolese refugees in the Central Africa Republic, providing 16,000 chicks (through Heifer Project) and teaching vocational courses in the Congo, resettling 200,000 Angolan refugees, experimenting with the use of fertilizers and silos in Ghana, providing windmills (through CROP) for irrigation near Lake Victoria, and reeducating delinquents in Madagascar.

A promising sign is that representatives of twenty-one African governments now are beginning to look realistically at their own refugee problems. But until concrete breakthroughs are seen, emergency and self-help services by the churches are crucial both to life and to hope.

1

2

3

4

5

6

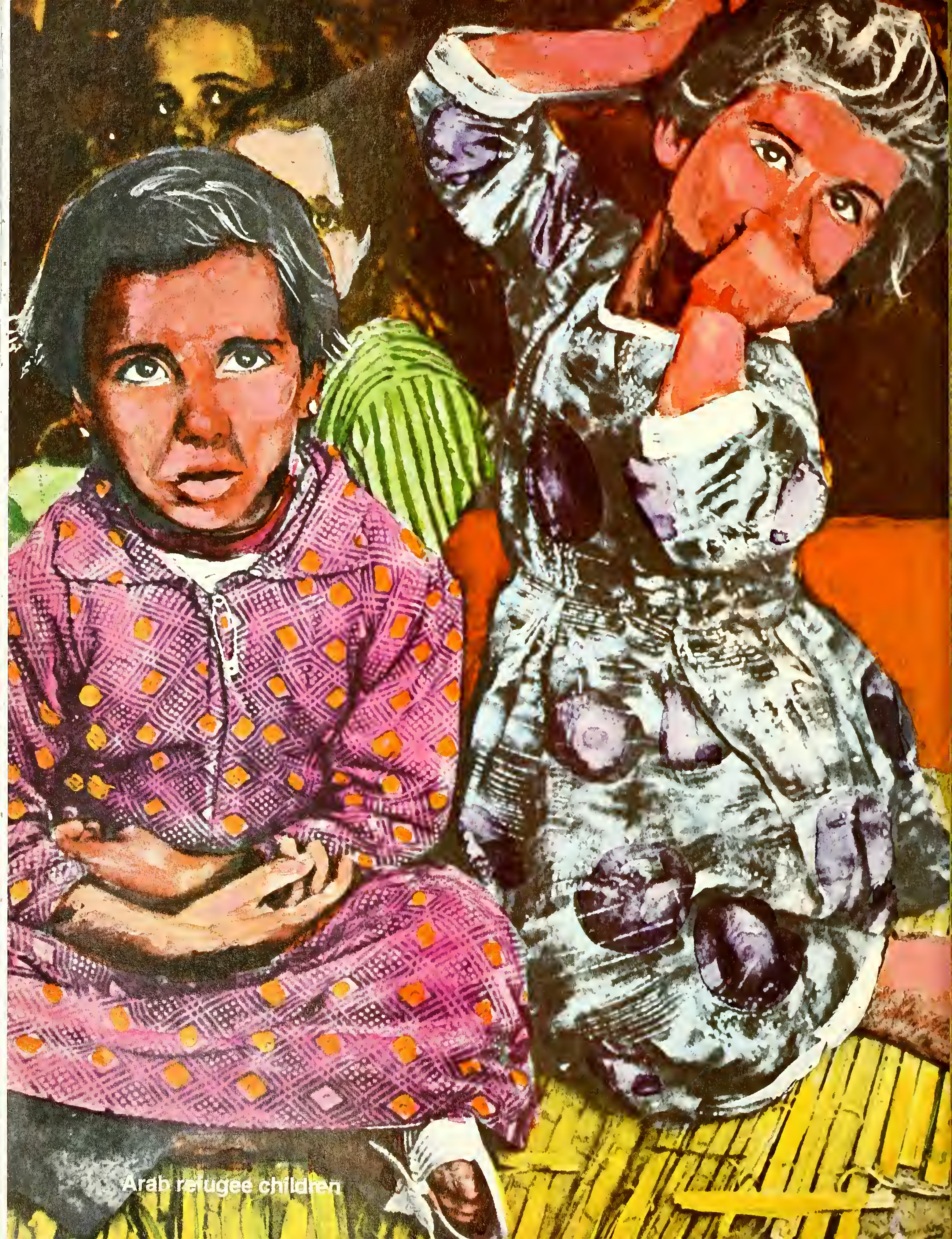
7

8

9

Are we victims of compassion fatigue?

above: This is a "statistic" of world hunger!

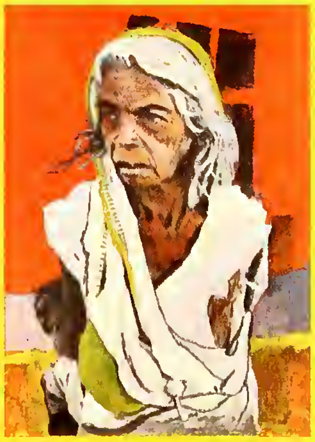


Arab refugee children

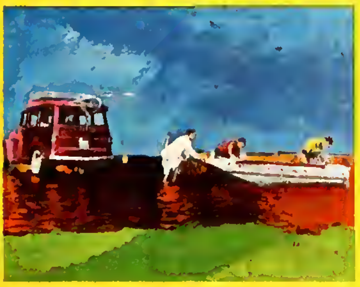
“A nation conditioned by affluence
might possibly be suffering from
COMPASSION FATIGUE,
the peril of narrowing our field
of vision to leave out the unpleasant
view of life disfigured by hunger.”

A Report of the President's Science Advisory Committee
The White House, May 1967

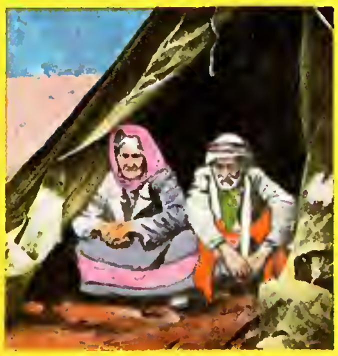
But an excellent antidote to Compassion Fatigue is
ONE GREAT HOUR OF SHARING
Your participation in the fight
against the massive, mute agony
of hunger and famine



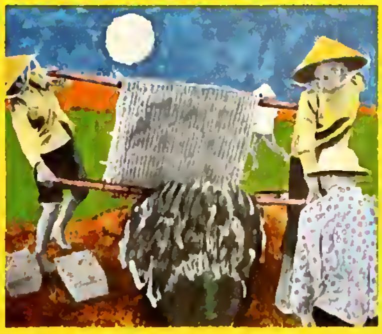
or the destructive onslaught
of hurricane, flood
or ’quake



or the indiscriminate savagery of
civil strife...
and most important of all



your help is urgently needed in the long, tedious,
limitless but urgent self help programs
involving our advanced techniques
of “know-how-show-how”
to the willing peoples
of the underdeveloped
nations in
Asia, Africa, Latin
America and the
Middle East

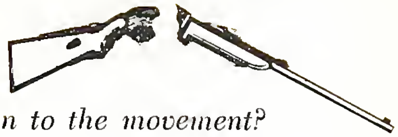


ONE GREAT HOUR OF SHARING

The Christian Antidote to "Compassion Fatigue"

help him know GOD'S LOVE
ONE GREAT HOUR OF SHARING
CHURCH OF THE BRETHREN

*Peace dialogue
is raging. Will Brethren
add a religious dimension to the movement?*



Brethren bidding for bolder peace action

Across the Brotherhood, Brethren peace fellowships and action groups are sprouting forth like spring flowers. Twenty Maryland Brethren met at New Windsor in mid-December in quest of an area peace program into which they could "sink their teeth." In December and again in January, another group of young professors from Manchester College and Bethany Seminary plus pastors and laymen from Northern Indiana and Illinois came together in the Chicago area. Near the top of their agenda was a desire for bolder action for peace.

One of the first such groups to take shape began in central Pennsylvania. Approximately 100 veterans of Brethren Service, Brethren Volunteer Service, Alternative Service and Civilian Public Service met at the Elizabethtown Church of the Brethren last April at the invitation of the Eastern Pennsylvania Social Education and Action Commission. They invited Don Snider, Brethren Volunteer Service training director at New Windsor, to speak on peace concerns, then broke into small groups to suggest goals and areas of need. At that meeting a steering committee was elected. With Donna Forbes as chairman, the executive group since has met monthly to chart direction.

Harrisburg "happening": An early undertaking was a three-day seminar on peace, planned primarily for pastors and youth counselors of the tri-district area of Eastern, Southern and North Atlantic.

As it turned out, to the delight of the planners, the conference was "crashed" by others, especially high school and college age youth. Also among the participants were Methodist and EUB pastors, two Mennonite professors, individuals from at least five college communities, two medical doctors, and housewives, laymen, and pastors from at least six states. Sixty-four were officially registered. Many more attended the larger evening sessions, held at the Harrisburg First Church.

Three leaders approached the concern of peace from their own special fields of study and involvement. Dale W. Brown, associate professor of Christian theology at Bethany Seminary, spoke on the Biblical and theological basis for pacifism. David A. Waas, head of the history department at Manchester College, devoted one session to tracing the relationship of the Christian church to war and a second session to the decline of Western civilization and its institutions (including the institutional church) and the need for creative individual and minority group witness. Ralph E. Smeltzer, director of peace and social education from Elgin, dealt with peacemaking in the local church and community and with the practical aspects of draft counseling.

The uncommitted: Not all who came were convinced pacifists. Some of the youth saw the conference as an opportunity to think through their own position as they faced the draft. A few youth and adults, critical of the church's historic stand, had come to question and learn.

Many were already involved in secular community peace groups but were eager to look more directly at what their own religious heritage says to the problem of war. It was a conviction of participants that Brethren do have a unique contribution to the "peace dialogue" raging about us. One speaker told of an all-night radio call-in program on the Vietnam war. Of all the callers expressing many shades of opinion from the harshest hawks to the most docile doves, *not one* expressed a pacifism growing out of his Christian faith. The conclusion: a scripturally-based pacifism is an unsounded note in much of the current discussion.

Many conferees agreed on the need to be involved with the "secular" peace movement – in conversation and action. They agreed on the need to listen and learn from those with a political or philosophical motivation, individuals whose courage and clarity of witness sometimes put us to shame. But there was a feeling that we also need to be there with a well thought through witness, a different dimension growing out of deep religious convictions, which needs to become a part of the larger picture.

Considerations: At several points discussion centered on the possibilities for tax refusal and draft resistance and on proposing an Annual Conference statement on civil disobedience. The need for a more dramatic witness symbolizing our Christian concern for our suffering "enemies" in North Vietnam was expressed.

Brethren Peace Fellowship was originally intended for the alumni of Brethren Service of Eastern Pennsylvania. The group is finding it difficult to contain itself to geographic or faith lines. Already membership (at $2) includes people as far away as Florida and California.

The membership card reads, "As a member of Brethren Peace Fellowship I believe it is my duty to:

Provoke discussion on peace and provide sound reasons for my pacifistic beliefs;
Educate the public and draft age youth to war alternatives and church peace programs;
Actively participate in peace efforts by physical service and financial support;
Communicate to my brother, through acts of compassion, Christ's love for all people; and
Elevate my own thinking and help my brother through fellowship, study, and worship."

A broken rifle, the symbol chosen by the BPF, is appearing as a pin or tie tack on the jacket of one of the national leaders of Clergy and Laymen Concerned About Vietnam, on the lapel of a Roman Catholic union executive, and on lifelong, middle-aged Brethren who regard peace teachings as a normal and basic part of their daily lives.

In the hopper: Future activities in the planning stage include a mass meeting beamed to nonchurch youth on the subject, "There is an alternative to the draft." The next scheduled gathering is the annual meeting of the total membership, open to all interested persons at the Elizabethtown church on April 25, beginning with a dinner. Dan West is to be the speaker. – C. Wayne Zunkel

day by day

It couldn't have been the first time they had heard those words. After all, they had attended Sunday school and church all their lives. Yet they reacted to the ideas as though they were brand new.

"If your right hand causes you to sin, cut it off and throw it away."

"If any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles."

Their reaction was immediate and unrestrained, as might be expected from a class of junior highs.

"That's crazy."

"Somebody's nuts."

The first reaction of the teacher – as of most adults – was to reprimand them for being disrespectful of the Bible and of Jesus, whose words were being quoted. It was also a temptation to remind them that they had heard these words often before. But – wait a minute.

The words came from the Sermon on the Mount, and Matthew concludes his account with these words: "And when Jesus finished these sayings, the crowds were astonished at his teaching, for he taught them as one who had authority, and not as their scribes."

Could it be that the reaction of the junior highs is preferable to that of most adults? The original hearers were amazed; we are bored. We have heard the words so often that their radical nature doesn't register. For they *are* startling words. What they suggest *is* crazy from the standpoint of most of what we hear, read, and believe.

There are those who think it would be a good idea if Christians could "wipe the slate clean" every so often and approach Jesus' teachings as if they were being heard for the first time. During this two-week period, try to read the Sermon on the Mount as if you had never heard it before. Catch again the wonder and thrill – and "impossible" demands – of Jesus' words.

Suggested activities

1. As you read the suggested scriptures, try to rethink or even rewrite some of them, using present-day situations and words. What would it mean for you and your family in your everyday living if you tried to follow literally the suggestions made? Be careful about this–especially if you have smaller children. Don't bombard them with concepts they aren't mature enough to handle. Such ideas as plucking out an eye or cutting off an offending hand need to be interpreted.

2. Pick out some of the modern applications of these ideas and try to live them for a day or more. Decide as a family which you will try and report back during family devotions on the success you have had. There may be need for prayers of confession when reporting time comes!

3. Put on your bulletin board stories of people going the second mile, turning the other cheek, helping other people.

4. The junior highs mentioned above like to quote the Golden Rule as "Do to others as they do to you." Talk about what the Golden Rule really means for relationships within the family, at school or work, with neighbors, and in the church.

5. Especially if you have teen-age children, find out about Brethren Volunteer Service and Alternative Service. If there are youth from your congregation in BVS, pray for them, and write to them.

Additional resources

1. Perhaps you will want to study the Sermon on the Mount more closely. One recent book that will help you is *Light From a Hillside* by Burton Metzler.

2. If you have never read it, you might want to read Sheldon's *In His Steps.* Discuss it as a family. Is it too idealistic? Are we too quick to give up trying to follow Jesus' teachings on the grounds they are impractical?

3. Messenger articles provide material on the work of missionaries and service workers. Share some of these with the family.

4. There are many hymns of dedication in *The Brethren Hymnal.* Read the words to realize what you are singing. Some of the more demanding are "Faith of Our Fathers" (320), "Take My Life" (349), "When I Survey the Wondrous Cross" (174), especially verse four. – Merlin G. and Grace Shull

DAILY READING GUIDE – March 17-30

Sunday. Matt. 5:1-12. Blessed means happy. Are the beatitudes your idea of happiness?
Monday. Matt. 5:13-20. We are called to let our lives witness to our faith.
Tuesday. Matt. 5:21-26. Reconciliation, not revenge, is the Christian's objective.
Wednesday. Matt. 5:27-32. Marriage is sacred. It does make a difference how we think of other people.
Thursday. Matt. 5:33-37. Truthful people don't need profanity to prove their point.
Friday. Matt. 5:38-48. How we respond to enmity says something about our faith.
Saturday. Matt. 6:1-4. Giving brings its own reward.
Sunday. Matt. 6:5-15. Simple, secret prayer is most meaningful.
Monday. Matt. 6:16-24. It is not what we have, but what we are, that counts.
Tuesday. Matt. 6:25-34. Christians need to be prudent planners, not daily worriers.
Wednesday. Matt. 7:1-6. We have enough trouble keeping ourselves in line without trying to judge everyone else.
Thursday. Matt. 7:7-14. Our ultimate salvation depends on God, not on us.
Friday. Matt. 7:15-23. Lip service, without life service, has little meaning.
Saturday. Matt. 7:24-29. The wise are separated from the foolish by how they respond to what they hear.

MAKE WAY FOR THE SUFFERING CHURCH

by Louise Stoltenberg

A few months ago a worship service caused me concern. The young, inexperienced minister told members of his middle-class, affluent congregation that they cannot give thanks to God for their bountiful blessings without being hypocritical unless they have done all they can to help the deprived, dispossessed people of the world. The Christian is required to bear the burdens of those in need, not simply pray for them or empathize with them. The minister went on to remind his audience that two thirds of the people of the world never have enough to eat.

On the way home the radical assertion of the speaker kept returning to mind: A Christian does not have a right to give thanks for his blessings unless he has done his best for others. Heavens, my whole life goes up in smoke! Obviously I am one of the affluent, having a good education, a good home in the right part of the city, a good job, and the right kind of friends. But I have never even begun to do all that I could for those in need.

Are guilt, hypocrisy, and defeat to be my real portion in life — and that of numberless other Christians who are in the same predicament? Are we in a trap from which we cannot extricate ourselves? Of course there is the drastic and frightening alternative which would solve the dilemma: Divest oneself of one's present home, move into a depressed area, identify with the poor, and give oneself to them. But just think how impossible this would be! How would one ever tell one's friends? Surely their first thought would be that psychiatric appointments must be arranged expeditiously.

And the local church; what would its response be? Since most of us have never been in a church where such a thing has happened, we can only speculate. We do know, however, that when a church member moves from a twenty thousand dollar home to a forty thousand dollar one, he is heartily congratulated by his Christian friends. Whether this principle would work in reverse is questionable.

Almost everyone, Christian or not, in our present culture feels enormous pressure to engage in the drive for success — the race for the highest salary, the loveliest home, the best education, the poshest neighborhood, the fastest cars. This process is so entrenched in our society that it is the accepted, often unquestioned, premise for life action. Philosophers tend to scold Americans for being materialistic, as though academic appeals for more idealistic conduct would have the power to create change. But materialism is our way of life. It is as natural as breathing. It is as automatic in our lives as are our reactions when the electricity goes off and, regardless, we keep snapping on the light switches. Most Christians are not consciously selling life short; they are simply doing what they think they are supposed to be doing — that is, what other people are doing.

Because we assume that Christians will use their earnings in conventional ways, the failure of an acquaintance to respond normally shocks us. I met a young minister this year who revealed to me that his suit had been purchased from a used clothing store in order to stretch a budget which had to provide care for three adopted minority children. As if further to confound me, a young family trying to get the mother through seminary sold its old car and replaced it with two bicycles in order to conserve important funds. While such actions are indeed rare, they are disconcerting.

In light of the cultural situation, are we then to say that the young minister who led the worship service, and many others like him, must stop stirring the placid waters of Christian conformity and remain quiet like other people? If the conduct demanded by such a minister cannot be achieved in our times, why risk further hypocrisy by discussing the matter? Let affluent Christians give up hope of discovering genuine, meaningful Christianity. Let them dole out a few more painless dollars to the church to ease their consciences and trust that the Red Cross, the Salvation Army, The YMCA-YWCA, and the government will soon usher in Utopia, if not the promised Great Society.

The church, however, is not in a position to opt out of this situation. In the first place, significant church-sponsored programs are now under way to meet some of the desperate situations alluded to by the young minister. In the second place, Christians cannot claim to be Christian if they see human need and turn uncaringly away (1 John 3:17-18). The church is not fully the church unless it is the suffering church — the church which embraces the world with its difficulties, despair, discrimination, disease, delinquency, defeat, and then ministers to this world.

A candid look at the modern church (thinking now in a broadly interdenominational fashion, nationally, regionally, and locally) to determine where the possibilities are for revolutionizing the service arm of the church, reveals clearly the power structure to which appeals for help must be made. Occasional sermons given to a few local congregations cannot blast awake the gargantuan church to demand that it take seriously the plight of people in the many run-down parts of our country.

Rather the point of power in the modern church is its professional leadership, in all its levels and in all of the denominations. Councils of church officials, seminary leaders, and other agencies closely related to the church should be included. When consensus issues from this aggregate of professional leadership, there is power. Witness the modern miracle of ecumenism; think of the concerted drive for church renewal; consider all of the written and spoken material about the importance of the nonprofessional laity in the work of the church. All these movements, national and international in scope, have been powered by a convergence of broad professional church leadership, perhaps not formally discernable but certainly a reality.

This leadership produces the magazine articles, the pamphlets, and the books on the movements to be supported; it has the printing presses and the long, long address lists; it arranges the conferences; it sits on important decision-making committees; and it has funds, though never enough. To catch the attention of this somewhat amorphous but nevertheless real power entity, is to get on the road to action. Of course to achieve final success the local congregations must become involved in the causes, confirm them and support them, but the local congregations are not presently the initiators of broad movements.

This means, then, that it is the professional leadership of the church that must bear the responsibility for sparking a revolution in the church which will hopefully at last visibly affect in a constructive manner every slum and depressed area of the country and, perhaps even more importantly, may provide secular agencies valuable support in their efforts to eliminate the roots of poverty and social injustice. Let us recall that it has been this church leadership which for several years has been incessantly hammering on the theme that the church must go to the world; here is the way to put an overworn phrase into action.

Fortunately, it is not as though it would be necessary to begin a movement into the world on the basis of nothing more than abstract theory. On the whole problem of human deprivation and need much preliminary work has been done: Books have been written, pamphlets published, surveys undertaken, and various church-sponsored conferences on poverty and related problems have been held.

The critical distinction between doing preparatory work and getting on with the task must surely now be made. True, a doctor always diagnoses before he undertakes a cure, but if there is too big a gap in the two processes the patient may die. Our church leadership must not be caught in the temptation to extend indefinitely the process of diagnosis and thus sidestep action. What is needed right now is for the professional leadership of the church to rally vigorously to the cause of meeting human suffering, as it has rallied to meet other important causes. The time to begin to move forward is now. The time for theoretical talk and for tokenism is past. The first step toward moving significantly into this task will be taken only when the professional leaders of our church declare this work is going to have top priority.

The second step would be the tooling-up process. Let us not make a mistake of thinking of this as an easy phase. It reminds one of the cartoon which showed Prentice, a well-dressed but frustrated man, gazing out the window of his fine home. His wife looking at him comments to a visitor: "Prentice wants to help people, but he doesn't know how." This has too often been the story of the Protestant church!

It is, however, an understandable predicament. Persons who have held the responsibility for initiating Christian action-service programs know how easy it is to talk glibly about renewing depressed areas, in contrast to making measurable progress. Indeed, our whole governmental poverty program underscores this point. Action, of course, is always risky. It is always easier to do nothing than something, to talk than act. Any specific project invites criticism, continuous problems, and possible failure. It means selecting project X instead of Y or Z and perhaps wishing later that Z had been chosen. But inaction is wrong, especially in the face of enormous need; prudence and caution should never be the watchwords of the church. The church will be saved by action, not inaction.

From the top echelons of church leadership down to the local level where there are excited, motivated leaders, the practical questions of how to get on with this task must be posed. What precisely can and should be attempted in a given community? What help does the community itself want? What will the costs be? How will the funding be done? Can the work be maintained over a period of time? In what ways will it contribute to basic, permanent social change? Innumerable discussions must begin, materials and ideas must be collected and digested, surveys undertaken, and thousands of committee meetings held!

Fortunately, there is already a veritable treasure of information and experience at hand from which to draw. The pioneering has been done. In the heart of the west side slums of Chicago, the Ecumenical Institute has imposed upon itself the well-nigh impossible task of trying to renew in a total way the slum community that immediately surrounds it, in the hope that from these efforts patterns will emerge which may be shared with other groups struggling with similar problems. In the same city is the Urban Training Center for Christian Mission, a school whose students are mainly clergymen interested in effecting social change

"The critical distinction between doing preparatory work and getting on with the task must surely now be made. True, a doctor diagnoses before he undertakes a cure, but if there is too big a gap in the two processes the patient may die"

through new forms of church ministry. San Francisco has a night minister who haunts the bars, all-night cafes, flophouses, and bus depots in the tawdry Tenderloin area, making himself immediately available as he is needed.

In a few places where there have been numerous complaints of police brutality from minority citizens, volunteer doctors and lawyers go on call on a twenty-four hour basis to investigate at once such charges and to present their testimony accordingly.

Oakland, California, has East, West, and North Christian parishes serving deprived ghetto areas. The famous twenty-year-old Church of the Saviour in Washington, D.C., is making significant thrusts into some depressed areas of that city. One of the oldest of such renewal programs is the East Harlem Protestant Parish of New York City, founded in 1948. These groups and many similar ones may be offering tutoring programs, schools for drop-outs, study halls, and libraries for youth behind in the academic struggle. Nursery schools, child care centers, counseling, classes for adults, leadership for gangs, legal aid, health clinics, credit unions, temporary shelter, and food may be offered. Work in community organization and political action almost inevitably follow: Legislation, better housing, lower rents, and more jobs are common issues.

Existing in an area where drug addiction eats into the community like a voracious cancer, the East Harlem Protestant Parish has made efforts through its narcotics committee to make a dent in this problem. It also maintains a worshiping community which takes the form of two congregations meeting in the two buildings it owns. It was my privilege to worship in one of these recently, the Church of the Ascencion. The warmth of the fellowship and the probing sermon by the minister, Letty Russell, climaxed by the communion service in which the participants stood in a circle and passed the bread and cup, was the unforgettable highlight of a trip of thousands of miles and many outstanding experiences.

These programs are but hints of the total work presently going on; yet all of these efforts combined are no more than token gestures. Increasing them a thousandfold would perhaps begin to make the church visible in the world. Capitalizing on their experience, studying their publications, would surely make step two – tooling up – move ahead more effectively and rapidly.

Step three revolves about the baffling dilemma of how the church might recruit adequate personnel to undertake this proposed revolutionary move of the church into the world. Not scores or hundreds, but thousands of new workers would be needed. While the central theme of this article is the necessity and obligation of the professional leadership of the church to act as prime mover for this cause, obviously this leadership cannot itself provide more than a small portion of the staff required. Furthermore, there certainly will not be sufficient financial resources available to offer the workers who respond typical seven to fifteen thousand dollar salaries per year.

So the church must become bold, confident of its call, and issue a new kind of summons for Christian workers. Slanted toward the awakened or awakening Christian who is potentially ready to make a new, more radical commitment to his faith, the summons will simply promise a significant ministry of service, housing guaranteed not to be plush, and little more than subsistence living as pay.

Who knows how many Christians have experienced the inner call to make radical commitments to the church, only to back away because they have seen no opportunities to give the service they could provide or because they feel too shy and alone to make such an offer or because they fear their Christian friends would react negatively. It is ironic that Christian congregations, rather than making it easy for men and women to respond unreservedly to calls for service, erect practical and psychological barriers.

The Ecumenical Institute in Chicago presently has around 125 persons on its staff-faculty. Some of these persons hold forty-hour-a-week professional positions in the area and work for the Institute on weekends and other times, while other persons work full-time for the organization. But an equalizing process goes on: Everyone receives the adequate but simple food and housing provided by the Institute in its slum setting; everyone receives the necessities of life; everyone receives only the most minimal pay, regardless of salaries earned outside the Institute. An enthusiastic member of the Institute said to me: "I know it sounds crazy, but when one really learns what it means to be a Christian in the twentieth century, it is a privilege, not a hardship, to make a radical commitment to Christ." If the Ecumenical Institute can find 125 Christians who will turn their backs, at least for a time, on the superficial but ruling cultural values of our day and partake in a joyful new kind of fellowship of work and study, surely other church bodies can do the same.

There is little doubt that dedicated workers will appear once significant, specific programs are laid out and publicized, once the challenge is flung out in the name of the God who summons men to action. History writes its inevitable pages. Time will tell whether or not we are now standing on the brink of a great, exciting new period in the story of the church, a period in which the church may renew itself through its willingness to suffer. ☐

Christian Service Crossword

by John and Carol Conner

1	2	3	■	4	5	6	■	7	8	9	10	11
12			■	13			■	14				
15			16		■	17	18			■	19	
■	■	20		■	21				■	22		
23	24		■	25				■	26			
27		■	28				■	29			■	■
30		31				■	32				33	34
■	■	35			■	36				■	37	
38	39			■	40				■	41		
42			■	43				■	44		■	■
45		■	46				■	47			48	49
50		51			■	52	53		■	54		
55					■	56			■	57		

Across

1 Weaken
4 Resort
7 Stage of work
12 Food preserver
13 Help the poor
14 Relieves suffering
15 Willing to help
17 Promises to serve God
19 Right (abbr.)
20 County (abbr.)
21 Lady's
22 Avenue (abbr.)
23 Seek justice
25 Dig ore
26 Prophet
27 Exists
28 Haven
29 Besides
30 Term of office
32 Meditates
35 Metric unit of measure
36 Make the sick well
37 Electrical engineer (abbr.)
38 What goes with faith
40 Requirement
41 Organ Christ healed
42 Before
43 Suffer from the lack of
44 Railroad
45 Large (abbr.)
46 Vocalized hymns
47 Make Bibles
50 Discussion group
52 Organ handicapped by deafness
54 Part affected by leprosy
55 Stealthy move
56 Grain for bread
57 Female sheep

Down

1 Mister
2 One who excels
3 God-given quiet
4 Tell the good news
5 3.1416
6 Coming of Christ
7 Church seats
8 Possesses
9 While
10 Work for fellowman
11 Fragrant compound
16 Perform action for others
18 Material containing gold
21 Pay workers
22 Thousands of years
23 Occupy a place
24 Utilize our abilities
25 Additional
26 Agricultural need
28 Free from guilt
29 The former one
31 Back of the neck
32 Challenge to our faith
33 Piano lever
34 Recognize others' needs
36 Painful problem for the poor
38 Aids the discouraged
39 Instrument for a church
40 Fellow human
41 Typewriter type
43 Need of the lame
44 Native of (suffix)
46 Galilean source of food
47 Before (prefix)
48 Time for us to share
49 Golf ball holder
51 New England (abbr.)
53 Ever

Sex in Films: Pornographic or Purposeful?

HOLLYWOOD SEX — the prefabricated, 38"-22"-36", tinseled product — is running rampant again. In order to keep up with such realistically earthy (and popular) foreign films as "Dear John" and "A Man and A Woman," Hollywood has chosen to add all the earthiness that an abnormal amount of cleavage and frank dialogue can provide, without trying for realism of any sort.

The foreign scene hasn't been altogether fair either: Movies like Mai Zetterling's "Night Games" camouflage sex-for-sex's-sake with a surfeit of bravura photography, Resnais-like obscurity, and Fellini imagery.

Well, then, how is the normal viewer supposed to know the actual intentions of a director? Secondly, how can one distinguish brass from gold, the pornographic from the purposeful? The answer to both questions is — it's often difficult.

Two recent films, Hollywood's "A Guide for the Married Man" and Joseph Strick's independent, Dublin-filmed "Ulysses," provide excellent working samples. While both films deal openly with sex — quite literally in all shapes and forms — the former is tasteless; the latter, tasteful.

"Guide" concerns a middle-aged married (Walter Matthau) whose best friend just happens to be an all-purpose satyr (unfortunately Robert Morse plays him more like Puck's Bad Boy than King Leer). Now, Matthau already has all the curves one man can handle in wife Inger Stevens, but somehow he still yearns for some illegitimate fun. Naturally, Morse offers his assistance, as do thirteen guest stars (Jayne Mansfield, Lucille Ball, Joey Bishop, et al.) who fill the screen with vivid illustrations on the art of infidelity. In a rather patronizing effort to make all this cheesecake add up to more than assorted legs and bosoms, director Gene Kelly ends his film with a bit of irony: Teacher Morse is "caught in the act," student Matthau gets away just in the nick, and "patsy" Inger doesn't seem so bad after all. Get it? "Cheating doesn't pay."

But wait a second. One minute of moralizing somehow can't eradicate the sexy, seductive, "go ahead and do it anyway" images that have sprawled across the screen for two solid hours and continue to sprawl across the viewer's mind long after the itsy-bitsy sermon goes stale. Then, too, isn't it being a bit hypocritical to laugh at 120 minutes worth of dirty jokes, only to applaud the "hero's" return to hearth and home at the end as "morally right"? Even hedonist Hugh Hefner, whose magazine *Playboy* is a monthly hymn to heterosexual frenzy, is honest enough to avoid moral justifications. Unfortunately, "A Guide for the Married Man" is sufficiently high-spirited and just plain funny enough (that is, up to the point that the one-joke script begins to wear thin) to make the average viewer want to believe that the film's intentions are moral and on-the-level.

Joseph Strick's "Ulysses" utilizes crude, four-letter words to bring to life James Joyce's peculiar vision of one day in the lives of a most intriguing group of Dubliners. But precisely because Joyce's (and the film's) vision is one of utmost honesty, "Ulysses" never succumbs to the level of pornography. Director Joseph Strick has beautifully transposed the novel's rich and ringing prose into visual images that often clarify Joyce's words. Granted, much of the complexity of the novel is not captured in the film. Yet, what is missing is largely that which must be lost in transferring a masterpiece of literature to cinema. The author's astonishing verbal prestidigitation is less apparent in Strick's film, and the novel's classical allusions are barely suggested.

More important, though, are the film's successes. Joyce's wild, raucous wit has been wonderfully preserved by a flavorful cast. Better yet, all the important episodes of the novel have been brilliantly reproduced, with Molly Bloom's soliloquy and Leopold's phantasmagoric nightmare as highlights of the film — and of screen history.

What director Strick has proven in this masterwork is that even the immoral, unsavory aspects of life deserve representation on the screen if they are presented to the viewer in total honesty and if they reflect a significant vision of a culture worth examining. — ROBERT DEMATTEO

Now available

Brethren Tomorrow

by C. Wayne Zunkel

Goes beyond "Why Brethren" to look at the future mission of the church.

order form

7 chapters. Paperback. With discussion questions and documentation. 1 copy 60¢; 10 or more 45¢ each.

Brethren Tomorrow

219 Hummel Street, Harrisburg, Penna. 17104

Dear Sir: Please send ______ copies at ______¢ per copy. Total $______

name ______

address ______ zip code ______

Postpaid in U.S.A. if cash or check enclosed ( ) Bill me ( )

Power – Black or White – No Longer Gray

WHERE DO WE GO FROM HERE? by Martin Luther King. Harper, 1967. 209 pages, $4.95

BLACK POWER, by Stokely Carmichael and Charles Hamilton. Random House. $5.95 cloth, $1.95 paper

Having shared in the honor and thrill of introducing to our city four months ago the Nobel Prize recipient, Martin Luther King, whom I consider to be our greatest living prophet, I cannot recommend too highly his book. Not that it is necessarily the most brilliant, scholarly, or comprehensive book on the subject, but primarily because he does, as his title suggests, carry us over a great historical transition. He takes time to remind us where we have been and how we got to where we are now before he goes on to tell where we should go from here.

Who could possibly reflect so existentially as Dr. King all the fear and trembling, the first crawling and groping, testing and failure, of the original embryonic civil rights movement? Many of the "Johnny-come-latelys" or the younger participants in the movement now need to feel the heartbeat of this man who started the whole movement, so that they may develop some historical perspective often lacking among the second generation of radical leadership in any revolution.

King begins with the time when America by constitutional formula declared the Negro to be only sixty percent of a person and brings us up very vividly and painfully through the period of slavery (sanctioned by churches on biblical grounds). He includes also a current balance sheet of gains, losses, and standoffs in the nonviolent civil rights movement of the last decade. He indicates that though some "progress has been made," especially in the South where the injustices were so highly visible and patently illegal; but in the North on most indexes of comparison the lot of the Negro minority is actually worse in 1967 than it was a decade ago – in spite of all the goodwill and legislation.

Early in his discussion of black power, King reveals his struggles with Carmichael and others to keep the movement nonviolent (a cardinal principle as sacred to him as is racial justice), on ethical, pragmatic, and strategic grounds. A second principle was his dogged insistence that whites had to be an integral part of any solution, rejecting the thesis that even racial separation was necessary, much less black nationalism or reverse racism. He reflects the traumatic agony of hearing and seeing his former young disciples turn revengeful, violent, and separatist; and even though he as a committed Christian felt that he could not follow their path into such despair, he could understand and empathize with their profound disappointment in the white system. ("If Stokely Carmichael now says that nonviolence is irrelevant, it is because he, as a dedicated veteran of many battles, has seen with his own eyes the most brutal white violence against Negroes and white civil rights workers, and he has seen it go unpunished.")

King includes three elements in his understanding of black power: (1) a cry of disappointment and despair; he writes, "Many of the young people proclaiming Black Power today were but yesterday the devotees of black-white cooperation and nonviolent direct action"; (2) a call to black people to amass the political and economic strength to achieve their legitimate goals ("Power without love is reckless and abusive," he says, "and love without power is sentimental and anemic," that is, nothing essentially is wrong with power; it is just unequally distributed in America); (3) a psychological call to manhood; "For years whites have taught the Negro he is nothing" – once and for all time a slave, submissive, inferior, awed of white power, forced to accept white standards, impressed with his own helplessness. (In Roget's *Thesaurus* are 134 synonyms for "whiteness" – all are good, favorable; while 120 synonyms for "blackness" – half of which are bad, offensive!)

Pardon this reviewer's personal memory of Edward H. Pruden's illustration in Richmond twenty years ago: if a Negro doesn't work he is "lazy, shiftless, onery"; but if a white doesn't work we say he "has low metabolism"! Or in American history when whites killed Indians, the battles were called "engagements;" but when Indians killed whites, these were "brutal massacres." Indeed we have been brainwashed by our own history books, and, as black power advocates now tell us in shockingly plain English, our "whole white system does stink because it is rotten to the core with racism!"

King's first step toward solution is for all of us to admit that the "bank of goodwill" to which the Negro went is bankrupt, long since overdrawn, and that whites merely feeling for the Negro, wishing him luck, or even passing laws will not do the job now needed.

The Negro must "develop a rugged sense of somebodyness," "work passionately for group identity," "make full and constructive use of the freedom we already possess," "unite around powerful action programs to eradicate injustice," and "enlarge the whole society's benefit from solving our particular problem." In a stronger vein, Negroes must "subordinate programs to studying the levers of power" – that is, as laborer, consumer, and voter, turning the ghetto into a giant school of life, building Negro solidarity, getting economic control of the ghetto's own life (via Operation Breadbasket, as an example), securing guaranteed income. At least at the time of that writing last spring, King insisted there was some goodwill left in the white community on which the Negro could trade, even if not exactly "cash in," but whether he feels even this optimistic now is debatable. He does indicate the most vicious symptom of the failure of white goodwill is the fate of all fair housing laws tested at the polls.

For Carmichael there is no longer any debate on that point, the answer being simply *no!* Hamilton (or whoever really wrote *Black Power*) indicates this to have been the key mistake of the Negro in the now defunct civil rights movement – ever to assume that (1) there was enough genuine goodwill in the white community to count on in crisis and/or (2) that it could possibly produce the hard concrete results now demanded by the situation before it explodes all over us. Having been in a couple of seminars with Hamilton this fall, I feel a bit closer to him (I hope) than to Stokely.

The flyleaf quote summarizes well the authors' intentions in writing the book: "This book presents a political framework and ideology which represents the last reasonable opportunity for this society to work out its racial problems short of prolonged guerilla warfare. That such violent warfare may be unavoidable is not herein denied. But if there is the slightest chance to avoid it, the politics of Black Power as described in this book is seen as the only viable hope."

This is the very same frightening apocalyptic theme that some of us heard as we marched with Father Groppi: "Milwaukee is important nationally because it represents America's last great chance to settle fair housing nonviolently."

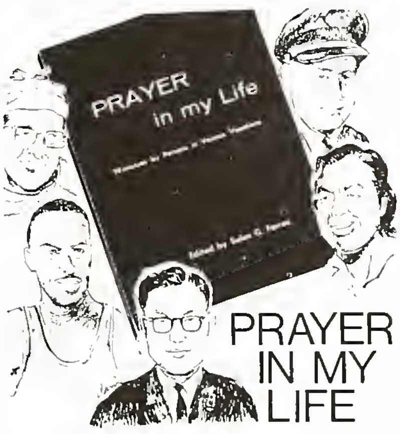
This is a book not of more civil rights rhetoric but of politics – the politics of the ghetto. What the authors are really about is well stated early: "We have no intention of engaging in the rather meaningless language so common to discussions of race in America: 'Granted, things were and are bad, but we are making progress'; 'Granted your demands are legitimate, but we cannot move hastily. Stable societies are best built slowly!' 'Be careful that you do not anger or alienate your white allies; remember after all you are only ten percent of the population.' We reject this language and these views, whether expressed by black or white; we leave them to others to mouth, because we do not feel that this rhetoric is either relevant or useful."

If anyone is left standing after that left hook, let him gird up his loins for more abdominal punches! *Integration* is a white man's trick, his bag, his term for how he wants to accept or deal with the Negro; it is not a term of Negro ambitions. Even the term *Negro* is a white man's word, an invention of the suppressor.

Essentially the authors' approach is to get the black man a "new consciousness": and a process of "political modernization" including (1) questioning old values and institutions, (2) searching for new and different forms of political structures for solving political and economic problems, and (3) broadening the political base to include participation by more people in the decision-making process.

They flatly reject being assimilated into the white middle class of America because its values are so overwhelmingly antihumanist. The two major political parties have become nonviable entities for representing people's real needs, especially blacks. Black power is hence "a call for black people in this country to unite, to recognize their heritage, to build a sense of community; for black people to begin to define their own goals, to lead their own organizations, a call to reject the racist institutions and values of this society."

This means blacks must close ranks, must lead and run their own organizations – not just put a few black faces in white positions (choirs or offices) to dress up the same old machine or system. This is emphatically not racism or reverse or



PRAYER
IN MY
LIFE

WITNESSES BY PERSONS IN VARIOUS VOCATIONS

EDITED BY SULON G. FERREE

An Olympic champion, an airplane pilot, a doctor, a chaplain, and others . . . from different walks of life, different denominations, different nationalities . . . tell what prayer means in their lives. A compilation of addresses at the International Prayer Fellowship (1967) held at The Upper Room headquarters.

80 pages, velour cover, gold stamped, $1.00 each, $10.00 per dozen, postpaid. Order from

The Upper Room

World's most widely used daily devotional guide
1908 Grand Ave., Nashville, Tenn. 37203

CLASSIFIED ADS

Travel — Christmas in beautiful Hawaii. Visit our 50th state December 23-31, 1968. Possible attendance at Rose Bowl parade and visit to Disneyland January 1 for those who want to add a day in California. Write: J. Kenneth Kreider, R.D. 3, Elizabethtown, Pa. 17022.

FOR SALE — Two bedroom rock house by owner. Located just around corner from Church of the Brethren. Natural gas, electricity, water, garage attached, half acre of ground, fruit trees, and flowers. Pure air, best neighbors in the world. Write: J. F. Stephens, P.O. Box 428, Columbia City, Ind., 46725.

black supremacy, they say, but merely the same kind of self-identification and self-determination which every other minority (and majority) has taken for granted, whether Polish, Irish, Jewish, or Chinese.

The authors deal with other terms and fears of whites – "integration," "violence," "gradualism." They deflate the old myths of coalition with once supposed friends: liberal, reform, labor groups; political alliances with the economically insecure; coalitions sustained by moral, friendly, sentimental bases or appeals to conscience.

The goal is clearly revolution, a "total revamping of the society" – and no reform or alliance has ever had this as its goal. There never was a real "American dilemma" (a la Myrdal) because white Americans never really intended to solve their racial problem. Therefore the only way for Negroes ever to get into the system is as equals, from a platform of negotiation with power – rather than the traditional posture of the submissive versus the powerful. So blacks must first organize themselves, "get themselves together."

For those of us whites who have virtually given our lives to this movement for equality (often at great sacrifice) we must not only not expect reward, praise, or even thanks – because if it was right we did it only for the sake of its own reward – but we must accept an even more painful fact. We will now be looked upon as fools by the very people who used to respect our courage – because the Negro is now talking like a Birchite, who now gloats, "See, I tried to tell you all along that those Niggers were not interested in integrating!" While we know that his perspective is totally different from that of the black power advocate, we are forced to feel more stupid than we will dare to admit! Yet if what we have worked toward has any truth, we will have to swallow our wounded pride, change our minds and strategies where necessary, and go on trying always to understand what is really happening and interpret it the best we can, without bitterness, to our own community.

Can whites still do anything at all, then? Yes, say these authors: (1) education (of our own white community, not the "poor unfortunate ghetto"!), (2) organization (of poor blacks and poor whites – but blacks led by blacks and whites led by whites), and (3) support of black efforts of self-help (rather than whites organizing blacks or making policy or determining program "for the poor Negroes").

Hamilton and Carmichael end with a "search for new forms," including taking over and revamping the school systems, forming independent political parties, discarding any system that does not "produce" for the people involved. Their conclusion is a masterpiece of understatement for the average reader: "It is difficult, if not impossible, for white America, or for those blacks who want to be like white America, to understand this basically revolutionary mentality. But in the final analysis, white America would save itself a lot of trouble if it did try to understand and to come to terms with this new black-oriented mentality . . . because a growing black community is rapidly determined to TCB – 'take care of business'!"

If I had to summarize what these books and three months in urban training have done to my viewpoint – after a quarter century of "leading the troops" for racial equality in six states, North and South – it would be in terms of some such analogy as this. We had all hoped we were ready to move immediately into integration as our next step. But we found instead that we either could not or would not do it. So we must now stop and raise the platform of integration a few inches from its supports and insert an intermediate layer called "black power," until we can build enough black political, economic, and social equality to foster mutual respect, honest negotiation, and true integration.

Another way of differentiating the approaches in the two books being studied is the unanswerable question as to just how temporary or permanent the intermediate stage of separation will have to be. A final realization is that about the only thing left for us burned-out white liberals to do is to help interpret to our community what is actually happening, why the Negro feels now as he does, and how we need to support blacks in any constructive, indigenous project by pumping great gobs of money, skills, education, and service into the ghetto to help blacks build as they wish, to save our own hides and souls, not to seem generous with theirs.

Finally, Brethren, knowing our propensity for self-righteously raking through a sermon, speech, or article and reacting only to those few words that offend our pietistic sense of "propriety," I beg that, before you take pen in hand to attack these authors or reprimand this reviewer, you read these books and hear what they are really saying to us! – GARNETT E. PHIBBS

To Meet People, Not Ideologies

"There will always be Sunshine,
there will always be the Sky,
there will always be Mama,
there will always be Me."

Sitting in a semicircle behind the parents of very young children, we heard this song through the loudspeakers as we awaited the presentation of Soviet citizenship papers to the youngsters — the future of the Soviet Union. A festive yet solemn occasion accompanied with motherly advice, many smiles and bouquets of flowers, this was a child dedication service, secular on the surface but noticeably clothed in religious feeling.

Whenever we were with children on our recent trip to the Soviet Union we heard this simple song of trust in the present and faith in the future. The children weren't singing "Jesus loves me," but they must have felt that their mamas loved them. And they seemed to like us foreigners.

The children in a Young Pioneer summer camp, Sputnik, near Smolensk rushed to us with bouquets of flowers shortly after our arrival there. They tied an orange scarf around Eva's neck. I felt like hugging the young girls who were so sweet to my wife and me. But, the best response we could make was to sing their simple song with them later in the day after they had sung songs and recited poems in English and German, all prepared for us in advance. This was quite an achievement for children between the ages of seven and ten, children who had never been away from their Russian-speaking environment, an achievement which I certainly could not have made in my early years at Camp La Verne.

Resting near the ping-pong table before supper, Eva and I began asking the children a few questions. Before long we were surrounded, little feet standing on ours, eyes everywhere curiously examining us. Our Russian must have seemed strange but evidently was understood because we managed to learn from these primary school students much about Russian geography and the names of famous Russians: Leo Nikoliavitch Tolstoi, Lenin, Maxim Gorki. We discovered that the capitals of Yugoslavia and the United States are Belgrade and Washington.

And we learned that in the United States are many black people and that policemen kill them. Suddenly, I began thinking like an adult and told the children that some policemen are Negroes. That night I shared this last question and an answer with a young Russian M.D. who accompanied us while in Smolensk. He laughed and agreed with me smilingly how natural and unfortunate it is that simple pictures of one another's society have to be presented to children and are believed by children.

But it was not possible to be with children the full time nor to keep from asking ideological questions and to keep from comparing societies. Is it perhaps impossible to accept the promise of the children's simple theme song? We had to be adults — complicated, experienced lumps of clay who have been lacquered with many years of living in our own society.

Thus, after a four-day tourist's stay in Moscow, we found ourselves one night in a hotel in Kalinin on the Volga, seated across the supper table from two Siberian natives, journalists at a local youth newspaper. At first our conversation was walled in by ideological questions. My question: "Can socialist brotherhood create a spirit which overcomes individual selfishness?" His answer: "I think so, but it will take a long time." Then we just started telling each other about our own experiences, at college, for example, and mentioning the many times we had been together with Russians, Americans, or Yugoslavs. By the final course of the meal our conversation had become as wide open as the expanse of Siberia. The faces of our friends glowed with happiness as their patience overcame our stumbling Russian and their descriptions evoked the nature and the imagination-impregnated wooden architecture of their home. I felt in some way that I was talking to a pioneer living in Alaska. Somehow the spirit of the children's song was alive in our conversation. Our friends' love for their homeland and excitement about its future was something they did not have to tell us: It was in their countenance, in their hearts. They had been through the war, the end of Stalin's reign, but they were looking into the future. When sleepiness and the late hour ended our conversation, I had the thought: "Had we failed to be responsible adults? Had we made a mistake by not comparing and arguing?"

Near the end of our stay we gathered with Russian campers around a tall bonfire in the birch woods near Smolensk. To the accordian accompaniment of a young lady doctor we sang and later danced in a large circle around the campfire, hand in hand. Our trip had come to an end. We broke this circle, this feeling of closeness. With very moist eyes I boarded a bus for our hotel in town.

So were those few precious moments on our twelve-day tour when my heart was at one with our Russian hosts. As we rolled over the hundreds of miles between Smolensk and Berlin, I became painfully aware of the tragic and ironic separation between Americans and Russians. I had found some friends, people I could trust, in a country which is smeared with ideological war paint by almost every commentator and newspaper in the United States. I knew that the Russian authorities had been more gracious to me in allowing me to meet whom I wished and see what I wanted than would our own State Department with a

Russian tourist to the United States. I thought of East German and Czechoslovakian friends, church people to whom the State Department has denied visas because they belong to some committee or work for some organization which supports their government.

Eva and I were both very thankful to meet people and not ideologies, — and to talk with human beings and not cold war automatons. — ROBERT MINNICH

GOWNS
CHOIR-PULPIT
HANGINGS
ALTAR BRASS WARE
Catalog on request
THE C. E. WARD CO.
Box 85 New London, Ohio

A PARABLE

by James Parks

A certain man went down and bought fifty shares in a firm that manufactured lubrication products. And it came to pass that after some days he received an invitation in the mail requesting that he come with the other shareholders and observe the stewardship of his investment.

And, behold, a guide took the hundreds of shareholders through the plant. Truly, it was a sight to behold. They had purchased acres of land and had built beautiful but practical buildings upon that land. And they had installed the most modern machinery that money could buy and that science could furnish. They had also secured technicians of ability and personnel to assure maximum production.

At the close of the day and as they came to the end of their journey it came to pass that the guide informed them that the tour was ended, but before their departure he asked if they had any questions. And this certain man, naive in the ways of the world but knowing of no other way to be informed, innocently said, "Yes, I have a question. Could we see some of the finished product?"

The guide was somewhat chagrined, but he quickly recovered and gladly informed the questioner, "No, I'm sorry to say that we do not have any of the finished product. We use it all in the plant to keep the machinery in good running order!"

FAITH LOOKS UP

In my prayer that Sunday morning, I asked God to keep my husband (an arthritic cripple) in the hollow of his hand and under the shadow of his wing. I didn't realize that he would answer my prayer just one half hour later.

As I stood by his bed, I watched him slip peacefully down the path. I called to him but he headed straight for the Golden Stairs, quickening his pace. Straight and tall, without his crutches, eyes straight ahead, he went toward the open door until he was out of sight. It was all so natural that I could not wish it to be otherwise. There was no time to get ready. He was ready. His whole life was preparation for this time.

He had finished his course; he had kept the faith as he worked in God's good earth producing food for his family as long as he could. He was ready for his graduation into the greater service of his Lord.

Many of his friends signed the guest book to honor him during the commemoration service. It was comforting to listen to Psalm 103, which he requested, and his prayer in Psalm 39:4 (He read His Bible through many times while I was at school). To all this was added an inspiring sermon; appropriate poems; and his favorite hymn, "Abide With Me."

After he left, when I tried to pray, no words came, but the thought occurred to me that God didn't need any words from me because Jesus and my friends were holding me up to him. It was good to experience this nearness.

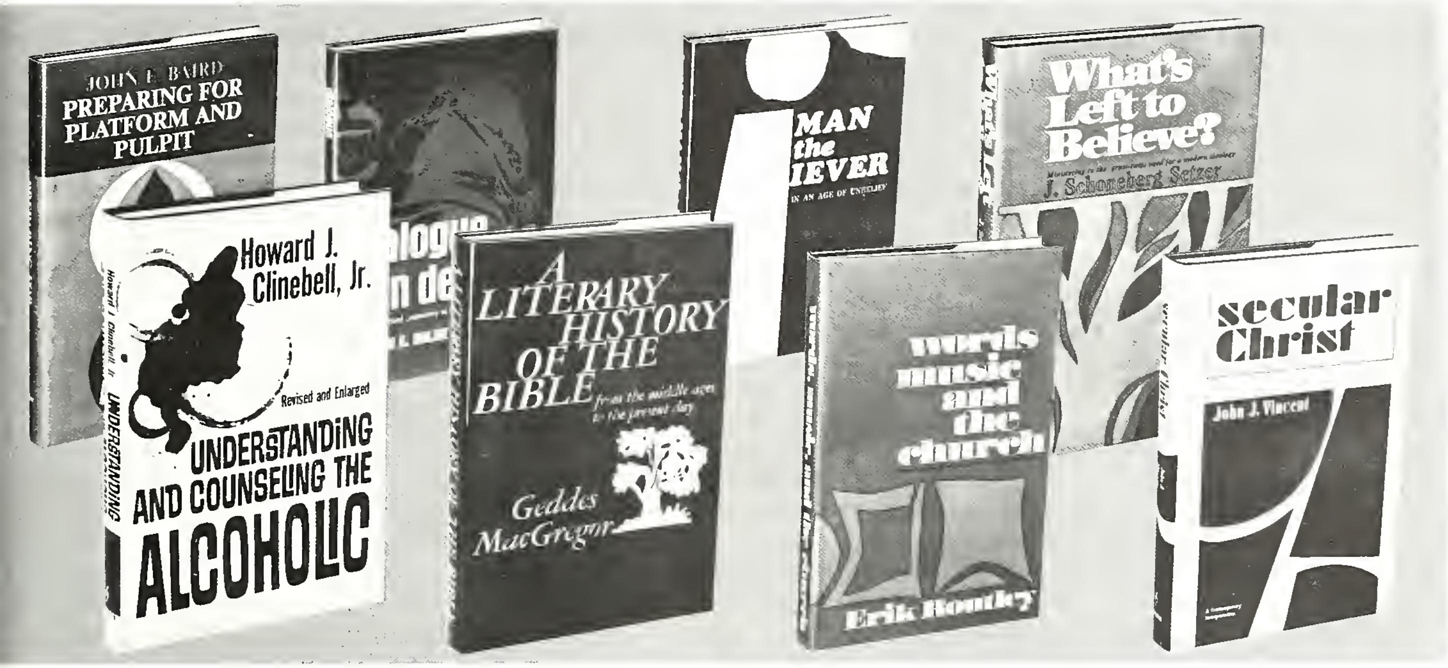
God had brought us together twenty-three years ago so that we could learn something from each other. My husband learned readily from me. He also taught me many virtues such as patience, placing values on important things, giving in when the end made no difference, and the joy of forgiveness.

The church meant as much to him as it did to me. Although he was eighty-six years of age and walked with crutches, he missed only two Sundays in the last year. He enjoyed worshiping and sharing fellowship with other Christians.

As Elizabeth Yates says in *Up the Golden Stairs*, "Every garden needs some rain but too long a rainy season is not good for a garden and too much crying dims the vision." If the world is to know about God's love, the words of Jesus in John 14 challenge the Christian: "Anyone who loves me will heed what I say; then my Father will love him." So let us go forward. — GOLDIE W. BAUGHER

Goldie W. Baugher has been a public schoolteacher for thirty-eight years and a church schoolteacher for forty-five years. A member of the Black Rock church in the Southern Pennsylvania district, she is currently president of the women's auxiliary for the Brethren Home in her district and chairman of the witness commission in her local church.

Faith for an age of unbelief


JOHN E. BAIRD
PREPARING FOR PLATFORM AND PULPIT
Howard J. Clinebell, Jr.
Revised and Enlarged
UNDERSTANDING AND COUNSELING THE ALCOHOLIC
A LITERARY HISTORY OF THE BIBLE from the middle ages to the present day
Geddes MacGregor
MAN the IEVER
IN AN AGE OF UNBELIEF
What's Left to Believe?
J. Schoneberg Setzer
words music and the church
Erik Routley
secular Christ
John J. Vincent

Preparing for Platform and Pulpit

John E. Baird. For persons preparing for the ministry, this textbook and self-study guide provides basic skills and understandings in the broad field of public speaking. **$4.50**

Understanding and Counseling the Alcoholic

Howard J. Clinebell, Jr. Revised and Enlarged. An up-dated application of the principles of Christianity to practical issues of counseling and prevention of alcoholism. Indexed. **$5.95**

Dialogue in Despair

William E. Hulme. An unusual book on pastoral care that employs the Bible itself as text. Dr. Hulme uses the Book of Job to point to understanding and effective pastoral therapy. Indexed. **$3.50**

A Literary History of the Bible

Geddes MacGregor. A resource and reference volume on the history of the Bible beginning in Western Europe about A.D. 500 and continuing to the present. Indexed. **$7.95**

Man the Believer

Samuel H. Miller. An exploration of the meaning of faith in which the author shows that in the final analysis man lives primarily by what he believes rather than by what he knows. Indexed. **$3**

Words, Music, and the Church

Erik Routley. In this lively discussion based on the 1966 Stone Lectures at Princeton Theological Seminary, Dr. Routley calls for a radical change in the church's attitude toward the place of music in services of worship. **$4.95**

What's Left to Believe?

J. Schoneberg Setzer. The author strives to overcome the serious gap in theological understanding between scholars and laymen in this systematic presentation of crucial scientific findings in the world of biblical criticism. Indexed. **$4.95**

Secular Christ

John J. Vincent. This challenging volume is a relevant contribution to the debate among New Testament scholars as to the meaning of the Gospels. Indexed. **$4.95**

At your local bookstore

ABINGDON PRESS

in brief

PERSONAL MENTION

To direct a new program aimed at preparing physicians for careers in community health will be **Dr. Merlin L. Brubaker.** In naming Dr. Brubaker to the new post, Surgeon General William H. Stewart of the Public Health Service called the program a challenge in the "exciting new field of global community health."

Dr. Brubaker, former director of the Public Health Service Hospital for leprosy patients in Carville, La., spent two years in Nigeria as a medical missionary for the Church of the Brethren. He is a La Verne College alumnus.

One of the first three elders to be ordained for the Church of the Brethren of India, **Dr. P. G. Bhagat,** was hospitalized with a stroke early in February.

Dr. Bhagat has distinguished himself both in church and educational affairs, having been a representative to the National Christian Council of India and the first Indian principal of the Vocational Training College. His son, Shantilal Bhagat, has been appointed to the Brotherhood staff as coordinator of social services for the Foreign Mission Commission.

. . .

George M. Kreps, field coordinator of the Church of the Brethren and the United Andean Indian Missions in Ecuador, and his family returned to Ecuador March 1, after several months of medical leave. . . . **Myron Kennedy,** until recently assistant pastor in the Goshen City church, Northern Indiana, last month became an adjunctive therapist in the day hospital program at Oaklawn Psychiatric Center in Elkhart, Ind.

Two members of the General Brotherhood Board staff have resigned, effective this fall. Assistant treasurer since 1966, **Duane L. Steiner** will enter business at Wooster, Ohio. **Joel K. Thompson,** director of mission education and recruitment since 1963, and his family plan to return to Indonesia to serve in a university campus ministry at Djakarta.

A thirty-three-year career in the pastoral ministry ended when **Paul B. Studebaker,** 72, pastor of the Oakland, Calif., church died Feb. 14. In addition to serving in several congregations of the Pacific Southwest conference, including Pasadena and Cajon Valley, Pastor Studebaker had for one year been the field representative for Hillcrest Homes. . . . One of the oldest ministers of Eastern Pennsylvania died Jan. 27 at the age of 89. From Lebanon, **Samuel K. Wenger** had served in the free ministry for fifty-four years and was a member of the Midway Church of the Brethren.

Before his death last August, **Walter J. Heisey,** though a retired Brethren minister, held several interim pastorates in United Churches of Christ in Ohio. He preached his last sermon just a few weeks before his death.

. . .

Four Northern Ohio families donated half a dozen heifers for shipping by Heifer Project, Inc., to the Dominican Republic: the **Luther Griesers,** the **E. E. Spahrs,** the **Frederick Cribleys,** and **Mr. Harry L. Patterson,** all members of the Eagle Creek church. The heifers were raised at the church farm.

Congratulations go to couples who recently celebrated golden anniversaries: **Mr. and Mrs. Jacob S. Shickel** of Harrisonburg, Va.; **Mr. and Mrs. Gale Early** of Lima, Ohio; **Mr. and Mrs. Thomas M. Hoover** of Martinsburg, Pa.; and **Mr. and Mrs. Raleigh J. Long** of Bealeton, Va. . . . One couple, **Mr. and Mrs. Clinton Bowman** of Sacramento, Calif., will mark their fifty-fifth anniversary on March 19.

CALENDAR

March 19-22	**General Brotherhood Board, Elgin**
March 24	**One Great Hour of Sharing offering**
March 31	**Passion Sunday**
April 7	**Palm Sunday**
April 7-13	**Holy Week**
April 11	**Maundy Thursday**
April 12	**Good Friday**
April 14	**Easter**
April 28	**National Christian College Day**
May 1-7	**Mental Health Week**
May 5-12	**Christian Family Week**
May 12	**Mother's Day**
May 12	**Annual Conference Offering**
May 17-19	**District conference, First Virginia, Copper Hill**
May 19	**Rural Life Sunday**

PASTORS AND PARISHES

Ordained recently at the Lewiston Church of the Brethren in Minnesota was **Michael Totzauer,** a graduate student at St. Mary's College and one-time missionary. He has served the Lewiston congregation since 1965. . . . A Kansan and a Hoosier were licensed to the ministry in December. **Robert Burroughs,** currently serving at New Mexico's Lybrook Navajo Mission in alternative service, is from Emporia, Kansas, and a member of the Verdigris church. Manchester College student **Phil Hoskins** is a member of the Walnut church in Northern Indiana.

J. Ronald Mummert, assistant pastor at Southern Ohio's Trotwood church, has resigned from his position, effective June 13, 1968. . . . Pastor of Wichita First church in Kansas **Walter D. Bowman** has accepted a staff position with the district board of Southern Ohio. He will begin his duties as minister of camping and Christian education next August.

For three years associate pastor at the La Verne church in the Pacific Southwest district, **Paul Miller** has submitted his resignation, to be effective Aug. 31, 1968. . . . After ten years' service as pastor of the Hollidaysburg church in Middle Pennsylvania, **Ivan C. Fetterman** has resigned.

. . .

Ten Bethany Theological Seminary alumni returned to the Oak Brook, Ill., campus to take part in a ten-day advanced pastoral seminar which began Feb. 5. Participants were **Paul E. Alwine** of Roanoke's First church, First Virginia; **Harold L. Bowser,** Union Bridge church, Mid-Atlantic; **Carl B. Cawood,** Pleasant Hill church, Southern Ohio; **James S. Flora,** Palmyra church, Eastern Pennsylvania; **Ira W. Gibbel,** Newport News Ivy Farms church, First Virginia; **Rommie F. Moore,** Pleasant View church, Northern

Ohio; **Clarence M. Moyers,** Troutville church, First Virginia; **Philip Norris,** Denver Prince of Peace church, Kansas district; **Earl H. Traughber,** Fruitland church, Idaho and Western Montana; and **Levi J. Ziegler,** Johnstown Roxbury church, Western Pennsylvania.

. . .

For some persons the thought of moving to a different home evokes unpleasant connotations of broken china, lost gloves, and bulky cartons. But for **Fred Schwartz,** pastor of First Virginia's Summerdean church, moving may become a commonplace occurrence. He has moved three times since his graduation from seminary – all while serving the same congregation. His new address: 560 Hedgelawn Ave. N.E., Roanoke, Va. 24019.

OPPORTUNITIES

Earl K. Ziegler, pastor of the Black Rock church in Brodbecks, Pa., will direct a **tour of the Holy Land,** July 27-Aug. 17. For further information, persons may write Earl K. Ziegler, Black Rock Church of the Brethren, Brodbecks, Pa. 17308.

Eastern Pennsylvania's Elizabethtown church is offering for sale a twenty-year-old **electronic organ,** in good condition. Interested persons may write Pastor Nevin H. Zuck, 777 South Mount Joy St., Elizabethtown, Pa. 17022.

Northern Indiana's Baugo congregation, boyhood church of V. F. Schwalm and the late Kermit Eby, will observe its 100th year with a series of services.

A March 17 hymn sing will inaugurate the celebration, followed in April by a love feast and communion as practiced in the early days of the church.

Participants will walk or ride horseback to an all-day service in July, and a final program in October will feature a homecoming-harvest meeting. In all of the festivities customs of the early church will be observed.

DEATHS

Toomey, Marilla, Windber, Pa., on Dec. 28, 1967, aged 93

Weaver, Kenneth, Cleona, Pa., on Jan. 15, 1968, aged 22

Weber, Geneva, Morrill, Kansas, on Jan. 9, 1968, aged 60

Whitmore, William T., Bridgewater, Va., on Jan. 22, 1968, aged 77

Wilson, Paul, Bakersfield, Calif., on Jan. 27, 1968 aged 53

Yoder, George, Sr., Windber, Pa., on Jan. 21, 1968, aged 73

Young, Mrs. Homer, Turney, Mo., on Jan. 9, 1968

Will this child ever know this joy?

ONE GREAT HOUR OF SHARING

His need is food. You can help meet his need. ONE GREAT HOUR OF SHARING is your hand of compassion sharing God's love with poverty-ridden people of Asia, Africa, Latin America, the Middle East, and Europe.

As you join other Christians in ONE GREAT HOUR OF SHARING you will, through the service and mission of the Church of the Brethren, be helping to meet the deep needs of deprived people of the world.

Send your gift now!

Amount ____________

Name ____________

St./RFD ____________

City ____________ State ________ Zip ______

Congregation ____________ District ________

(Please send this form with your gift to the General Brotherhood Board, Church of the Brethren, Elgin, Illinois 60120.)

Rejoice in the God Who Sets Men Free

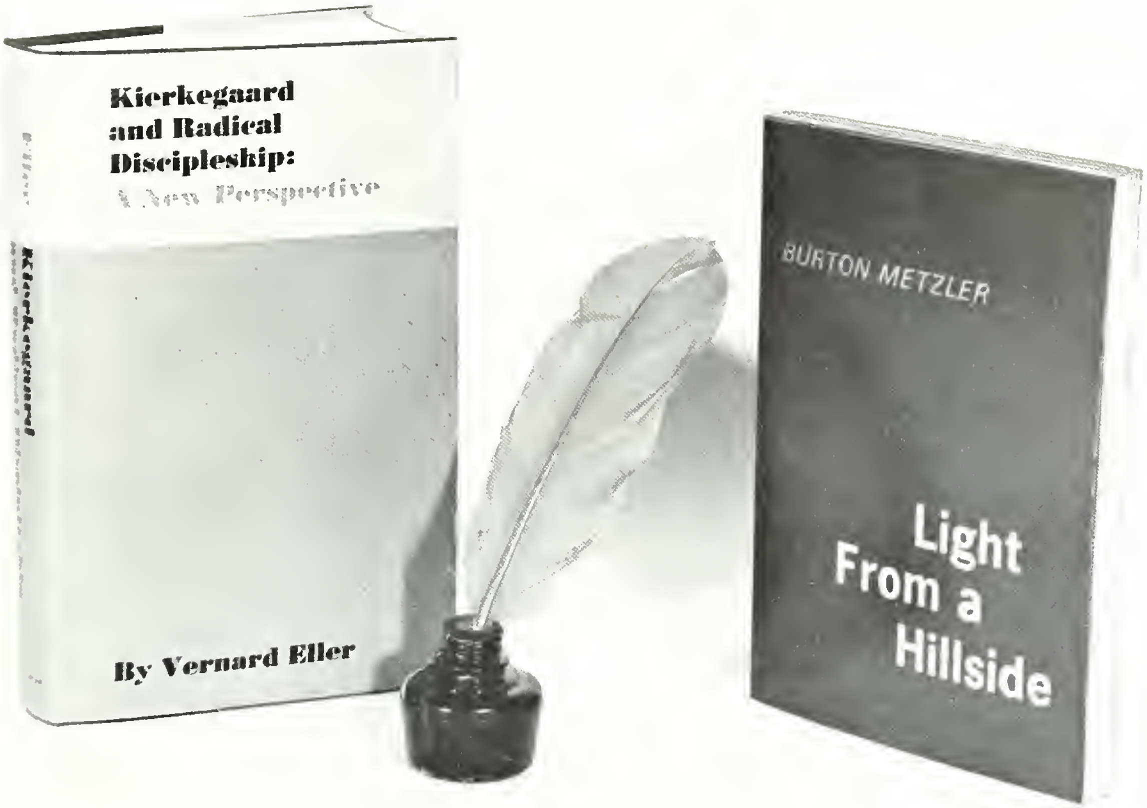
In the mid-eighteenth century a British poet spent a few years in an asylum because he showed symptoms of mental aberration. If you should read the *Song to David* which Christopher Smart wrote during his confinement or consider the strange figures of speech in his other poems, you can easily understand why some folks thought the young man was beside himself. A few years ago Benjamin Britten set to music a striking passage from Smart's poem called *Rejoice in the Lamb*. Whether the poet was sane or not, there is abundant evidence in these lines that he has some excellent reasons for calling upon "every creature, in which is the breath of life" to rejoice in God.

The conventional worshiper would probably agree with Smart when he writes, "Let Nimrod . . . consecrate his spear to the Lord," or "Let Daniel come forth with a lion." But the poet did not stop with biblical examples. He said "Consider my cat Jeoffry," who also worships and serves God "by wreathing his body seven times around with elegant quickness . . . for God has blessed him in the variety of his movements." Smart was not satisfied to call only on such natural phenomena as flowers ("the poetry of Christ") to glorify God; he found a contribution to praise in the letters of the alphabet, in the rimes that enrich the English language, in the instruments of an orchestra ("for God the father almighty plays upon the harp of stupendous magnitude and melody"), and even found a place for such a misunderstood person as himself (Jesus also was accused of being "beside himself") in the congregation of creatures who could rejoice in God.

Why, on many occasions when we go through the motions of worshiping God, do we seem to have no real joy in praising him? Is it because we have lost a sense of amazement at the marvelous variety and intricacy of God's creation? Somehow we have accepted the heretical ideas that we must use only a recognizable "religious" language in worship, that we must restrict our praise to music that can be labeled "sacred" or to formulas so conventional that we can recite them without thinking. Yet the Hebrew psalmists who celebrated the activity of God in their midst were not so circumscribed. They saw the whole earth as the Lord's: They listened to the sea roaring, to fields exulting, to trees singing, to floods clapping hands – and they knew that everything that had breath could praise the Lord. No wonder the morning stars sang together and the sons of God shouted for joy.

What is more appropriate for worship than for one of God's creatures to discover that he is alive and not dead, awake and not sleeping, active and not overcome? Let him once realize that his God-given life is to be lived, not denied; then his affirmation of life as a freely given response to the God he serves becomes his worship. Christopher Smart watched his cat stretching its body, and he saw in such unconscious and unfeigned action a thing of beauty, a service of God. You may think that the poet was crazy, but he did have a point. If a cat can serve God by being what God intended him to be, how much more readily should a man, made in the image of God and conscious of the grace of God, live each day affirmatively, creatively, spontaneously, and wholeheartedly to the glory of God.

We look forward to the time – and may it come soon – when people who call themselves Christian will cease to be overcome by the negations that characterize their worship and will instead give free reign to the redeeming, liberating spirit of God who is already at work among us. Did not Paul insist that "the creation waits with eager longing for the revealing of the Sons of God"? Then why must we be circumscribed by conventions, restricted by rulings, and throttled by someone's timidity every time we want to celebrate the "glorious liberty of the children of God"? – K.M.



Two NEW books by Brethren authors

KIERKEGAARD AND RADICAL DISCIPLESHIP: A NEW PERSPECTIVE

Vernard Eller

Until recently most scholars have viewed Kierkegaard as a philosopher, a theologian, a psychologist, or a social thinker. Professor Eller sees Kierkegaard first and foremost as a religious thinker, and states that Kierkegaard himself felt his works could be best understood if they were read with this in mind. In order to show that Kierkegaard's religious thought is essentially that of classic Protestant sectarianism, Professor Eller has selected the Church of the Brethren against which to measure Kierkegaard. He finds that, although the Brethren writers were not as sophisticated or learned as Kierkegaard, there were parallels in their writings on such topics as the importance of the individual and his relation to God, the role of reason in religion, and the problem of freedom of the will.

$12.50

LIGHT FROM A HILLSIDE

Burton Metzler

A thoughtful study of the Sermon on the Mount by a lifetime Bible teacher. This book is a simple, very understandable exposition of profound truths. It is intended both for group study and for individual reading. This work serves as a textbook for a teaching-learning unit in the Brethren adult curriculum. Paperbound.

$1.95

Order from Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Cora Miller Stahly: A Lifetime Set to Music. *Meet a lady who directed rural singing schools, headed Manchester College's music department, taught at Bethany, helped to edit a hymnal — and who is still singing.* by Lois Teach Paul. page 2

Are Neighbors Important? *After a visit to eastern Asia, a Church World Service worker says, "This business of helping people in need — it really does matter."* by R. Dale Ferris. page 6

Ten Commandments for Parents. *Simply stated, here are basic guidelines for parents who want to equip their children for responsible living.* by Michael Daves. page 8

World Hunger: A Time Bomb. *To look at the mathematics of hunger is to discern that an age of famine has begun. How shall the church respond?* by James MacCracken. page 12

Make Way for the Suffering Church. *Can the church be renewed through its willingness to suffer for and with the world?* by Louise Stoltenberg. page 19

OTHER FEATURES include poems by Jeanne Donovan, Ernestine Emrick, Roy Z. Kemp, Alice Mackenzie Swaim, Dale E. Rummel, Emily Sargent Councilman, Marilyn Smith, and Edna Sexton (pages 10 and 11); a special insert about One Great Hour of Sharing (following page 16); family worship guidelines, by Merlin G. and Grace Shull (page 18); a discussion of sex in films, by Robert DeMatteo (page 23); a review article, "Power — Black or White — No Longer Gray," by Garnett E. Phibbs (page 24); a report of a visit to Russia, by Robert Minnich (page 27); and "Faith Looks Up," by Goldie W. Baugher (page 28).

COMING NEXT

Striking photographs taken in modern Turkey encourage the reader and traveler to walk "In the Steps of Paul." . . . Introducing a new series of reflective articles by well-known Brethren spokesmen, Amsey Bollinger discusses "The Most Important Task for the Church." . . . Nancy Sartin offers factual evidence concerning the momentous proportions of "The Small Arms Race." . . . and Robert Mock talks about "The Revolution Few Talk About."

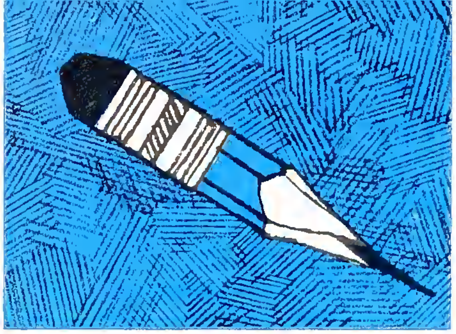
PHOTO CREDITS: Cover Derick Garnier; 6 S. K. Roy; 8 Rohn Engh; 16 Religious News Service; 24 Wallowitch; 26 Eckstein

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren, Norman J. Baugher, general secretary. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 6

messenger
CHURCH OF THE BRETHREN 3/28/68

In the Steps of PAUL



readers write

TO LIVE MY FAITH EVERY MINUTE

With interest I absorb the personal comments that appear in the Messenger. I would call special attention to the Roy Metzler and Mrs. J. D. Eberly letters in the Jan. 4 issue. They want the "old" Church of the Brethren.

Before 1900, automobiles, airplanes, television, radio, home movie cameras, and projectors were not available. These items that we take as necessity today are the result of God's natural resources and his gift to man to be creative. Knowledge is the result of building on yesterday's experiences and our knowledge should increase more quickly every day. For many years I have marveled at a God so good and big that this plan for life has never been upstaged by man and that man has never become greater than God.

One problem is that all of life moves on and some want to hold religion to the "old" way. We have used our knowledge to build on in the "secular" world but have ignored this practice in our "religious" world. If we think the good old days of Christianity were exactly as God had planned and we are wanting to return to that way, then we might be saying that God is dead or isn't big enough to live in today's world.

It thrills me to be a member of the Church of the Brethren today. The church today is saying to me that God is everywhere and in everything and is not limited to the church and to its members. The church is also telling me to live my faith every minute of my life and not be pious only while in church or in the presence of church members. The theme of the Church of the Brethren used to be "the good life." This was a good theme, but it was rather selfish because it was based on the idea that "my God and I are all that really matter and people will see how good I am and they will want to be like me." Today the church is saying to me that I need to get involved with my fellowman and be of service to him. Reconciliation should be our theme. If I had to say where I felt the church could make its greatest contribution to service, it would be in the area of listening, sharing, counseling, loving, and reconciling man to man and man to God.

My prayer would be that God would give me patience to accept those that are satisfied with yesteryear, and I would hope that those same people could in Christian love accept those of us who are working to make Christianity alive and meaningful in this changing world.

Leland E. Slough

Elkhart, Ind.

THE COURAGE TO LISTEN

Thank you for printing the article, "Are Riots Necessary?" by Thomas Wilson. I would hope that it has caused sober evaluation of the social conditions of our day.

It will be true that riots are necessary unless certain things begin to happen immediately within the white community:

1. We must take seriously the militant Negro leaders of our day. In an objective and sympathetic manner we must study what they are saying. We must discuss among ourselves and with Negroes what is being written and said.

2. We must assist in every possible way the awakening process within the Negro community so that the Negroes may achieve identity and selfhood. This means supporting black power.

3. The power structure must recognize the Negro revolution and give to the Negro the opportunity to dream, plan, and execute programs directly affecting him, whether it be redevelopment, welfare, or educational programs. In other words, we must encourage self-determination!

4. We must push and push hard for equality in housing, jobs, and education. And we must seek to eliminate all other major contributing factors of prejudice and discrimination.

The chances of these things happening in the absence of tension and the acute possibility of a riot are slim indeed. It took a bolt of lightning for God to reach Paul. One can conclude that it is at the moment of crisis that men are willing to be radically changed. This seems to be true in Watts and in Detroit.

Riots are a reality, whether or not they are necessary and inevitable. Black power is a reality for which we should be grateful, for it marks the beginning of a revolution to fulfill the promise of creation for the black man.

May we have the courage to listen objectively and to become involved passionately in this struggle for freedom — a struggle which, if won, will mean freedom for both the black man and for the white man.

Ronald G. Lutz

Philadelphia, Pa.

TO BE KEPT IN DIALOGUE

May I start with the concluding statement in the letter of Mrs. Bennett G. Miller (Feb. 1): "May God guide you in your search for material to fill the pages of Messenger."

I ask this sincerely, too. However, I disagree with the rest of the content of Mrs. Miller's letter. Valuable space is not being wasted by printing pictures of people like former Representative Powell and Stokely Carmichael. What better place can we receive "interpretation by worthy men" than in our church paper? Why do we always want to run away from the "evils" (adultery, dishonesty, neglect of duty, and racism) that Mrs. Miller points out? Too many of us for too long have expected the church to be our haven. We don't want to be disturbed.

The church cannot be separated from the

Continued on page 29

BYLINES: Writer **Jeri Engh** and her husband, photographer **Rohn Engh**, live in Star Prairie, Wisconsin. . . . **Esther Eby Glass**, of Lancaster, Pennsylvania, is a free-lancer who has contributed to several Mennonite publications. . . . For "Messenger" Manchester College's minister to students, **Robert Mock**, based his article on an address he gave at the district conference of Northern Indiana. . . . **L. Gene Bucher**'s comments first appeared in the congregational newsletter of the Virginia Beach church, First Virginia, where he is pastor. . . . **Fred W. Swartz**, pastor of the Summerdean church in First Virginia, and his wife **Nancy** reside in Roanoke, Virginia. . . . Hartford City, Indiana, is the home of **Fred J. Miller**, pastor of the Bethel Center church in the Middle district. . . . Former president of McPherson, Kansas, College, **Desmond W. Bittinger** currently serves as dean of the University of the Seven Seas, sponsored by Chapman College, Orange, California, where he is chancellor. . . . **Albert L. Sauls** serves the Oakton, Virginia, church in the Mid-Atlantic district as pastor.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

In the Steps of PAUL

2000 years later with JERI ENGH

In less than a dozen years the Apostle Paul laid the colossal foundations of Christianity. This powerful man surged back and forth across the Mediterranean world, spreading the word of Jesus Christ of Nazareth with such strength and conviction that everywhere he went he formed resolute, vigorous Christian communities. Biblical scholars agree that because of this iron-willed, tough, far-ranging man Christianity, only a few years after the Crucifixion, was a worldwide religion. His powerful pen has given us a full third of the New Testament; he is the focus of a good portion more in the Acts of the Apostles, the history of the young church.

Paul made most of this history, striding with singularity of purpose over the early world. By far the most significant area of his missionary work, where he spent more time than in any other land associated with his career, where he was in fact born and reared, is the land encompassed by present-day Turkey. No other country offers richer reward to one following the path of Paul.

In the Steps of PAUL

Turkey in Paul's time was crisscrossed by roads that rivaled any in the Roman Empire — great commercial highways spanning the Roman provinces of Galatia, Lycia, Pamphylia, Cilicia — now central, western, and southern Turkey. Three centuries before the birth of Christ, Alexander the Great stretched trade arteries across this vast area, built great Hellenistic cities. The Romans expanded the young conqueror's highway network, added their own thriving marble cities, upon which a declining Athens and an isolated Rome depended for culture and commerce. When Paul moved forward along Asia Minor's magnificent road system linking city to city, he was traveling in a land that was the pivot of civilization.

Paul shared the busy lanes of trade and pagan pilgrimage with merchants, speculators, profiteers, middlemen, philosophers, teachers, government officials, and, yes, tourists, who traveled in conveyances ranging from chariots to eight-horse coaches complete with comfortable beds. The Imperial Post sped along these highways, changing horses at post stations at regular intervals, carrying imperial edicts and other official information.

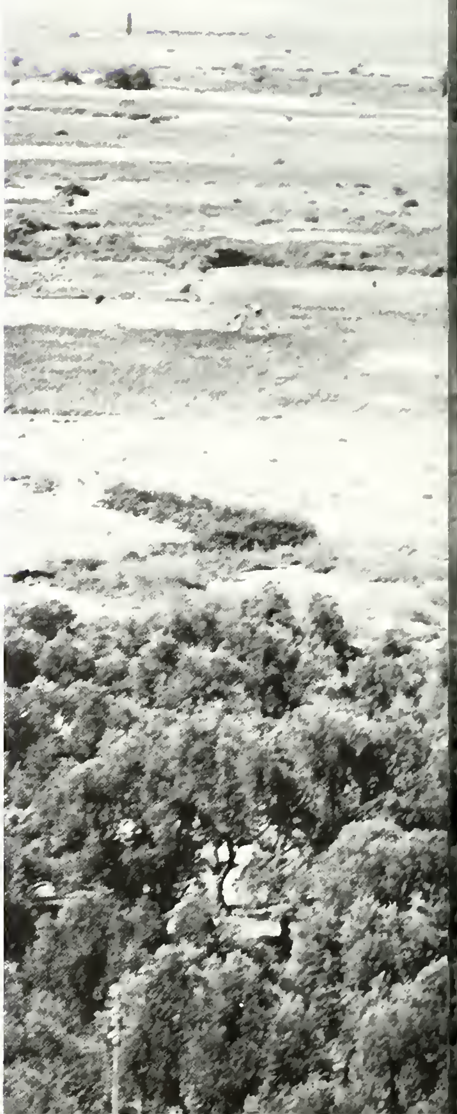
The Roman stones trod by Paul are buried ten to twenty feet in the ground; here and there they heave to the surface across a timeless plain. Yet the ancient highways have changed little — modern roads of travel in the East follow the same routes that Paul knew.

When Paul traveled by sea, he sailed in vessels that linked the coastal cities together and that shipped produce among the Aegean Islands, picking up and putting down cargoes in a dozen harbors, much as Turkish coastal boats do today. In Paul's time the stormy winter — November to March — closed the sea, and only those bound on urgent business would dare to make a voyage. But even in the sailing season, ship captains were not fond of open water and preferred to take advantage of the land breezes and coast whenever it was possible, sheltering in some harbor during the night and allowing their passengers to sleep on land. Ships in Paul's day were small and unsafe: There were no compasses to guide them when the sky became overcast; reefs were unmarked; ships frequently ran aground in broad daylight. It is no wonder that Paul experienced several shipwrecks.

The harbors in present-day Turkey that Paul knew — Patara and Myra, where he changed ships; Seleucia, where he launched his first missionary journey; Ephesus, where he climaxed his proselyting success — all were among the main ports of the world of his day. Now their waters, once white with galley sails, are choked with the silt of nineteen centuries. But though Paul's harbors are gone, any traveler who sails along the Aegean knows that the coastline, with its indented bays and its mountains lying back from the sea, its miles of undisturbed sands reaching into the turquoise water, has not changed from when Paul saw it in the first century.

Winter closed the mountains to Paul. Between November and March, as with the sea, men stayed off mountain roads. Snow that blocks the passes remains on the peaks until May. Winter brings a bitter cold wind blowing across the steppes of Asia Minor, and winter rain on the foothills turns the land to mud that makes travel impossible.

Most formidable of Turkey's ranges to Paul was the Taurus — this mountain barrier that in ancient times so often frustrated the ambition of conquerors by halting their armies. More than once Paul crossed the Taurus to reach Pisidian Antioch and the inland cities of Galatia, across the mountains from Pamphylia and Lycia on the south; to reach Iconium and Lystra across the Taurus from Antioch and Tarsus on the east, and then back again.



In the Steps of PAUL

Paul must have marveled at the same vistas that catch the breath of travelers today, as they wind up precipitous switchbacks chiseled into the heights even long before Paul's time. The rugged wilderness is unchanged — the peaks and granite cliffs, the forests which have perpetually replaced themselves. A sense of silent loneliness still prevails in these mountains of antiquity.

The plains of Asia Minor stretch back into the past — Paul saw the immense, flat reaches of land, undulating into foothills that climb to the stolid bulk of mountains on the horizon. As in Paul's time there are no dwellings for miles, only flocks of sheep or goats in the charge of solitary shepherds.

Paul crossed the bleak, desolate uplands on embanked Roman roads that crisscrossed the solitude in all directions; today few main arteries of travel break across the green-brown plateaus. Here and there a rough track leads to far-off, feathery poplar trees, the mark of a humble village that has managed to clutch at the waters of a stream wandering tentatively into the expanse from the foothills. In summer goats move along these tracks in a brown mist of dust and to a chiming of bells, surely exactly as they have done since Paul saw them. In winter heavy rains and floods turn the iron-hard earth to mud that traps even light-footed gazelles, allowing men to catch them by hand.

The plains of Cilicia surrounding the site of Paul's home city of Tarsus still support herds of goats that give their coats for the weaving of tent cloth — the trade Paul learned in Tarsus and used to support himself in Ephesus and Thessalonica. This fruit of the Cilician plains provides a tangible link through the centuries to the world in which Paul grew to manhood.

The people in Asia Minor that heard St. Paul's inspiring message were for the most part Greek-speaking city people. Paul followed the great trade routes of his day; he headed for centers of population that would provide substantial congregations to take hold of and perpetuate the new religion. Greek was the common tongue in Asia Minor in the first century — it bound together the cities teeming with Romans, Jews, Syrians, Lycaonians, Phrygians, native Anatolians, and Greeks themselves.

Paul spoke and wrote his epistles in vigorous, easy, colloquial Greek; he spoke also Aramaic, the Semitic dialect spoken by Jesus and the language of first century Jews. Paul undoubtedly understood Latin, the language of proclamations and of official dealings with the Roman authorities.

For Paul lived during a vivid and vigorous period of Roman history. His life during the first half of the first century spanned the reigns of five Caesars: he was born in the reign of Augustus, and grew to manhood in the reigns of Tiberius and Caligula. His early missionary journeys were during the reign of Claudius, and he lived his last years during the reign of Nero. He must have often seen Roman legions on the march to bring Roman law and order to the borders of the Empire. While Rome with great pomp and ceremony concentrated on extending herself and her riches, Paul was quietly concentrating on people and on a new way of life.

When Paul traveled through the cities of Asia Minor he was traveling through centers of commerce and culture as highly organized as Europe is today. The library at Pergamum, in what is now western Turkey, was second only to that at Alexandria; Antioch, in southern Turkey, where the first missionary church was founded, was the third largest city in the world. Paul's birthplace of Tarsus was a famed Hellenistic city whose university was known all over the world — Strabo placed it above the universities of Athens and Alexandria. Ephesus, the most influential city in which Paul founded a church, boasted one of the seven wonders of the ancient world — its temple of Diana, larger even than the Parthenon. The theater at Ephesus, scene of the riot of the silversmiths against Paul, is today one of the best preserved of the many splendid theaters in Asia Minor.

Paul's age was one that appears surprisingly modern to us, with its scientific accomplishments, its material conquests, and its prevailing spirit of emancipation from tradition. We would feel infinitely

more at home in it than in Europe during the Middle Ages.

The cities of Paul's day had plumbing and central heating with hot water pipes. They were artistically laid out, with finely paved avenues and large public buildings. The marble and granite remains of the keen and wide-awake intelligence of this age lie tumbled and scattered on forgotten hills or buried under cotton fields and vineyards. But the words of Paul to these cities are as warm and as full of life as they were when the streets, now lying broken and silent in the earth, rang to the sounds of men. ☐

"IF YOU

A ramp leads from Edith Herr's office door to the driveway. She welcomes Anna May arriving for tutoring session. Edith's father built parallel bars which she uses for exercise. Here she strings her bow for archery practice

Crippled by multiple sclerosis after teaching college physical education for eighteen years, Edith Herr began a new vocation in teaching remedial reading in her home.

DON'T EXPECT MIRACLES..."

by Esther Eby Glass

If you don't expect miracles," Edith Herr said, "I'll try to teach Anna May to read."

Her first reaction had been to say, "No," but the mother's voice held urgent, tense desperation. In yielding, Edith offered her tutoring, and it has turned out to be at least a minor miracle.

Edith told me about her experience with Anna May, about her tutoring of other children, about armchair archery, about the variety of services she supplies from the office in her parents' home in Millersville, Pennsylvania, where we sat talking together.

She told me about Anna May, nineteen years old, the victim of a severe case of cerebral palsy. The clinical psychologist suggested Anna May might be able to learn to read. Although she cannot speak intelligibly or write, she can understand nearly all that is said to her. She answers by nodding her head. Being able to read would open up new vistas of life for Anna May.

But how to teach her was a question without available answers, even to Edith, who is a teacher of remedial reading. She has a certificate which reads: "Qualified Tutor of the Lancaster County Reading Center."

When Edith contracted multiple sclerosis and resigned her position on the faculty of Goshen College after eighteen years of teaching physical education, she entered remedial reading, a relatively new field. Although her master's degrees were in the fields of education and physical education, she had received her bachelor's degree in elementary education. Her first teaching experience had been with children. She decided to amplify this training with a county course devised especially for tutors in remedial reading. Of the one hundred applicants, she was one of forty accepted for the course, which involved three hours each Saturday for fifteen weeks.

But in all this training there was nothing proposed to meet the demands of the severely handicapped such as Anna May. Many principles did not apply to her abilities. So Edith worked out a special system for her individual pupil. She borrowed some ideas from an article written by a man who had taught a cerebral palsied child to read and asked for suggestions from other teachers.

The day arrived when Anna May's mother brought her for her first lesson. At Edith's invitation the mother remained in the room. She sat quietly through each lesson, apparently absorbed in her knitting but alert to Edith's teaching techniques.

On one wall of her office Edith had placed a large poster with one word, *Yes.* On the opposite wall hung another word, *No.* These posters were the first basis of communication between teacher and pupil. Anna May learned these words quite easily, and during the first lessons she would indicate one or the other to show whether she understood.

As she slowly began to master sounds, then words, her mother cooperated at home with the labeling system. She attached printed names to familiar objects such as bed, hat, door. Anna May read these over and over between lessons.

Slowly she learned to identify the sounds and then to associate the sounds with words. When she was able one day to pick "jar" as having the same sound as Jack or Jane, Edith felt a thrill of satisfaction at her accomplishment.

Anna May has now mastered the words in four preprimers and continues to learn. The Yes and No cards have long since been removed from the wall. Communication between pupil and teacher has been established.

"IF YOU DON'T EXPECT MIRACLES . . ." *continued*

"With Anna May, as with any other pupil, a tutor has a one-to-one relationship," Edith said. "Some people say private tutoring is the sort of thing anyone can do. They are wrong. Very few children who come for tutoring are as handicapped as Anna May, but most of them have problems. Perhaps the child has had a serious illness. Or it may be a personal problem which neither he nor his parents realize is connected to the reading problem. In the one-to-one relationship the child is free to talk, and sometimes along with the lessons he will 'talk out' his deeper problem. This is an important part of helping him; it frees his mind to learn."

When Edith resigned her active teaching, she retired to a wheelchair because of multiple sclerosis. Her pupils always know beforehand that she sits in this chair. It doesn't embarrass children. For some it is a conversation piece. One youngster said, "Say, it would be fun to ride in that thing!"

Seeing Edith accepting her wheelchair and leading a useful, happy life is a sort of therapy for students who feel their inadequacy because of poor reading. From this chair, they discover, she can shoot arrows from her bow straight to the target or roll a bowling ball. She can guide her way all around the house quite independently. In this chair she goes regularly to church, to many meetings and social functions, even travels by train or plane. From her wheelchair she helps her pupils master the written page.

Who would say that it does not seem a miracle to a child to have learned to read easily and well when he felt he never could?

Tutuoring is Edith Herr's vocation. Students come regularly by appointment to her office in her parents' farmhouse on the outskirts of Millersville, Pennsylvania. But her extra hours are filled with other activities. Her parents have adjusted their living arrangements so that she can be independent and move about easily. A ramp leads from her office door to the macadamized driveway. In the backyard her father built parallel bars, which Edith uses for her exercise. The cooperation of her family helps Edith to continue to use her training and experience in areas besides tutoring.

Camping is one of her favorites. She serves as treasurer for her denomination's camping association. In connection with her physical education program, Edith taught camping classes in college. She attended a graduate training workshop for camp leaders. With this background she participated in workshops to train other camp leaders. Camp directors rely on her experience and write to her for suggestions on camp curriculum, program ideas, or personnel. They also ask her to assist at orientation sessions in the training of counselors and craft leaders.

Last summer she discovered a new dimension in camping when she went to Camp Daddy Allen in Hickory Run State Park with handicapped adults. "You should have seen us go on a hike," she said, "with half of us on wheelchairs."

As corresponding secretary for the Lancaster Multiple Sclerosis Chapter, Edith knows most of the ambulatory members. She mails out notices for meetings or trips and writes thank-you letters to the directors of places of interest with free admission or to anyone who contributes to the enjoyment of the group. She especially enjoys the bowling team, which won the tournament last year at Baltimore, capturing the trophy. The chapter plans its own activities and never spends any donated funds for entertainment. All donations are used for research and for appliances for patients. The members raise funds for activities by such means as selling candy.

As a member of Monterey Mennonite Church, Edith serves as assistant church school teacher for young people. She says she is very happy with her church in terms of the helpfulness received. "It is harder to learn to take help than to be helpful," she said. "But people want to help. A high school classmate offered transportation to remedial reading classes and a friend drives out of her way regularly to take me to church.

"I am also asked to speak to groups outside my own congregation, perhaps because I am willing to speak freely. When I let people know that I'm ready to talk about my problems, that I'm not embarrassed or sensitive about them, then they feel free to ask questions. Even if the questions they ask seem ridiculous, they need to ask them. This clears the atmosphere for open discussion in the area of other people's personal problems. In a sense, all problems must be met the same way.

"You can't ask, 'Why has this happened to me?' but 'How am I to use this experience?' You know the hymn, 'God moves in a mysterious way, His wonders to perform.' Once I dedicated my talents to God. Maybe this handicap is a talent too! You need to be willing to change when the Lord opens another door for you and to make the change willingly!" □

PRELUDE TO SUMMER

Uncovered bells, pink
arbutus chimes, softly ring
with April toning.

Silver-green laurels
weave filigreed sunlight — lace
veils for May maidens.

Clusters of creamy
white azalea chalices
offer June-fresh dew.

Emily Sargent Councilman

THE REVOLUTION FEW TALK ABOUT

by Robert Mock

The setting is a dormitory room in an old army barracks on the campus of Juniata College. The time is fall, 1946, the year the boys returned from the Second World War to invade the American Campus. It was my sophomore year. On this particular evening the group was discussing two rules Juniata College thought relevant to the educational adventure: One had to do with no smoking on the campus, and the other, with no drinking at all while a student at Juniata College. After some period of examining the problem on the part of a number of men students, one of them made this observation to another: "You mean to tell me that my country can train me to go to a foreign land to kill men that I never knew; but when I return, Juniata College can tell me I can't smoke when I want to or have a drink when I want to? They're crazy!"

That night the revolution began for me. What had been nailed down for me started to come loose. I began to learn about a world that was different from mine. I began to hear of a people that, before, I never knew existed. I began to hear ideas that had never occurred to me. I began to be introduced to assumptions about life that were alien to the Brethren way. The structures and categories of my existence began to crumble. I was stretched and I am still being stretched. And anyone whose mind is stretched knows that it never, never goes back to the same place again.

Now the Revolution is crashing in upon us. Every segment of life, each one of man's institutions, is being affected by it. There is little escape from the change we see everywhere. One of the institutions which is very precious to all of us is the church. That too is changing — rapidly, radically, and in many cases, convulsively. Many people pretend that it isn't changing. Many people would like for it to stay the same. Many people are interested that it change faster. This is the Revolution few talk about.

As the director of BVS training several years ago and more recently as a minister to students, I have had an opportunity to visit quite a number of churches. In most of these churches — if not in every church — the Revolution is very much in progress. Unfortunately, it is quiet and few people are talking about it. Even at the cost of sounding too simplistic I see forces of the Revolution divided basically into two camps.

One camp believes that the Christian church should be involved in the struggle of today's poor in the city and on the farm. The church should be at the side of the delinquent, the racially oppressed, the politically exploited, the sex pervert, the widow, the school drop-out. Anywhere there is human need of any sort, the church should be there — bringing the word of hope, of life, of dignity, of self-respect, of worth. Unless the church is involved in the lives of people who are oppressed or stupid or delinquent or lost, it is not being the church. These are the people who are crying out to change the structures of the church in order to complete the job that needs to be done. These are the churchmen who cry that the church is phony, hypocritical, ingrown, and provincial.

These are sincere accusations; for the reformers say to us, "You sing 'Rescue the Perishing,' but the drunk walks by the church barely noticing its existence. You teach your children 'red and yellow, black and white, they are precious in his sight,' but we hire the county sheriff to stand at our door to remind the Negro that he is 'not welcome here.' These are the people who are saying that the church's original intention has been distorted. They would agree with Harry Emerson Fosdick, who said, "There are two ways by which we have tried to get rid of Christ: The one was to crucify him — the other is to worship him." These are the people who say nowhere in all the New Testament do they have any call to worship Christ. The call is to follow him — down the side streets of the world, in and out of its deserted, lonely, confused places and there minister to people in special need.

In this camp of the Revolution you hear people reading the story of the "Good Samaritan," the man on the road to Jericho who, when he found someone in need, did not walk by but attended to that need. He didn't preach a sermon to the man; he didn't try to save his soul; he didn't ask him if he was in church last Sunday or if he would be there next Sunday. The man had been robbed and beaten. He was sore. He hurt. He needed someone to pick him up and take him to a hospital. When you find someone who hurts and heal him, you are being the church. These are the people who read Matthew 25:40, "As you did it to one of the least of these my brethren, you did it to me." These are the people who enter into the joy of their Lord. These are the people who choose the hymn: "The voice of God is calling / Its summons unto men; As once He spake in Zion So now he speaks again." These are the people who choose not to wash one another's feet but rather wash the dirty feet of the world.

The people in this part of the Revolution also have a language of their own. Part of that glossary consists of words like "Vietnam protest," "race," "mental health," "secularization," "social issues," "relevance," "effectiveness," "new forms," "innovations," "civil rights," "intentionality," "decisive action," and "creative thought."

But there is another camp involved in this quiet Revolution. On this side are the people who say that the church should love those in special need but should not become involved in the politics of their problems. An illustration of this point of view occurred as I visited a college last year. I was to speak at convocation, then meet with a group of students who were prospective ministers. We spent several hours during the evening learning to know one another and discussing the relevance and the changing role of the trained ministry in the life of the church today. The young men expressed sharp differences, and it was evident that, in this group, the Revolution was at hand. In the midst of the discussion, one senior (a chemistry major but considering the pastoral ministry) brought the group to a standstill when he made this statement: "Should I decide to enter the ministry, I will leave reforming to the sociologist, mental illness to the psychologist and psychiatrist, penal problems to the courts; my job as a minister will be to save souls." One student directly across the table from him looked this chemistry major square in the eye and responded, "My God, man, what does it mean to save souls?"

A daily newspaper article recently published in a small town offers another illustration of this point of view. I quote part of it: "A man in his late twenties with three children and a future in business suddenly changes course to serve another cause. What makes a man give up those possessions that others value very highly? The reason for giving up the security of job and home was to 'answer the call from God in heaven calling us as servants of his will.' " This couple decided after prayer to accept God's will and to give their lives to him and wait on faith for the direction of the avenue of service that "God is to point to them." The husband said, "I am being appointed to go out into the world and tell people that the Lord Jesus Christ loves them and was sent by the Father in heaven to die on Calvary's tree for the sins of mankind. I know that God calls to tell of his judgment and mercy and of that precious gift he gave us, Jesus Christ. I feel that too many of the so-called servants of God of today are not standing by the word of God without apology, but, due to pressures of the times, have turned to other causes such as social reform, civil rights, and the war in Vietnam. Nowhere in God's holy Word am I told that I must preach or tell anything but the universal sin of mankind. This is the mission that I feel compelled to take to the world."

The article went on to remind residents of the town in which the article appeared that this person was one who took a strong stand against communism. The husband's last statement was, "I know God is going to make me take a big stand by the cross of Jesus Christ." The article closed by his request that Christians pray for them.

The people on this side of the conflict use their favorite scriptures, too: "What will a man give in exchange for his soul?" or "What is there profit if a man should gain the whole world and lose his soul?" or Paul's statement, "There is no other name under Heaven given among men whereby one can be saved." Romans is often read, especially the justification-by-faith sections. The book of Revelation is quoted over and over again; and from this book and from other parts of the scriptures some persons find justification for war and justification for the problems that exist in the world.

A few weeks ago I was in consultation with the parents of a daughter who became pregnant out of wedlock. The mother was quite upset and raised this question with me: "Why did this have to happen to our daughter?" The husband was very quick to respond, "I can fully understand because you read it in the Bible that there will be days like these. People will turn away from God. What our daughter needs is to be saved."

The group on this side of the revolution have their own vocabulary also. They have such words as "sin," "salvation," "redemption," "missionaries," "preaching the gospel," "justification by faith," "freedom from sin," "heaven," "hell." They speak a great deal about the universal sin, "lostness," and the like. They are quick to say that Jesus did not free the slaves from an emperor but instead freed those enslaved to the devil. Their hymns are chosen from the "Songs of Salvation" part of the hymnal.

These two camps may meet in the same building but they do not meet to discuss attitudes. And as I have discovered, both groups sometimes become almost paranoid about the behavior of the other group. Several times I have heard someone say, "They are taking over." A letter from a friend in a certain congregation contained this sentiment: "The conservatives are taking over here and I hardly know what to do." Each of these groups seems to be set in its own way; and though there are a few conversions to either side, there is a kind of restless coexistence. With little communication on either side and absolutely no concessions, many people are members of split-level churches.

Both of these groups build patterns of defenses because each side threatens the other. Fear and hostility are ever-present, decisive factors. Both sides tend to follow a kind of defensive reaction to the comments, statements, attitudes, and decisions of the other side: I do not understand that; I don't like that.

Now then, what shall we do? Two statements from the Bible, both from the Apostle Paul, hold a great deal of meaning for me today with regard to the Revolution. The one is from 1 Corinthians 13: "Love is patient and kind." The other is an admonition: "Let us always speak the truth in love." These are days when every church should be called to the great conversation. By that I mean people coming together to discuss the Revolution honestly.

We need to start talking. We need to admit that we no longer have a consensus. To develop a rationale for existence, before we can ever build any kind of common ministry, we need to begin to talk, to have dialogue. We need to communicate one another's meanings and values.

We need to ask what is really important. In this regard we must start with our own vocabulary. What do we mean, for example, when we talk about "saving souls"? about "achieving social justice"? Might it be that both of these are part of Christ's mandate to the churches? Could it be that after a more thorough rereading and searching of the scriptures we will discover a Christ who cleansed the temple and had a demonstration on Palm Sunday, but at the same time went out onto the hillside after the lost sheep and raised Lazarus from the dead? Could it be that we should be interested in both the group and in the individual? Can it be that, in dealing with race and war and sex and wages, we are concerned both with saving souls and with achieving social justice?

Some years ago following a church school lesson we were at home having dinner together. Our oldest son, Jon, asked, "Why is it that everything was so nice in Jesus' day and everything is so wrong now?" This illustrates what some of us think has been true in the life of the church. There was a time when everything was "nice," but everything is "wrong" now. We need to read again the pages of the New Testament. We need to discover the clashes the disciples had with one another, the conflicts they had with Jesus, and the struggles Jesus had with them. We need to read again the friction between Christ, the church in his day, and the people in the church. We need to reread and to rethink the meaning of the cross. We need to reread the early church's history. We need to recall that Peter and Paul were not always the best of friends and that on at least two occasions Paul said, "I had to confront Peter to the face."

The first church in the first century grew up in revolutionary times; now, in the present revolutionary times, the church needs to rethink its message to the world. Be patient, brother, and do speak your truth in love! Please remember it is your own truth you speak. No one has all the truth. But all of us thinking, working, laughing, suffering together can come up with a truth significant for our situation. □

news

Religion and the Vietnam war: The escalation of dissent

"Eli, Eli, Lammah azavthani."

The words of Jesus from the cross – "My God, my God, why hast Thou forsaken me" – shattered the silence as 2,500 churchmen prayed last month before the Tomb of the Unknowns in Arlington National Cemetery. The Hebraic words were uttered by Rabbi Abraham Heschel. The benediction by Roman Catholic Bishop James P. Shannon followed: "Let us go in peace."

The memorial service for the war dead was part of the interfaith witness which brought the churchmen – including at least 100 Church of the Brethren members – to the nation's capital to protest the Vietnam war and to put their case before members of Congress.

It was the second year in which such a mobilization was held under auspices of Clergy and Laymen Concerned About Vietnam. The 16,000 member organization has aggressively called for reexamination of U.S. actions in Vietnam. Its cry is being echoed increasingly by clerics, seminarians, and lay members.

After the memorial service at Arlington, Nobel Peace Prize winner Martin Luther King, speaking at the New York Avenue Presbyterian Church, accused the United States of being "the greatest purveyor of violence in the world."

Spiritual lag: The "restlessness in the land" to which President Johnson alluded in his January State of the Union message stems from the fact, contended Dr. King, that America has lost her sense of purpose and priority. "We as a nation are suffering from a poverty of spirit that stands in glaring contrast to all our material abundance," Dr. King averred. "Our involvement in this cruel and senseless war is the tragic expression of our spiritual lag."

Concurrent with the Washington mobilization, Clergy and Laymen Concerned issued a 420-page volume entitled *In the Name of America*, a book alleging that American conduct in Vietnam has been characterized by "consistent violation of almost every international agreement relating to the rules of warfare."

For evidence it cites some 1,000 Vietnam war stories from U.S. and foreign press sources and contrasts them with sections of the Hague and Geneva Conventions outlining rules of modern warfare. In an introductory commentary, twenty-nine clergymen declared that the documentation "does not purport to be a legal brief," though they felt that "there is a legal case to be made . . . a devastating one."

Some State Department officials reportedly acknowledged that "moral" conclusions might be drawn from the documentation but that the charge of war crimes was "absolutely unsupportable."

Conscience: At the release of the book John C. Bennett, president of Union Theological Seminary in New York and one of the signers of the preface, explained that in spite of its somewhat legal tone, the book is primarily "an appeal to conscience."

"I believe that our government for the most part has good intentions," he declared, "but the weapons and technology they have at their control have gotten out of hand. The destruction that we are causing in South Vietnam is clearly disproportionate to our original purpose of trying to help the people of South Vietnam."

Obedience to whom

The direction of Vietnam has led some clergymen to feel that noncompliance with the war effort is the route they now must take. They affirm that their stand is based not on civil disobedience, but on divine obedience.

An ardent leader of this movement is Yale chaplain William Sloane Coffin, Jr., who is among five persons under indictment on charges of having conspired to aid young men in violating draft laws. At the Washington mobilization where Mr. Coffin engaged fundamentalist preacher Carl McIntire in a public colloquy, the Yale chaplain said, "Ultimately, you have

Dr. Seymour MELMAN

"War crimes" study: Among planners, l. to r., Seymour Melman of Columbia University, Richard Fernandez, director, and John C. Bennet, a chairman of Clergy and Laymen Concerned About Vietnam to do what's right, not what's effective."

Paul on obedience: Mr. McIntire, upon asserting that "conscience must be enlightened by the word of God," began quoting the Apostle Paul's urging of obedience to the powers that be. Broke in Mr. Coffin, "You're going to have to explain to me why Paul was in and out of the pokey with a regularity similar to Secretary McNamara's shuttling back and forth to Vietnam."

If the administration is to pursue the present course in Vietnam, "much of the flower of American youth, in obedience to conscience, will choose jail rather than complicity," said Mr. Coffin.

In this outlook he does not stand alone. By last month more than 1,300 clergymen had signed a Clergy Concerned "Statement of Conscience" pledging to risk imprisonment themselves by counseling potential draftees to "follow their conscience" on the matter of noninduction. At the time Mr. Coffin was arraigned, antiwar clergymen in several areas conducted protest services and some returned their own draft cards to Selective Service.

Identification: One Brethren minister who returned his card was Harry K. Zeller, Jr., pastor, La Verne, Calif., current chairman of the General Brotherhood Board and author of the 1947 volume, *Peace Is Our Business.* In a letter enclosed with his draft card, issued in December 1940, Dr. Zeller said in part: "I desire to identify with those young men who are endeavoring to work for a more creative solution to national and international problems by expressing their conviction of conscience in the refusal to register for Selective Service." He also stated his conviction, based on religious views, that war is immoral and obsolete and the Vietnam war is a particular evidence of this fact.

The factor of faith

Also in reaction to the war, scores of seminarians have moved to a stance of noncompliance with Selective Service. For them the returning of draft cards may mean foregoing exemption under 4-D classification and being subjected to immediate call under 1-A reclassification.

Four enrollees at Bethany Theological Seminary, Oak Brook, Ill., have taken such a stand. They, and the home area boards to which they returned their draft cards, are James Poling, Hagerstown, Md., Vernon Wingert, Orlando, Fla., Arthur Gish, Mt. Joy, Pa., and J. Philip Shankster, Bryan, Ohio.

Poling and Wingert, at the conclusion of a "service of divine obedience" attended by 500 persons at McCormick Seminary in Chicago, said their action was in protest to the arrest of William Sloane Coffin, Jr., Dr. Benjamin Spock, and others on charges of conspiring against the Selective Service System.

Parallels: Three of the men and their wives, Gish, Poling, and Wingert, a few weeks earlier at Camp Friedenswald in Michigan had drawn up a "Friedenswald Confession," declaring their personal commitment to "a community that lives in obedience, witness, and hope." While touching many aspects of what obedience to Christ means today, the families stated that for them the turning in of draft cards and the nonpayment of war taxes were steps in discipleship akin to acts taken by early Christians and Anabaptists.

Philip Shankster, in a letter to his Williams County, Ohio, draft board, explained that because he felt impelled to call into question U.S. policy and action in Vietnam, he could not seek sanctuary under exemptions which Selective Service offered him as a minister nor to alternatives available to him as a conscientious objector.

Other expressions: The assertion of a vital peace concern has been expressed by still other Brethren. In Ohio, school counselor D. Eugene Lichty is a co-chairman of the Ohio Peace Action Council; other Brethren are related to its program. Deputations from some Brethren colleges are meeting with local church youth to help point up issues involved in draft choices. At New Windsor, Md., volunteers Ronald P. Hanft and John P. Espenshade underwent a ten-day fast, turning over the cost of meals missed to Vietnam Christian Service.

Agonizing as the process is, there is for many today increasing assessment of Vietnam, assessment in which conscience and faith are weighty factors.

Ohio Peace Action

Peace Action leaders in Ohio: One of cochairmen of statewide movement is Eugene Lichty, at the left. Group plans workshops on nonviolence, mass rallies, draft counseling, news stories to mass media

The internationalists: Distinguished service

To HONOR YOUNG PERSONS for significant contributions overseas, Minnesota's Macalester College this year issued its first annual International Distinguished Service Awards. One of the five recipients was Steven Landon West, 24, of Goshen, Ind., who had just completed a two-year term with Brethren Volunteer Service in Cyprus.

The Cyprus program, sponsored by the Church of the Brethren, includes a small team of workers from several countries who are seeking to bring some measure of reconciliation between Greek and Turkish Cypriots. In his work in Cyprus Mr. West acted as group leader in the director's absence and learned both Greek and Turkish. He has previous training in German, Spanish, Russian, and Arabic.

Mr. West graduated in 1965 with a B.A. in government from Oberlin College in Ohio. He is a son of the Dan Wests. His BVS term was in lieu of military service.

The other recipients of Macalester's 1968 awards came from California, the Netherlands, Switzerland, and Vietnam.

Exposure: One of the aims of the awards program, open to youth 25 years of age or under, is to have the winners visit Macalester and meet and live with students, alerting them to the many opportunities open through volunteer programs the world over. The college has a long tradition of service and internationalism.

Of the 1968 winners, only one was not present for the awards presentation. He was David Gitelson, a Beverly Hills, Calif., youth who chose to remain at his post with International Voluntary Services in Vietnam, even though he was invited to return with expenses paid to accept the award in person.

Apparently at the very hour the Macalester award was being presented to him in absentia, Mr. Gitelson was kidnapped and killed by the Vietcong in the Mekong Delta. He was the sixth IVS worker to be killed on duty in South Vietnam.

Mr. Gitelson, 25, had earlier spent two years in the U. S. Army medical service, after which he attended and graduated from college. Upon entering IVS he said, "I want to participate in some work to mitigate at least a small part of the horror to which the Vietnamese people are subjugated or else to alleviate the basic causes of the war and to hasten a lasting peace."

"Most effective:" *Time* magazine in an article of some months ago describing Mr. Gitelson and his IVS work, termed him the most effective American in Vietnam. *Time* also quoted him as saying, "We're nothing more than sugar-coating for the genocide that's going on here."

Dialogue in Prague: 'Peace is possible'

WITHIN A FEW DAYS, and for the third time this decade, there will convene in Czechoslovakia the All-Christian Peace Assembly. The Church of the Brethren will be represented as it has from the beginning, this year by W. Harold Row, Brethren Service executive, and Dale Ott, European Brethren Service director.

"Seek Peace and Pursue It" is the biblically based theme of the March 31 – April 5 assembly, and carried as a subtheme is the slogan: "Save Man – Peace Is Possible." The proceedings themselves will be marked by a dual thrust: first, to strive through biblical and theological exchange to bring about "a spiritual enlivenment and awakening of churches"; and second, to discern current issues of international life in historical perspective.

Flavor: Born a decade ago out of the ferment in the Czech churches, the Christian Peace Conference at Prague has gained growing support. Its last assembly attracted 1,000 participants, 85 of them from the United States.

In the early years and to some extent still, the rhetorical flavor of the conference has carried the stamp of the socialist states, the situation out of which it emerged. Some observers feel the movement began in part also out of the need to balance the heavy Western leaning of the ecumenical movement. Increasingly now it appears that the Christian Peace Conference is seeking to take seriously the views of churchmen from other regions of the world.

Reflections: At the time of the previous assembly, Paul Peachey, then executive secretary of the U.S.-based Church Peace Mission, pointed up that the Christian Peace Conference reflected two profound developments: on the one hand, a degree of renewal in the churches of central and eastern Europe since the Marxist revolution, though many of the same human problems persist; and on the other hand, a discovery by the churches of their own complicity in past injustices.

Because the Christian Peace Conference has had its major roots in the churches of socialist countries, some Western churchmen have been cautious in identifying with it. Reticence also is seen on the other side. The CPC's president, Czech theologian J. L. Hromadka, looks upon the upcoming assembly, with its widened base of participation, as "an important test of our maturity, truthfulness, and spiritual effectiveness."

Conviction: Yet Dr. Hromadka believes that the conference's quest for peace, anchored to a spiritual framework, has solid footing. "Precisely as confessors of the gospel, we believe that man meets with man in the depth of his human nature, in spite of all political, racial, cultural, geographical, and social differences," he said. "By declaring that peace is possible, we want to manifest our hope in the effectiveness of the struggle for peace and the salvation of humanity."

Dr. Peachey feels the Christian Peace Conference deserves a still wider response from American churches. "In a real way," he has stated, "the Christian Peace Conference can save us from the worst that is in us. And perhaps it is not presumptuous to suggest that the reverse may also be true."

An overflow congregation of Protestants and Catholics met in York's First Church of the Brethren for prayers for unity. Pastor M. Guy West, in photo at left, opens door for coleaders of the service

Tales from 3 towns: Ventures in unity

THE WEEK OF PRAYER for Christian unity this year saw churches in many communities venturing more boldly into ecumenical encounters than ever before.

York experience: Typical of breakthroughs that occurred in various areas of the country was a development at York, Pa., where the First Church of the Brethren was host to a joint Protestant-Catholic worship service attended by 750 persons. The speaker, Roman Catholic monsignor George D. Mulcahy of Mount Saint Mary's Seminary, termed the interfaith service a "minor miracle."

"Five years ago, even one year ago, we would have dismissed this as impossible," the rector declared.

The joint service was actually the second sponsored by the York County Council of Churches and the York Deanery of the Roman Catholic Church, Harrisburg Diocese. But the first service a year ago was held on "neutral" ground, at York Junior College.

The choir of First church sang and Pastor M. Guy West, who also is moderator of the Church of the Brethren, delivered the prayer for unity and benediction. A social hour followed.

In the sermon Monsignor Mulcahy said the road to Christian unity is one of "respect and reverence for the sovereign and inviolable conscience of each individual" which can begin with understanding, knowing enough about the background of our brother's belief to understand why he believes as he does.

As a direct outcome of the service, an interfaith discussion was held on human rights in the York area, involving six Protestant representatives and six Catholic priests. The leaders of Jewish congregations were invited.

Johnstown services: At Johnstown, Pa., Protestants and Catholics also joined in planning unity observances, convening in two services. John D. Ellis, president of the Council of Churches of Greater Johnstown and executive secretary of the Western Pennsylvania District, Church of the Brethren, was the speaker for the service at St. Andrews' Roman Catholic Church, where 700 persons were in attendance. At the other service, held in a Presbyterian church, Bishop James J. Hogan of the Altoona-Johnstown Roman Catholic Diocese was the speaker.

"The supreme question that confronts each one of us is not whether we are brethren. God settled that," Dr. Ellis said in his sermon. "The supreme question is whether we will be 'brotherly.' "

Ligonier display: At Ligonier, Pa., the Ministerial Association, which includes Roman Catholic priests in its membership and which is headed by Church of the Brethren pastor Dale E. Rummel as president, sponsored unity services on the Thursdays opening and closing the week's observance. A unique highlight was a Sunday afternoon display in the gymnasium of Holy Trinity Roman Catholic church, depicting the beliefs and history of the denominations represented. Included were Russian Orthodox, Roman Catholic, Lutheran, Presbyterian, Methodist, Evangelical United Brethren, and Church of the Brethren congregations.

For the Brethren display Pastor Rummel chose the filmstrip, "Come Up Higher," which was run continuously; pictures from *The Mural History of the Church of the Brethren;* the *Brethren Hymnal;* contemporary books and periodicals; literature on alternative service; and a Brethren Service cup.

In conjunction with the display, a brief worship service was held, at which Pastor Rummel was the speaker, followed by a social hour. The well-attended occasion was "a very enjoyable experience of Christians coming together where denominations didn't matter except to add color to the event," Mr. Rummel said.

"Our community has in the past been very divided denominationally and particularly between Protestant and Catholic," he added. "The Catholics here are strong, comprising maybe one third of the population. It is just in recent years that we have even spoken together. Now we are experimenting and experiencing cooperative worship and action based upon our common belief in Christ."

news

At the market, in ads, in opera, on the air

THE REVOLUTION in human communication is not altogether passing the church by. Now and then efforts are made to utilize contemporary media in creative ways, from such venerable forms as opera and books to such innovative channels as radio spots and magazine advertising.

Christ in opera: To be presented at New York's Metropolitan Opera House on April 7 is the opera, "I Am the Way," based on the life of Christ. The libretto and music of the sacred work are by operatic star Jerome Hines, who will sing the leading role. His wife, soprano Lucia Evangelista, will carry two solos in the performance.

The production is sponsored by the American and New York Bible Societies and Christian Arts, Inc., and received grants from Lilly Endowment, Inc., and the Firestone Foundation.

Hines's opera based on the life of Christ

Supermarket special: The New Testament in Today's English Version and surprise best seller, *Good News for Modern Man,* is moving toward the ten million mark in circulation, eighteen months after publication. The original order for the 35-cent paperback was 150,000 copies.

The edition was produced by the American Bible Society to make the scriptures available in language readily understood and at a nominal price. In line with this, a supermarket in Tarrant, Ala., offered a Bible "special" and sold 8,000 copies of the volume.

Humor, gospel, satire: To counteract the "God is dead" theme, Stan Freberg has produced one color TV and three radio spots for the United Presbyterian Church's Division of Mass Media, to be offered stations for use as public service announcements.

One of the sixty-second radio spots begins with Freberg's saying: "I mean he's dead."

"Not literally?" the announcer asks. "That's the rumor," Freberg replies. "God is dead. That's what everybody says."

The announcer asks who "everybody" is. "Well, everybody," Freberg continues. "A guy on David Susskind, a couple of guys at Yale, you know . . . everybody."

Supermarket special on "Good News . . ."

"O yeah," the announcer counters. "That's everybody all right. You wouldn't want to question it any deeper than that."

The spot concludes with the announcer explaining that God loves even those who are saying he is dead and with Freberg exclaiming, "Say, that's some God."

"The new spots," explained Mr. Freberg, "get close to the heart of the gospel, talk about how God loves everybody — hippies out here on Sunset Strip, ordinary people, even the guys who say he's dead — talk about the grace of God, and defend the fact that he is very much alive."

Commenting on the TV spot, which features a hippy "psychedelic poster expert," Mr. Freberg said, "I would just like to remind people of God's existence and that they don't have to do it all by themselves. I believe God is present in this world and that Christ died for us and rose again; and I think if you believe this, you will automatically be a better person and try to stop war and nonsense and bigotry."

"Something is missing": A full-page advertisement in *Time* magazine shows a Polaroid snapshot of a man standing by a new sports car. The caption reads: "John Ritter thought he'd be happy if only he had a sports car. He had thought the same thing about the color TV. Maybe if he had a boat. . . ."

The text continues: "The great American delusion is that happiness will come with the material goods you acquire. But many John Ritters somehow can't dispel the inexplicable feeling that something is missing in their lives."

The ad then invites the reader to "get involved in life" through the local church or the denomination's experimental ministries.

The message is one of four scheduled in *Time* by the Board of National Ministries of the Presbyterian Church, U. S. (Southern).

The aim, explained spokesman John F. Anderson, Jr., is to inform readers that "they can get involved, where they live, in witness and service."

A secondary goal, he said, is to change the image of the church, to those both inside and outside the churches, by using a contemporary medium.

Mr. Anderson added, "We conceive of this as an experiment not just in communication, but in evangelism for the Pepsi generation."

SPECIAL REPORT / *What do current changes in the church mean? Why the turmoil? Where is religion headed?*

EXAMINING "THE NEW RELIGION"

Reader's Digest shed some of its inbred conservatism last month by hosting a seminar on "The New Religion." A jazz worship service, a la Duke Ellington and other contemporary artists, and Jewish and Catholic as well as Protestant leaders were part of the public event, which came as a spin off from an article in the February *Reader's Digest*, "Are You Disturbed About the 'New Religion'?"

As to the question posed by the article, the panelists assembled for the forum obviously were not disturbed. And though they painted a somewhat somber picture of the future for the church, they were not alarmed that sweeping change has begun to occur. Generally, they would welcome more.

A Messenger reporter, on the scene at New York's Union Theological Seminary as a fugitive from an annual meeting at the Interchurch Center a block away, found the array of panelists almost stunning. On hand were Yale University chaplain and draft resister William Sloane Coffin, Jr., Union Seminary professor and ethics expert Paul Lehmann, Episcopal student chaplain-at-large and avant-garde aspirant Malcolm Boyd, Union Seminary professor and literature critic Tom F. Driver, college teacher and radical theologian William Hamilton, and Pittsburgh area chaplain to Jewish students Rabbi Richard L. Rubenstein. David A. Edman, ecumenical chaplain at the Rochester, N. Y., Institute of Technology and author of the *Reader's Digest* article, moderated the panel.

While no obvious consensus was reached, the sharing did reveal clues as to what some of the more heralded and controversial voices are saying about current explosions in religious life and thought. On change itself, William Sloane Coffin, Jr., maintained that for the church not to affirm change, nor to recognize it, is a basic sinfulness. The Tower of Babel results, he said, when men in their sinfulness try to build permanent edifices of either brick or thought.

Malcolm Boyd, in deploring religion's "chaplaincy of the status quo," questioned whether hierarchies are able to change and whether renewal is enough. "We will continue to have cheap grace and the blessing of the status quo," he said. And in calling for drastic change, he added, "We've got to get the rugs up so that you can't sweep anymore under them."

"Worship begins in one's involvement in the world — in social issues, current problems, or even in certain artistic events of the moment"

Linear vs. electronic: Rabbi Rubenstein expressed firm support for the contention of communications expert Marshall McLuhan that the book-supported — or linear — culture is losing out to the electronic, sensuous culture based on a television-oriented view of life. Therefore, he said, "Judaism and Protestantism, which are both religions of the book, are in more trouble than Catholicism, which is a more turned on, sensuous religion.

"If there is a totally new mode of apprehending reality, then Judaism is in trouble — we have valued the printed word too highly. When you take a child who knows about Vietnam and the death of a President, as our six- and seven-year-old children know sensuously and nonverbally, and set them down with 'Dick-and-Jane-went-out-with-Spot,' you're really creating problems."

Paul Lehmann challenged this view as oversimplification. "Even if Judaism and Protestantism are religions of the book, the book is of the people," he said. "There is a new kind of life-style emerging. It is misleading to take linear or verbal, or book versus television, as the dividing line. People are still trying to face the basic problems of life, whether they are linear or electronic."

On the make: Tom Faw Driver saw the church as "a captive and ideological rationalist for those elements in our Western world which have it made. It is a protector of the bounty of the technological generation.

"Undoubtedly there is a new society coming, not because of the communications revolution but because of the economic ferment around the world. A lot of institutions are going to crumble, and the church may be one of them if it identifies with those who have it made rather than those who are on the make."

As to the role of the community of faith in the midst of the technological revolution, Rabbi Rubenstein stressed, "In our society the need for subcommunity in which to celebrate life is more important than ever before." He saw taking place "a heightened component of sensuousness in religion and personal life," leading as one effect upon Judaism to a growing awareness of the contemporary relevance of a mystical faith.

Other panelists, while acknowledging for some people the meaning which a mystical faith brings, emphasized that true worship is that which does not come out of an isolated act.

Where worship begins: "Worship begins outside the worship service," said Dr. Driver. "It begins in one's involvement in the world – in social issues, current problems, or even in certain artistic events of the moment. If that involvement is alive and the worship is arranged in such a way to allow it to come in, then that is truly worship."

Mr. Coffin concurred: "Essentially worship is consequential; it is not outside of life."

Participation in the liturgy, he said, "is not an act of self-expression; it is an act of empathy." He was especially critical of students who are unwilling to empathize and who "want just to sit and be turned on."

In a question period Mr. Coffin was challenged as to his view of worship. He reiterated the conviction that worship is meaningful only if the worshiper brings to it an authentic participation in life. "If you lead a dull life, you're going to have a dull worship service," he maintained.

Direction: In response to a question put by Dr. Hamilton – who is known for advocacy of the "death of God" school of theology – as to where religion is heading, Dr. Lehmann appeared to be the most optimistic.

"We are heading toward increasing confrontations between the emerging age of doubt and the emerging age of faith," he predicted, indicating that this central encounter has not yet taken place. But he added that there was some hope. "It will be given to faith to experiment and it will be given to the experimenters to pause over the baby before throwing the baby out with the bath." That is, the effort that is needed, said Dr. Lehman, must be marked by fluidity, striving for a growing edge within the traditional community and avoiding a witness "isolated in conservatism or celebrated in radicalism." Thus he commended a genuine searching for the new that does not jettison the old.

"In our society the need for subcommunity in which to celebrate life is more important than ever before"

"A lot of institutions are going to crumble, and the church may be one of them if it identifies with those who have it made rather than those who are on the make"

"God has singularly curious ways of bringing out that which he has purposed from the foundations of the world," Dr. Lehmann asserted.

Mr. Coffin was also hopeful, but with conditions. "As I understand hope theologically," he said, "the churches are hopeless. Hope is passion for the possible – not that which soothes the human breast but that which stirs unrest. If the churches really saw the future, if they were truly conservative they could separate the fundamental from the dispensable."

Opening channels: Among releases prepared in advance and made available to the press at the forum was an overview statement issued by William Hamilton, pointing to the need for opening up channels between three unconnected portions of today's "religious underground." These, he explained, are the theological sector which is dealing often radically with the problem of God; the church renewal sector which ranges from a conservative desire to save the church by new strategies of relevance to a more revolutionary willingness to pull down and start over again; and the ethical-witness sector which is focused on the problem of war protest and civil disobedience. Implying that the New Religion may be furthered by tunneling between these current positions, Dr. Hamilton commented, "I think all of us belong to more than one of the sectors." He urged cooperation and mutual support in the exploration.

"As I see it," Dr. Hamilton summed up to the panel, "every man has a journey to take. We can't all take the same journey, but we can each take one, be it mystical, transcendent, whatever in its orientation. The basic point is: All journeymen need each other."

Newness: Unanswered, maybe unanswerable in precise terms, is what the New Religion is or is to become. In reflections such as these what one may begin to grasp are signposts, of which some are discerned distinctly, more are visible only vaguely, and most may not presently be within sight at all.

As to describing the New Religion, the task confronting the panel, or fathoming renewal or growth of faith, a task confronting all believers, the poet John Donne may have understood clearly the difficulty when he wrote:

"How much shall I be changed
Before I am changed!" – H.E.R.

Concerns of religon on high court docket

A CLUSTER OF ISSUES before the U.S. Supreme Court will be watched by churchmen with special interest in the next few months. To appear on the docket are not only the perennial questions of church-state relations, but other issues as well, having moral dimensions.

Among items pending on education are those testing whether an individual has "standing to sue" on cases concerning government aid to religious institutions, whether a state can require local school boards to loan textbooks to parochial school students, and whether a state authority can be established to aid colleges and universities, including church-related institutions, by selling bonds.

Also pending are suits against alleged religious practices or emblems on public property, the issuance of a Christmas stamp bearing a religious painting, federal tax exemptions for religious bodies, the allocation to churches of income derived from public lands, a "Bible as literature" course at the University of Washington, and an Arkansas law which prohibits the teaching of evolution.

The Supreme Court has declined to hear an Air Force officer's pleas for selective conscientious objection at this time, though it may schedule the case later.

Agencies representing Catholics, Protestants, Orthodox, and Jews all have presented briefs favoring a racially mixed couple in a suit against a firm which refused to sell them a home solely because of race.

Another case in which churches have filed briefs presses the claim that discrimination against illegitimate children is as unconstitutional as discrimination on grounds of color or creed. Still another case, aimed at clarifying the rights of alcoholics, may decide whether alcoholism legally is a crime or a disease.

Still in the Supreme Court's future, perhaps two years away, is a case seeking to challenge capital punishment.

A special, an advertisement, a newscast . . .

TV's three trials

THREE TRIALS were covered by ABC-TV on Monday night, Jan. 29. The first was the trial of Martin Luther, who was called on the carpet before the Diet of Worms for his provocations against the monolithic church known as the Holy Roman Church.

Those who tried this man declared him heretic, for Luther refused to bend the knee of his conscience to deeds and beliefs which to him were wrong. History has declared the rightness of Luther's stand and judged the errors of a blinded medieval church.

The second trial was really the advertisement of an ABC-TV special to be aired this month – "The Rise and Fall of the Third Reich." Here is a whole nation on trial for genocide. Here the pronouncement of judgment was leveled against those whose defense was "I only obeyed orders." Here judgment was made on the principle that there is a higher law than that of government, and men and women were convicted of war crimes because they allowed their consciences to be hardened while a whole people died.

The third trial reported on TV that Monday night in January was that of the arraignment of Dr. Benjamin Spock, William Sloane Coffin, Jr., and three others. These men are being tried for violating draft laws and aiding and abetting young men to evade the draft. Their defense is that they are standing alongside young men who in good conscience cannot participate in the war in Vietnam.

The following questions were aroused in my mind as I pondered the above trials. Is there a similarity among these three trials? What threatens society more – the risk of allowing men to follow the dictates of conscience or a police state which stamps out all opposition to its announced plans? Is it always right to obey the programs of the government? Or are there times when we must obey God rather than man? How does one decide when to obey or disobey?

Answers are hard to come by. Yet this area is perhaps the most agonizing issue confronting Christians who are intent upon being good citizens and also faithful disciples of our Lord, who declared that discipleship means seeking first the kingdom of God. – L. GENE BUCHER

Three trials: Martin Luther, the Third Reich, Dr. Spock. Are there parallels?

DEPARTMEN
OF
JUST

THE MOST IMPORTANT TASK FOR THE CHURCH

"Over the years the conviction has grown that the things that unite are more important than those that divide us."

by Amsey F. Bollinger

When I was a boy, I heard some Brethren ministers maintain that only Brethren could get into heaven. (I don't believe they claimed, however, that all Brethren would!) I suppose that I was considerably influenced by this view, as I felt that the Catholics stood a very poor chance of getting past the guardian of the pearly gates. I even had some doubts about the members of certain other Protestant denominations.

In 1922 my bride and I went to Greene County, Virginia, to work in a school for mountain children. In addition, we assisted in the work of the Brethren churches located in the surrounding mountain hollows. One year I went to the district meeting as a delegate. When I appeared before the credentials committee I was wearing an ordinary suit with a clerical-style vest – no necktie. One of the members of the committee felt very strongly that, as a minister, I should not be seated because I was not dressed in the "order." (I thought that I was.) After considerable questioning, however, the other two committee members insisted that I might safely be seated, as I had stated that I was not opposed to dressing in the order.

In 1930 my wife and I were appointed to serve as missionaries in India. There we found the missionaries of various denominations working together harmoniously. We consequently had considerable contact with members of other denominations and also with people of other nationalities. I was impressed by the devotion of many of these people; they obviously loved the Lord just as much as I did!

Some years ago, in India, a Catholic priest came to me on a Sunday afternoon to buy some of our school's purebred hatching eggs. Just after he arrived the bell rang for a meeting of our students in the school chapel. I invited him to come with me to the meeting. He was evidently embarrassed by the invitation and finally blurted out, "I would like to accept your invitation, but I am afraid it would cause a scandal among my people." This I interpreted to mean that he was afraid his bishop might find out about it!

Another time I was reluctantly persuaded to permit a circus strong man and his wife to occupy a guest room at our mission station in India. The circus advance agent told me that they were Christians and that he could not find a decent place for them to stay in the town. I had always had a somewhat dim view of the moral and spiritual status of circus people but found that we were "entertaining angels unawares." This man and his wife were dedicated Christians, witnessing to their fellows of the sawdust ring. In fact, he had brought to the feet of Christ the family of Chinese acrobats, who also were now devoted followers of the Lord. The Chinese lady made a practice of carrying gospels printed in various languages to hand out to her fellow performers. The two ladies were overheard one day animatedly discussing the relative merits of the gospels of Mark and Luke for this purpose.

Last year, during the Week of Prayer for Christian Unity, we attended a meeting in the Bombay Anglican Cathedral which was attended by members of many Protestant denominations, the Salvation Army, the Syrian church, and Roman Catholics; a Methodist minister and a Catholic monsignor preached.

The highlight of the 1966 Christmas season was an ecumenical carol sing which was held on Chowpatty Beach in Bombay. This was the second of its kind. The sponsor of this movement was the wife of the governor of Maharashtra. They are both Christians, members of the Church of South India, and take an active interest in the Christian work in the state. The meeting was held out of doors and was open to the public – and the public came – Christians, Hindus, Parsees, Moslems, Sikhs. The attendance was variously estimated

Amsey and Florence Bollinger first went to India to begin their missionary service in 1930, continuing there until 1961. Like many other church workers they have found significant opportunities to serve during retirement years. At the time of their fortieth wedding anniversary in 1962 Florence was in Bankok, managing a Presbyterian guest house, waiting until she could join her husband in Vientaine in Laos, where he served in educational work with International Voluntary Services. As volunteers the Bollingers again served in India for fifteen months in 1966 and 1967. They now live in Waverly, Ohio.

at up to 30,000 people! Choirs from various churches, Protestant, Catholic, and Syrian, sang Christmas songs in eight different Indian languages, a thrilling witness to the thousands who attended.

These few incidents indicate some of the crossroads along my spiritual journey. Time has brought changes to my thinking and beliefs as well as to my hair and belt line. I certainly do not believe in this year of grace that heaven is reserved for Brethren only; I expect to meet many of my Catholic friends there. Nor do I believe that the particular cut of a man's coat is very important. I know some very sincere Christians in India who don't own a coat!

The last sixty years have brought many changes to our church — some for the better, some for the worse. On the plus side I would mention outgrowing our insularity and preoccupation with the mechanics of the Christian life, resulting in a growing awareness of the problems of the world outside the Brotherhood and greater involvement in those problems. There has also been an increasing willingness to fellowship and work with other denominations. On the negative side, it seems to me that there has been a big swing toward humanism, with a consequent loss of zeal for preaching the gospel and verbal witnessing.

In a land such as India, where Christians form a miniscule part of the total population, one becomes more aware of the weakening effect of our multiplicity of denominations. I am not convinced that organic union of all the Protestant denominations would be a forward step, but at the very least the times cry out for greater cooperation. One place to begin would be the merging of the many small, nonviable congregations that dot the landscape. These churches are so preoccupied with the struggle to keep alive that they have insufficient time or energy left to minister to the unchurched about them. Besides, such little groups often fail to exhibit an enthusiasm that attracts those outside.

In India, the Brethren for many years have participated in negotiations for union with six other churches. The end of the road may now be in sight, but it has been a long and difficult journey. Archbishop Ramsey has said, "When unity comes it will not be the triumph of one church over the others; it will be the triumph of the gospel."

Failure to understand this principle has perhaps been the greatest obstacle to achieving union. In my opinion there has been an effort on the part of several of the negotiating churches to make the united church an extension of their own denominational image. If, instead of formal negotiations, we had during this time made every effort to cooperate in the work of the kingdom, including mutual recognition of membership and clergy, intercommunion, and exchange of pulpits, I believe we would be farther along the road to presenting a unified image to our non-Christian neighbors than we have achieved by formal efforts to bring about organic union. We could have held to the things we consider essential, while recognizing the valid Christian experience of those who have come to Christ through a different tradition.

Over the years the conviction has grown that the things that unite us are more important than those that divide us. Jesus summed this up superbly when he said that the two great commandments are "love the Lord your God with all your heart, . . . soul, and . . . mind" and "love your neighbor as yourself." He also said, "Judge not, that you be not judged." We all claim to be followers of the same Lord and to love God as revealed by him. Perhaps we fail most frequently to obey the second commandment, judging our Brethren and other Christian neighbors instead of loving them and forgetting that our neighbors also include the worldly people around us.

And so, over the years, as I lived and worked among people who did not have "the light of the knowledge of the glory of God in the face of Christ," or who had recently received that light, the finer points of theology that divide Christ's followers gradually receded into the background. Seeking to obey the two great commandments and commending them to our neighbors around the world by both word and deed has become to my mind the most important task for the followers of Jesus Christ. ☐

AS FAR AS I CAN SEE

as far as i can see
there's a pink streak in every sunset
a bird in every nest
a tree on every hill
and even farther still
there's a hand to shake every hand
a peace to quiet lonely fears
a love that must bind man to man as brothers

by Edna Sexton

A Window From the Sky

Do the religions of the world share a common concern for brotherhood, peace, and human welfare? A former editor reports on a round-the-world trip and preliminary plans for a future world meeting of religions.

by DESMOND BITTINGER

By plane we left Jerusalem, crossing the fertile Jordan valley and Damascus. Within minutes we were above the great sweeping desert south of the Fertile Crescent. Life appeared to be almost impossible there. Only an occasional camel caravan seemed able to survive this heat and emptiness. Then, suddenly, the ancient valley of the Tigris and Euphrates was below us, Bagdad, Ur of Chaldea, Babylon; the ancient and the modern flourished there. Soon we were crossing snowcapped mountains to Teheran.

Beyond Teheran the landscape became unbelievable. The mountains were great circular swirls. The valleys seemed to plunge downward endlessly. The Himalaya stretched white fingers into the desert. Who could cross this? Then came the Khyber and other passes, and next we were in the lush area of the Indus River. Kashmir was on one side. The civilization here was older even than the Tigris-Euphrates civilization. Topping another mountain range, we dropped into the Ganges Valley and Delhi. Just above us was Tibet and, beyond that, China.

From the ground these river valleys and cultures seemed completely isolated and separated. But through a window in the sky it was clear that they were a part of the same continent; their rivers flowed into one big ocean. Did these civilizations, each with a different religious practice and litany, really belong together? Caravans had crossed the trackless deserts which separated them. Even Alexander the Great had fought his way through, burning and destroying from one civilization to another. Did these and other cultures have something in common? Did these and other religions share any belief that we are all a part of one creation — brothers in one world?

In mid-January at New Delhi more than forty religious leaders of the world from twelve of the major religions and from widely separated geographic areas assembled for dialogue. They were searching not for their differences but for their similarities. Their focus of attention was particularly to be on what beliefs they shared in common concerning human rights and war and peace. No similar meeting on such a scale had ever been held before in the world.

This was primarily the outgrowth of six years of concentrated effort on the part of dedicated clergymen and laymen in the United States who have brought into being the Inter-Religious Committee on Peace. The Inter-Religious Symposium was jointly sponsored by this committee and by the Gandhi Centennial Committee of New Delhi.

The formats of each day's meetings were similar. In the forenoons we heard presentations from the various religions concerning their teachings with reference to peace, brotherhood, and human rights. The sessions opened with prayers conducted by one of the major religions in which all of us participated as best we could. "Sanctions in religion for peace" were presented by spokesmen for Hinduism, Buddhism, Christianity, Islam, Sikhism, Judaism, Jainism, Zorastrianism, and Shintoism.

In the afternoon the sessions broke into three subdivisions to discuss common religious concerns. One of these focused on social and economic developments, another on freedom and human rights, and a third on peacemaking and peacekeeping. Each of these brought its findings to the final session for discussion, unification, and adoption.

The conference was opened by President Husain of India; many leaders of the world's religions appeared in the discussions and general presentation.

Agreement was reached in the plenary sessions that an international conference on religion, which would include a much larger number of world leaders, should be held at some "neutral" place in the near future. A desirable time seemed to be late 1969 or early 1970 so that it could focus at least somewhat on the celebration of the hundredth anniversary of the birth of Mahatma Gandhi. Places suggested were Stockholm, Sweden; Nairobi, Kenya; New Delhi, India; Kyoto, Japan; Colombo, Ceylon; and others. It was unanimously felt that through such a conference a common body of religious judgment concerning the brotherhood of man and the need of peace in our world could be brought to bear with tremendous strength upon all the political and civic leaders of the world. Already much had been done along that line through the efforts of the New Delhi conference.

One of the highlights of the conference in New Delhi for many of the participants was the pilgrimage made by the total group to the Gandhi memorial. In contrast to the large memorials such as the pyramids, massive temples, and churches, which are built to commemorate significant individuals, Mahatma Gandhi's memorial is a low granite slab which stands on the banks of the Jumna River at the place of his cremation. We approached it together reverently one evening. We left our shoes at the entrance of the courtyard and, led by saffron-robed priests beating upon drums and singing a Buddhist chant, we marched three times around the memorial, then seated ourselves upon rugs prepared nearby. We were to be led in a memorial and prayer service by some of Gandhi's personal friends and followers who had often sat with him at just such a platform as he had conducted evening prayers.

Scriptures were read from many of the sacred writings of the various religions and Gandhi's favorite hymn, "Lead Kindly Light," was sung in English. While we were seated in this service, scores of people from all parts of the world streamed into the memorial courtyard. Some came from high Tibet and others, including Americans, came from faraway lands. All of them reverently walked around the tomb and then quietly returned to the world outside.

In this courtyard it seemed that there were no divisions of race, differences of language, divisions of belief. All who came here were searching for the way of peace which the life of this man had dramatized. Very few, if any other, places in the world represent this idea as completely and as strongly.

On the way to New Delhi the American delegation had stopped in the major religious centers of the world to confer with churchmen as well as with civic and political leaders when possible. In Geneva we met with the World Council of Churches; in Rome we were graciously received by the Vatican; the peace program was blessed and endorsed. In Istanbul we met with the Eastern Orthodox Patriarch as well as with Muslim leadership. In Jerusalem we met with Hebrew officials and with prominent politicians of the Israeli State. In New Delhi the religious leaders were entertained by the president of India and by Prime Minister Indira Gandhi.

In Saigon, the American delegation spent four days meeting with key Buddhists and Catholics. We particularly tried to give youth representatives from these various sectors opportunities to meet with us; they were interested in talking abont long-term plans for Vietnam. We found considerable dissent against the current philosophy and procedure of the American military and the American government in Vietnam. For twenty years they have been at war! They have tried to free themselves from the colonialism of the French and now from what they believe to be a similar colonialism established by the Americans. They believe that the Vietnamese must form their own government and support it. They think it will need to be different from what we in America seek to enforce; that it must be distinctly tailored to meet their needs. The young people seem to have lost faith in their political and their military leaders; they are turning with new hope to an emerging kind of religion which will be demanding and relevant; they hope that there will be at least some in America who can understand and sympathize with their effort and undertaking. The delegation had the privilege of meeting for extended conversations with General Westmoreland and with Ambassador Bunker. We tried to share our findings with them.

In Japan the religious leaders of the Japanese people met jointly for the first time in history. They chose the beautiful, historic religious center of Kyoto, meeting in a building which is unsurpassed for conferences of this kind. The Japanese were delighted that their own religious groups were meeting together and with Americans. They enthusiastically endorsed the reports which were brought to them from New Delhi and gave united support to the proposed world conferences of religions on peace and human welfare. They also resolved to have future Japanese conferences on the same subject.

The International Inter-Religious Committee is to be congratulated upon bringing about this New Delhi meeting and for the plans for a further world meeting of religions. W. Harold Row of the Brethren Service Commission is the representative of the Church of the Brethren to this organization which, like a window from the sky, offers recognition of the common heritage that binds all men and erases superficial barriers. ☐

day by day

One particularly pleasant day toward the end of last summer I resolved with forced determination to set about the task of trimming the shrubbery around our house. It was long overdue in its bid for a "haircut"; the forsythia in particular had grown long, flowing locks that touched the ground and curled back.

I picked out the biggest forsythia on which to begin, surveyed the situation, picturing in my mind the finished product, and began vigorously to whittle the defenseless bush down to size. I completed one side to my satisfaction and had just started on the other when, about eight inches above the level I had trimmed the completed side, I noticed a bird's nest!

"Oh, no! what if . . . ?" And sure enough, the nest contained three of the prettiest eggs an ornithologist would care to see. I called Nancy and our daughters to share in the discovery, which action was the ruination of my best laid shrubbery pruning plans. I was earnestly beseeched to refrain from any further cutting on that particular bush lest the mother may never return to her nest. And in that half-completed state the forsythia, in, of course, the most prominent place in the yard, finished the summer.

The rest of that day was one of anxiety for our daughters. Around the table at the evening meal the bird's nest continued as the topic of conversation. Sensing an opportunity for meaningful family worship, I read from Matthew's gospel Jesus' reference to God's concern for the birds (6:26; 10:29). It was a great comfort to those young minds to hear that God cared for their newfound feathered dependents.

Then we read the entire passages surrounding the references to birds and considered what care and blessings we as humans have in comparison with birds, animals, and flowers. "Yeah, God gives *us* refrigerators!" Connie volunteered. "But not everybody has refrigerators," Nancy commented.

"Why?" Connie asked, in a tone that obviously registered surprise.

Does your family take its blessings for granted? Are you aware that not everybody has refrigerators and warm coats and good food and comfortable houses? Why isn't everyone in the world as "well off" as you? Does God seek your help in caring for his children?

Suggested activities

1. To feel God's love and care operative in the world, work as a family at observing and listing ways God takes care of the birds and flowers. It may be helpful to erect a bird feeder, house, or bath, if your yard does not have such, or to make repairs to old ones. Plan a flower bed that will involve the whole family.

2. Gain a greater understanding of the problems of human hunger and homelessness which exist in the world. Perhaps one member of the family could review the article "A Million More Mouths a Week" in the March 1968 issue of *Leader* (page 14). Another member could secure a copy of the paperback book *A Christian Encounters a Hungry World*," by Paul Simon (Concordia Publishing House). Free literature is also available about world relief programs such as Food for Peace, The White House, Washington, D.C., and CARE, United Nations, New York, New York.

3. Plan a meal at which the only food each person is served is a tablespoon of rice, representing about all a large percentage of the earth's population has to eat. Or you may care to fast completely for a meal or a day. Naturally, if there are nursery age children in the family provisions will need to be made for them. But do something to dramatize to the older members of the family the seriousness of the hunger problem in the world.

4. Use several of your daily worship occasions to examine together the family food and necessities budget. Are there items that could be cut out? How much money could you save if your selfish appetites were curbed and the delicacies were limited? Can you decide to use that money for mission and relief work? Maybe you could also add the equivalent amount for the meal you fasted!

5. If your family likes to sing, use these hymns from *The Brethren Hymnal:* "How Strong and Sweet My Father's Care" (81); "Great Is Thy Faithfulness" (429); "Let Us Break Bread Together" (489); "Because I Have Been Given Much" (340); "O Brother Man" (378). Also, learn "All Things Come of Thee, O Lord" (672) and use it as a singing table grace. — Fred and Nancy Swartz

---

DAILY READING GUIDE — March 31 — April 13

Sunday. Psalm 24. "The earth is the Lord's."
Monday. 1 Chron. 29:10-15. "All things come of Thee. . . ."
Tuesday. Matt. 6:25-33. God will provide.
Wednesday. Matt. 10:28-33. The minuteness of God's love.
Thursday. Luke 9:10-17. Food for all!
Friday. Gen. 1:27-31. Have we been good stewards of God's creation?
Saturday. Rom. 5:6-11. We are recipients of an undeserved love.
Sunday. 1 John 4:7-21. We love because we are loved.
Monday. 1 John 3:11-18. Words for the well nourished.
Tuesday. Mal. 3:6-12. Selfishness is robbing God.
Wednesday. Gal. 3:23-29. "In Christ there is no East or West."
Thursday. Rom. 12:14-21. Does Christian love know boundaries of nation or race?
Friday. 1 Cor. 11:23-26. Symbols of hope for a hungry world.
Saturday. John 6:35-40. A powerful metaphor.

speak up

In Defense of Art

The time has come for someone to speak up in defense of the artwork in Church of the Brethren publications.

Several published letters have freely criticized the picture on the October-December *Adult Quarterly.* Dissatisfaction is expressed with the artwork on bulletin covers and in all Brethren publications in general. One recent letter concluded by asking, "Can the art in our church literature be improved?"

Certainly it can be improved. All work done by man allows room for improvement. But improving art does not necessarily come by banishing pictures such as the ones which have been coming under fire. These have their place and their message and should be used.

Art must be looked at objectively in an effort to understand why it exists at all. Why does an artist draw or paint a picture in the manner he does rather than in the way I would present it, had I his ability? The answer we give to this question will take us a long way toward understanding the purpose of art and its use in modern publications.

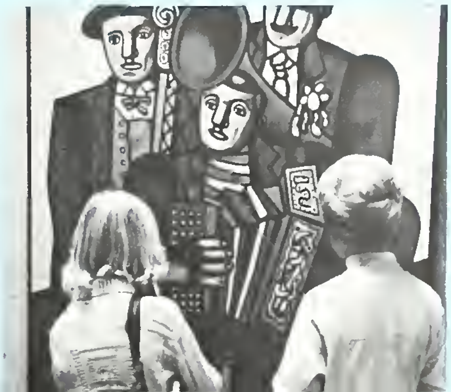
I must at this point digress long enough to admit honestly that I am not an artist. Neither do I have any stature as an art critic. This admission will probably be enough to keep many from reading farther. I do feel, however, that I have the right and the duty to give my testimony on what art says to and does for me. I believe that the purpose of art in our publications is to serve as another medium to speak to the reader.

Many of us believe that art exists only to show beauty. So for us, if it is to be true art, a picture or an illustration must have pleasing color and graceful lines. All figures must be outlined with enough detail so that we will readily recognize what and maybe even who they are. A color snapshot can often do the same thing, but the artist goes beyond the camera to paint out some of the distracting details and to deepen color and shadows in such a way as to accent the central thought or figure. This is the type of art that most of us enjoy and want to see on the pages of our publications.

But we must remember that everything in our lives and in man's world is not beautiful. Along the roadside we may come upon a beautiful wildflower, perfect in form and in coloring, just as the Creator made it; beside it may lie one of man's ugly whiskey bottles which someone has emptied and tossed away. Beauty and ugliness exist side by side in our world. The artist sees them both; and because he is an artist, he must portray them both.

The picture of the whiskey bottles on the cover of the *Adult Quarterly* was not pretty. I did not like to look at it. Yet for fourteen Sundays, I was reminded that these ugly whiskey bottles are a part of our world and that they would not go away if I shut my eyes or if another picture were placed on the quarterly. Fourteen times I was forced to face the fact that my church and I are expected to do something about the problem of alcoholism – but do we? I feel that this picture accomplished the purpose for which it was printed and thus has a place on the front of the quarterly.

Another purpose of the artist, through line and dimly sketched figures, is to woo us into adding details and filling out the picture in our own minds. In this case the artist speaks to our moods and forces us to draw upon our own experiences. This is why the same piece of art will speak differently to each person who sees it. It demands that we, with the guidance of the artist, become the creator of the finished picture. This participation can become very stimulating and exciting. No two of us will ever see quite the same things, and each time we look at the work we will see something new.



Let me share an actual experience to illustrate. Several years ago I entered the art building on the campus of the University of Nebraska. There on one of the walls hung a canvas about three feet square, painted entirely black. It had neither shading nor form in it. I shook my head and turned away, seeing nothing. "Why," I asked myself, "would any art committee pick such a canvas to hang on the wall for the public to view?" Still wondering, I sat down in front of the canvas and tried to put myself in the place of the artist. What was his mood? What did he see that led him to paint an entirely black canvas?

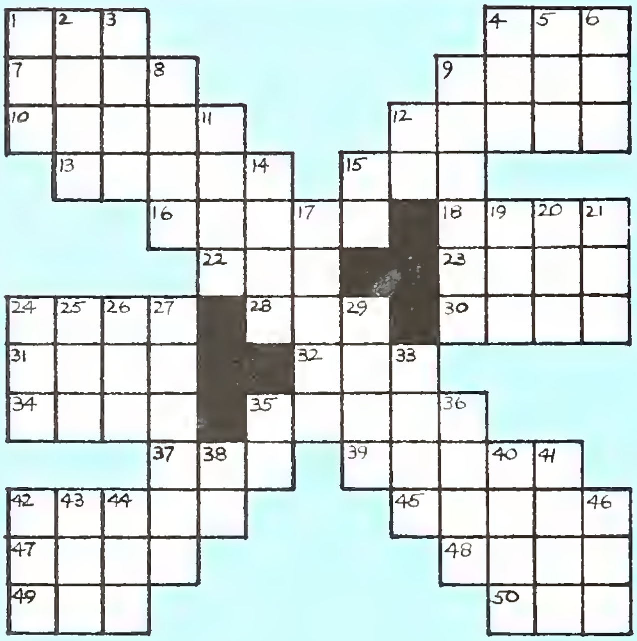
Then I recalled some of the black times that I had experienced in my own life – times when I saw nothing but darkness ahead. Finally, a faint ray of light moved in. By and by a shadowy hand reached out to me. Slowly more light came until a way opened and I could see beyond the blackness into the light again Yes, the canvas was still black, without form; but the artist had made me fill it in, and I knew he was telling me that beyond darkness there is always light – a light which "shines in the darkness and the darkness has never put it out."

My plea is that all of us should take time to allow the artist to speak to us. I believe that the true artist speaks not to the eye alone but to the soul, if we will only give him the chance.

Rather than condemning the art we cannot understand, let us cultivate our souls' eyes to see the message the artist has for us. – Fred J. Miller

BIBLE CROSSWORD

by Carol and John Conner



Across

1 Aside
4 "Whom ____ ye that I am?" (Matt. 16:15).
7 Uncommon
9 "The famine waxed ____ in the land of Egypt" (Gen. 41:56).
10 Staff of life
12 Father's sisters
13 Virtue
15 Urchin
16 Birds' homes (Matt. 8:20)
18 Crown of the head
22 Seaman
23 Against God's will
24 Tuber
28 Obstruction
30 Give off odor
31 Continent containing Palestine
32 French coin
34 Animal
35 Parable of Jesus
37 Also
39 Work bread dough
42 Number (Amos 5:8)
45 Pacific islands
47 Mary wiped Jesus' feet with her ____ (John 12:3).
48 Brook
49 Before
50 Delegate (abbr.)

Down

1 Sphere
2 Agricultural land
3 "The truth shall make you ____" (John 8:32).
4 "This is my beloved ____" (Matt. 4:17).
5 Skill
6 Yea
8 Work for
9 The Lord's ____ is in remembrance of him.
11 Food (Jer. 52:34)
12 Morning (abbr.)
14 Emperor
15 Equals
17 Rely on God
19 Avenue (abbr.)
20 Fasten (Prov. 6:21)
21 Leather
24 Evil (1 Kings 3:9)
25 "Pray for them which despitefully ____ you" (Matt. 5:44).
26 Tell a falsehood (Col. 3:9)
27 Trade
29 Jesus read from the ____ of the prophet (Luke 4:17).
33 Vases
35 Therefore
36 Period of time (Lev. 16:34)
38 Upon
40 Among
41 Distribute
42 Her
44 Exchange in rivalry
46 "They were ____ with one accord in one place" (Acts 2:1).

Preaching in Trouble

PARTNERS IN PREACHING, by Reuel L. Howe. Seabury Press, 1967. 127 pages, $3.50

THE EMPTY PULPIT, by Clyde Reid. Harper and Row, 1967. 122 pages, $3.50

Pastors and preachers are puzzled or even frustrated men when it comes to drawing conclusions about the worth of their preaching. They are dismayed at how little their preaching is understood, how confused people's responses are, and how irrelevant their sermons seem to be.

To say that "preaching is in trouble" is really to respond rather belatedly. Perhaps people are not tired of preaching – but certainly they grow impatient with the preaching of today. Every preacher with any incentive to preach craves to be absolutely sure that what he does in the pulpit is significant. For, behind the man who bores others is the reality of boring of himself. Thus, skepticism about the value of preaching in today's world is upon the church – a skepticism which has initiated healthy questioning of the value of the church's conventional forms of ministry.

The two books listed above concur with these critics and skeptics who are to be found in prominent places in the church today. Reuel Howe intimates that the weakness of preaching stems from its wordiness and monological character. The world has been bombarded by words, words, words for centuries. The world is beginning to cry, "Stop! We cannot stand more words. Your words are empty because they are not reinforced by action that gives them authenticity."

The theme of the book emphasizes that the whole church has the responsibility to make known the word of God. Communication in any form requires a partnership between communicators. Somehow, a dialogue must occur between the man and woman who go into the church and the preacher of the hour. Here, preaching does have power – when the preacher and people become partners in the discernment and proclamation by word and action of God's message.

If the dialogical principle is implicit in preparation, in the content, and in the delivery of the sermon – the listener experiences an invitation to participate even though at the moment he cannot speak aloud. But because he is addressed dialogically, he will speak and act later. Though there are certain barriers to dialogical preaching, the sermon carries extra authority if it comes *out* of the life of the community and if it is a word *to* the community.

With his years of experience as director of the Institute of Advanced Pastoral Studies, Reuel Howe gives additional help in justifying the whole meaning of the burden that preachers carry into the pulpit weekly.

The Empty Pulpit is a sobering and critical analysis of preaching and deserves consideration by all ministers. Here the minister discovers that the picture of his role, which perhaps led originally to his vocational decision, bears little resemblance to what occurs in fact. The opening parable in the prologue, "The Complacent Sower," frightens the minister and church into the stark reality of their failure to communicate the word of God – "to rightly handle the word of truth."

Reid's words, "The pulpit today is empty in the sense that often no message is heard, no results seen, and no power is felt," have to be given proper consideration even if we feel otherwise. Perhaps the empty pews of our churches are the greatest sign that something is wrong with preaching for the contemporary world.

While books are still pouring from the presses extolling the importance of preaching and the art of preaching continues as a major course in seminaries, the fact remains: Preaching is in trouble. The answer that Reid gives to the problem is to have a fuller understanding of what communication is all about. As one means of communication the sermon must seek to transmit, contact, cause feedback, evolve into comprehension and acceptance, and lead to internalization and action by the listener. Little change occurs in the listener unless the above takes

EXPLORE EXCITING ECUADOR

MISSION TOUR TO ECUADOR . . . country of the equator, the soaring Andes, and jungle lowlands . . . July 2-16. Fly to ancient Quito, capital city with Spanish architecture, curio shops, and art treasures. Visit mission schools and churches. Tour to the fair at Otavalo. See the woodcarvers in San Antonio. Taste native foods in the homes of missionaries. For two weeks become acquainted with Ecuador – a trip you'll never forget. All expenses including round trip airfare from Miami, $450. Let us send you more information. WRITE: Mission Tour to Ecuador, 1451 Dundee Avenue., Elgin, Ill. 60120

place.

In our preaching today the condition for dialogue (feedback) must become possible for proper and helpful communication. As it is the congregation can pass out in sleep or stalk out in anger, but they cannot talk back to the preacher. Is there little wonder that studies show very little, if any, difference in the opinions of churchgoers and nonchurchgoers toward race or war?

The Empty Pulpit suggests that preaching is here for the time being but that perhaps there should be less reliance upon preaching alone and more emphasis upon other means of communication where greater interaction is possible. Communication calls us to go beyond preaching. Reid gives several models for preaching, such as the sermon seminar, congregation in mission, and allowances for sermon-replacement. The future may allow for worship in small mission-oriented task forces, variety in forms of worship, such as dance, drama, and silence.

One of the great hurdles the church people must overcome is to realize that "nothing in our present church structure is sacred, irrevocable, given by God for all time, *preaching included*."

These two books will be listed alongside numerous others that depict the problem of contemporary preaching in the midst of a changing world. Both authors admit to presenting only a partial answer. Indeed, a book that contained all the answers would be well received. — ALBERT L. SAULS

REVIEWS / MOVIES

"In Cold Blood"

VIOLENCE is the name of the game. The sexual revolution in movies is passé, as the viewing public is evidently sated with bare bodies and rampant ravishing. Into the void has moved an occupation (it is not quite yet a preoccupation) with violence ("The Dirty Dozen," "How I Won the War," "Bonnie and Clyde") as a cinematic thrust.

Seasoned movie and TV watchers will protest that this is nothing new. Even "The Great Train Robbery," from which film history is often dated, could be said to portray violence. But the difference is in the statements current films are making about violence as a way of life and the critical commentary this is evoking. Perhaps the underlying focal point for this mood is Vietnam and all the emotions that war animates. If it is true that movies reflect rather than influence contemporary moods, ours is a time torn by our reactions to the violent within us.

This analysis helps point out why Truman Capote's book and Richard Brooks's movie of "In Cold Blood" could become so popular now. Neither is a great book or film, yet they touch something basic within American subconsciousness, 1968. Although the events chronicled took place between 1959 and 1965, their impact is strongest on our current tenor.

The content of these events is by now well known. Two ex-convicts, Perry Smith and Dick Hickock, plan to rob the contents of a purported safe in the home of Herbert Clutter. Finding no safe, Perry, urged on by Dick, kills the four members of the family. This hardly dynamic duo flee to Mexico, return to Kansas when money runs low, are apprehended in Las Vegas, and are hung five years later.

As a study in the psychology of indiscriminate, passionless violence, director Brooks has some excellent material, technically aided by the Menninger Foundation of Kansas. Here the film is at its strongest, particularly in its probe of Perry's background as the prelude to his actions. Indeed, the most moving juxtaposition of scenes shows Perry's father (Charles McGraw) speak of his son's love for him, much of which he has obviously imagined, and Perry's memory-Gestalt of his father wanting to kill him moments before he shoots the Clutters.

But Brooks is not satisfied with this psychological insight. He also wants to Make A Comment — about inequitable justice for rich and poor, about prison life, and most especially about capital punishment. When the film takes this tack it gets extremely self-conscious, calling attention to itself rather than the issue. For all its effort "In Cold Blood" offers little to our rejection or retention of capital punishment. All the literature, fact and fiction, written about the Sacco-Vanzetti and Leopold-Loeb cases made these points and, in many cases, made them less self-consciously.

At the acting level Brooks has worked magnificent performances from newcomers Robert Blake and Scott Wilson as Perry and Dick. John Forsythe as Detective Alvin Dewey, the only "name" actor, underplays his role well — perhaps the best he has ever done. Brooks juxtaposes scenes and uses flashbacks imaginatively.

The only actual violence — the murders and the hangings — waits until near the end of the film, and we are conditioned to what will happen by this time. There is no shock, only acceptance of the inevitable; and perhaps this is the most telling comment Truman Capote and Richard Brooks have made about our emotive reaction to violence. — DAVE POMEROY

READERS WRITE / *continued from inside front cover*

rest of the world. By not seeing pictures or articles about persons like Powell or Carmichael could, I think, infer a separation.

B. Wayne Crist in "The Servant Church" (Feb. 1) wrote: "The times demand that the church be in dialogue with every facet of today's life. Dynamic new structures of existence are coming into being and with these we must converse. From this interaction, hopefully, there will be revealed to us the kind of servants we are to become. There must be a visible and relevant church, informed by the mood and spirit of the times in which we live, incarnating the living Lord and embodying the historic role of a servant people."

In what better way can we begin to be kept "in dialogue with every facet of today's life" than through MESSENGER?

BETH J. BIANCO

Dayton, Ohio

CHRISTIAN SOLUTIONS LACKING

The article "Youth and the Moral Crisis" (Jan. 18) is a fairly accurate analysis of the predicament of youth today — at least, of some. However, as is the case in much Brethren literature of the day, Christian solutions to problems are completely lacking. There is no mention of heaven or hell or of the God versus Satan conflict. No mention is made of the fact that the so-called "new morality" is the same old immorality that Satan has used to deceive many persons in all generations.

Too often when youth ask questions of pastors or counselors, they receive a few mealymouthed phrases: "I just don't know — I guess you will just have to do what you think is right in each situation." Instead the answer should be, "Thus saith the Lord: Do this and you shall live." The lack of firm answers is understandable when we consider that many of our teachers and pastors are influenced by persons who spend much more time tearing down the truths of the Bible than in defending them. The situation of many people today is much like the time when God said, "They have not rejected you, Samuel, they have rejected me."

DAN DEAL

Onekama, Mich.

CLASSIFIED ADS

Travel — Christmas in beautiful Hawaii. Visit our 50th state December 23-31, 1968. Possible attendance at Rose Bowl parade and visit to Disneyland January 1 for those who want to add a day in California. Write: J. Kenneth Kreider, R.D. 3, Elizabethtown, Pa. 17022.

Travel — A 23-year-old R.N. with Brethren background desires to travel overseas. Would like to go with family as nurse and/or for child care. Contact: Linda Rouch, 2208B White Oaks Drive, Indianapolis, Ind. 46224.

MEMORY

by Turner N. Clinard

It is a quality which distinguishes man from beast. Man can remember: thus he can learn from the past; so he can think; therefore he worships.

Memory is a precious treasure. Yet what vile stuff we store it with. Lady Macbeth is not alone in trying "to pluck from the heart a rooted sorrow."

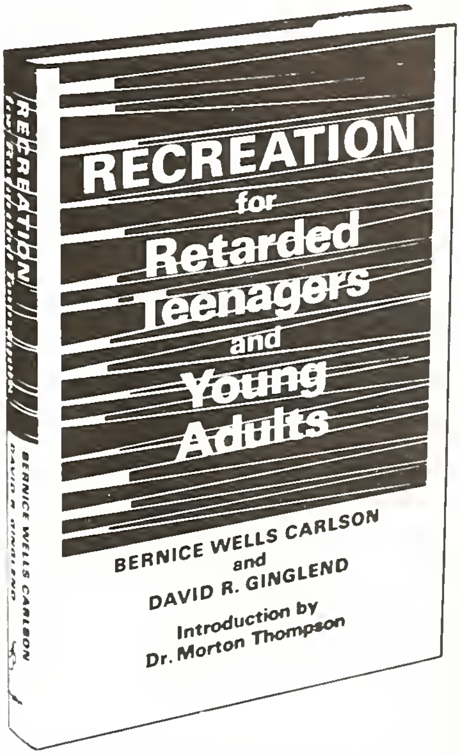
Shakespeare lamented that "the evil that men do lives after them. The good is oft interred with their bones." But it should not be so. Why should memory poison life? Why cannot we bring forth good things from its store? It depends on what we choose to remember.

"Poetry," said Wordsworth, "is emotion recollected in tranquility." The Psalmist, exiled in Babylon, wrote, "If I forget you, O Jerusalem, let my right hand wither." And Henry Vaughan wrote of deceased friends, "Their memory is bright."

Store your memory with good things, especially kind actions done for you. A teacher wrote in response to a former student's letter of appreciation: "Letters such as yours constitute the extra dividend of teaching."

It is memory of past greatness that leads to future greatness. Wherefore, "Look to the rock whence ye were hewn."

RECREATION FOR RETARDED TEENAGERS AND YOUNG ADULTS



by BERNICE WELLS CARLSON and DAVID R. GINGLEND

An authoritative new handbook of recreational ideas for retardates that will strengthen existing programs and stimulate new ones. This much-needed resource summarizes the basic needs of this special group and tells how recreation helps meet these needs. It then offers detailed directions for specific activities—many to be used at home. Designed to make the lives of these exceptional people more meaningful, this useful guide offers invaluable help to all who work with them. Index and bibliography. 320 pages. *Illustrated,* **$4.95**

At your local bookstore

ABINGDON PRESS

in brief

PERSONAL MENTION

Dr. John Stauffer is a man for whom "firsts" have distinguished an academic career. Now president of Wittenberg University in Springfield, Ohio – the first selected from the faculty in sixty years – Dr. Stauffer has been named the first lay president of his alma mater, Juniata College. He succeeds **Dr. Calvert N. Ellis,** who retires in September after a twenty-five year tenure as administrator of the Pennsylvania college.

Camping, nurture, publicity, and stewardship education are the responsibilities of the new associate executive director of the First and Southern districts of Virginia, **Robert R. Jones,** former pastor of the Christiansburg, Va., church.

Four Brethren-related college alumni have been cited by the Outstanding Americans Foundation for their contributions in community service. The name of **Anne Price,** dean of women at La Verne College in California and graduate of Virginia's Bridgewater College will appear in the 1967-68 *Outstanding Young Women in America.* In a comparable edition for men will appear **Joseph Kennedy,** Wichita, Kansas, attorney; **Robert Wise,** McPherson, Kansas, lawyer; and **Richard Landrum,** pastor of the Rochester Community church at Topeka, Kansas – all McPherson College graduates.

. . .

In the Oregon and Washington district, Wenatchee church member **Jay Eller** has retired from teaching at Wenatchee College and has assumed the executive post for the Wenatchee Council of Churches. . . . A three-month furlough has begun for **Dr. and Mrs. William Weybright,** missionaries at the Danahu Road Hospital in India. The Weybrights anticipate a June return to India for an additional two years of service. . . . **George Mason,** another missionary on furlough from India, is working with the Mount Union, Pa., Neighborhood Service Center, which provides help for low-income families.

President of California's La Verne College **Dr. Harold Fasnacht** represented the Independent Colleges of Southern California at the annual meeting of the Independent College Funds of America. Dr. Fasnacht is president of the eleven-member California organization. . . . **A. Wayne Carr** of North Manchester, Ind., recently became associated with James W. Shaver, Inc., a Barrington, Ill., firm specializing in stewardship counseling for churches, among them ten churches of the Brethren. Mr. Carr will represent Shaver in Ohio, Indiana, Michigan, and Florida.

On Boy Scout Sunday **Daryl Eberly,** son of Mr. and Mrs. Lee Eberly of South Whitley, Ind., received the God and Country Award at services at the Spring Creek church in Northern Indiana.

. . .

"A one-of-a-kind ambassador of Christ in Nigeria" is the way Foreign Misisons executive J. Henry Long described **Sara Shisler,** 71, who died Jan. 29 in Sellersville, Pa. She served twenty-five years in the mission field in Nigeria, organizing a girls' school at Garkida and working in other educational and evangelistic capacities.

Congratulations go to couples who have recently marked golden wedding anniversaries: **Mr. and Mrs. Glen Bowman,** Middlebury church, Northern Indiana; **Mr. and Mrs. Ota Gibson,** Westmont, Ill.; **Mr. and Mrs. John Vanderleest,** Des Moines, Iowa; and **Mr. and Mrs. D. Walter Green,** Fairplay, Md. . . . Celebrants of more than fifty years of marriage include **Mr. and Mrs. Wilbur S. Jennings,** Brownsville, Md., fifty-three; **Mr. and Mrs. Elmer Shock,** Beaverton, Mich., fifty-three; and **Mr. and Mrs. John Gump,** Bloomington, Ind., sixty-eight.

PASTORS AND PARISHES

Among one thousand honorees at Freedom Foundation ceremonies citing contributions to patriotism was **Robert F. Williams** of Whittier, Calif., a Brethren minister at Knott's Berry Farm chapel. He received a $100 prize for a sermon. . . . **John Whitcraft,** for eight years pastor of the Liberty Mills church, Middle Indiana, has accepted the pastorate at the Eversole church, Southern Ohio.

. . .

Eight Bethany Seminary alumni returned to the Oak Brook, Ill., campus for a ten-day Advanced Pastoral Seminar late in February: **Victor C. Bendsen,** Phoenix Lynnhaven church, Pacific Southwest; **James C. Boitnott,** Rockford First church, Northern Illinois and Wisconsin; **J. Calvin Bright,** Dayton East church, Southern Ohio; **Galen B. Crist,** Johnson City church, Tennessee and Alabama; **Eugene E. Gnagy,** Wenatchee Valley church, Oregon and Washington; **Harvey S. Kline,** Chambersburg church, Southern Pennsylvania; **Conrad L. Snavely,** Hope church, Michigan; and **Floyd H. Mitchell,** Martinsburg church, Middle Pennsylvania.

Kansas district's Pueblo, Colo., First church pastor **Russell G. West, Sr.,** is recovering from a stroke suffered in mid-February.

OPPORTUNITIES

Increased meaning in interpersonal and group relationships will be the quest of participants in a **Group Life Laboratory** July 21-27 at Bridgewater College in Virginia. Registration fees are $25, with meals and lodging provided by the college for $27. Interested persons may contact S. Loren Bowman, Lab coordinator,

CALENDAR

March 31	**Passion Sunday**
April 7	**Palm Sunday**
April 7-13	**Holy Week**
April 11	**Maundy Thursday**
April 12	**Good Friday**
April 14	**Easter**
April 28	**National Christian College Day**
May 1-7	**Mental Health Week**
May 5-12	**Christian Family Week**
May 12	**Mother's Day**
May 12	**Annual Conference Offering**
May 17-19	**District conference, First Virginia, Copper Hill**
May 19	**Rural Life Sunday**
May 23	**Ascension Day**
May 30	**Memorial Day**
June 2	**Pentecost**
June 2	**Annual Conference Offering**

Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120.

A twenty-seven-minute taped conversation with W. Harold Row, executive secretary of the Brethren Service Commission; Steve West, for two years BVS volunteer in Cyprus; and Leland Wilson, director of interpretation, highlights Church of the Brethren involvement in Cyprus, focusing upon a BVSer's serving with an international and interreligious team, developing relationships in Cypriot coffeehouses, and working on abandoned citrus farms.

Requests for the **Cyprus conversation tape** will be handled by the Department of Interpretation, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120.

Ecuador, a land of contrasts, will be the setting of a **mission tour July 2-16,** sponsored jointly by the Foreign Mission Commission of the Church of the Brethren and the department of world missions of the Evangelical Covenant Church. Participants will visit program areas of both missions as well as tourist attractions of special interest. Brochures outlining cost and itinerary will be available at local church offices.

POTPOURRI

Two Brethren-related colleges have scheduled activities to heighten interest in the 1968 presidential election. Manchester College in Indiana has slated a **mock national election** for April 24 in connection with Choice '68, a *Time Magazine* poll to be published after returns are tallied by the thousands of participating colleges and universities.

Political Index: '68 is the arresting designation for Elizabethtown College's program to encourage discussion of key issues of the election. In line with this focus Senator Joseph S. Clark (D-Pa.) and Representative Richard S. Schweiker (R-Pa.) appeared in separate speaking engagements and answered questions prepared by student panels.

EXECUTIVE HOSPITALIZED

Norman J. Baugher, general secretary of the General Brotherhood Board, was hospitalized Feb. 29 in Elgin, Ill., the victim of a coronary thrombosis. Under doctor's orders he is to undergo complete rest for a period of up to three months.

In Dr. Baugher's absence, the Executive Committee of the Board has named S. Loren Bowman, Christian Education Commission executive, to serve as chairman of the Administrative Committee and staff at the General Offices.

A new chapel and a parsonage will be dedicated April 28 in ceremonies that will mark the end of the Pleasant Hill church and the beginning of the relocated fellowship, the **Agape Church of the Brethren,** Northern Indiana. Stanley G. Keller, director of church extension for the Brotherhood, will be guest speaker. . . . The year 1968 marks the centennial of **Akron's Springfield church** in Northern Ohio, which will celebrate the occasion throughout the year. The Malone College choir and brass ensemble will present a concert March 31 at 7:30 P.M., and on April 7 the chancel choir will perform the *Tenebrae*, Service of Shadows at 7 P.M. Guest leader for services May 4-5 will be Dr. Clyde R. Shallenberger, director of chaplaincy at the Johns Hopkins Hospital, Baltimore, Md. On historical emphasis Sunday, June 23, will be a review of the life of the church in its one hundred years. Concluding the year-long celebration will be DeWitt L. Miller, pastor of the Hagerstown church, Mid-Atlantic district, sharing experiences of his trip to Russia as a member of the Brethren-Orthodox exchange team.

. .

Two days of celebration, May 4-5, will mark the seventy-fifth anniversary of the **Carthage church,** Southern Missouri and Arkansas. R. E. Mohler of McPherson, Kansas, will be guest speaker. . . . A fellowship hall, classrooms, a choir room, and a baptistry comprise the new addition to the sanctuary of the **Saunders Grove congregation,** First Virginia.

Dedication of the **Bedford church,** Middle Pennsylvania, slated for May 5, will be a district as well as a local church event. Cooperating with church leaders, the district and the Brotherhood have given major financial support to Bedford, the first church extension project sponsored by Middle Pennsylvania in many years. . . . Residents of the **Good Shepherd Home** at Fostoria, Ohio, moved recently into their new sixty-six bed complex, to be dedicated May 19. . . . Dedication of a new building and fiftieth anniversary festivities proceeded simultaneously at the **Newton church** in Kansas early in February. Guest speakers from Wichita and McPherson highlighted the event.

DEATHS

Andes, Lulu, Lititz, Pa., on Jan. 3, 1968, aged 77
Burkholder, Clarence H., Winter Park, Fla., on Feb. 5, 1968, aged 68
Butterbaugh, Eugene, Dayton, Ohio, on Feb. 3, 1968, aged 59
Coblentz, Perry, North Manchester, Ind., on Feb. 4, 1968, aged 86
Downing, Harrison, Wiley, Colo., on Jan. 29, 1968, aged 77
Ebenshade, Eva M., Ashland, Ohio, on Aug. 27, 1967, aged 80
Filbrun, Cora, Scottville, Mich., on Jan. 13, 1967, aged 78
Flory, Etta, Piqua, Ohio, on Feb. 3, 1968, aged 75
Foust, Jesse L., Miamisburg, Ohio, on Jan. 15, 1968, aged 69
Gnagey, Allie, Greenville, Ohio, on Feb. 20, 1968, aged 89
Groth, Rose Anna, Independence, Kansas, on Dec. 28, 1966, aged 69
Grubb, Warren E., Elizabethtown, Pa., on Jan. 15, 1968, aged 51
Guthrie, Noma, Metamora, Ohio, on Feb. 12, 1968, aged 50
Harter, Maurice, Hollansburg, Ohio, on Dec. 19, 1967, aged 57
Heaton, Forrest, Greenville, Ohio, on Feb. 5, 1967, aged 69
Hoff, William E., North English, Iowa, on Jan. 16, 1968, aged 86
Keiter, Belle G., Parker Ford, Pa., on July 23, 1967, aged 96
Keltner, Lillie, Rockford, Ill., on Feb. 22, 1967, aged 91
Kinsel, Etta, Brookville, Ohio, on Feb. 15, 1968, aged 81
Kuntz, Daisy, Windber, Pa., on Jan. 23, 1968, aged 78
Langstaff, Ed, Independence, Kansas, on Jan. 30, 1967, aged 68

A Letter From a Very Important Person

This magazine is grateful for letters, and we take them seriously. To the extent that space is available we try to share major portions of the ones intended for publication. But now and then we receive a communication that defies description. Let me illustrate.

About eight years ago a reader in Michigan started off by saying, "I am writing to let you know how God, Jesus and I feel about Christians." After explaining how he felt about many topics, the writer concluded in this way, "Cincerly yours, Lester and God." We weren't sure about God's share in that partnership, but we knew the spelling was uniquely Lester's.

And then a few weeks ago, from somewhere in upstate New York, came a letter signed "respectfully yours, Jesus Christ." The writer assured us that his "Heavenly Father" recognized our particular denomination "as one of the Christian religions of the world." He was willing to bless us and to assure us of protection from all harm and evil. If New York were within driving distance we might be tempted to take a day off in order to find the particular house on "Valley Road" where the writer lives.

If ever we needed a direct "hot line" to the Lord, it would be now. And if ever a communication from the "Prince of Peace," as the writer also identified himself, should be treasured, it is at this moment when prospects for peace are fast fading.

The letter writer will remain anonymous, but surely we are not left without some word from the Lord. As a matter of fact a good many of his most pertinent sayings are on record, they are easily understood, they are available to almost everyone. The trouble is not that we have no word from the Lord, but rather that, having the word, we are unwilling to believe it or to accept it or to act upon it, especially when it runs counter to what we would like to hear.

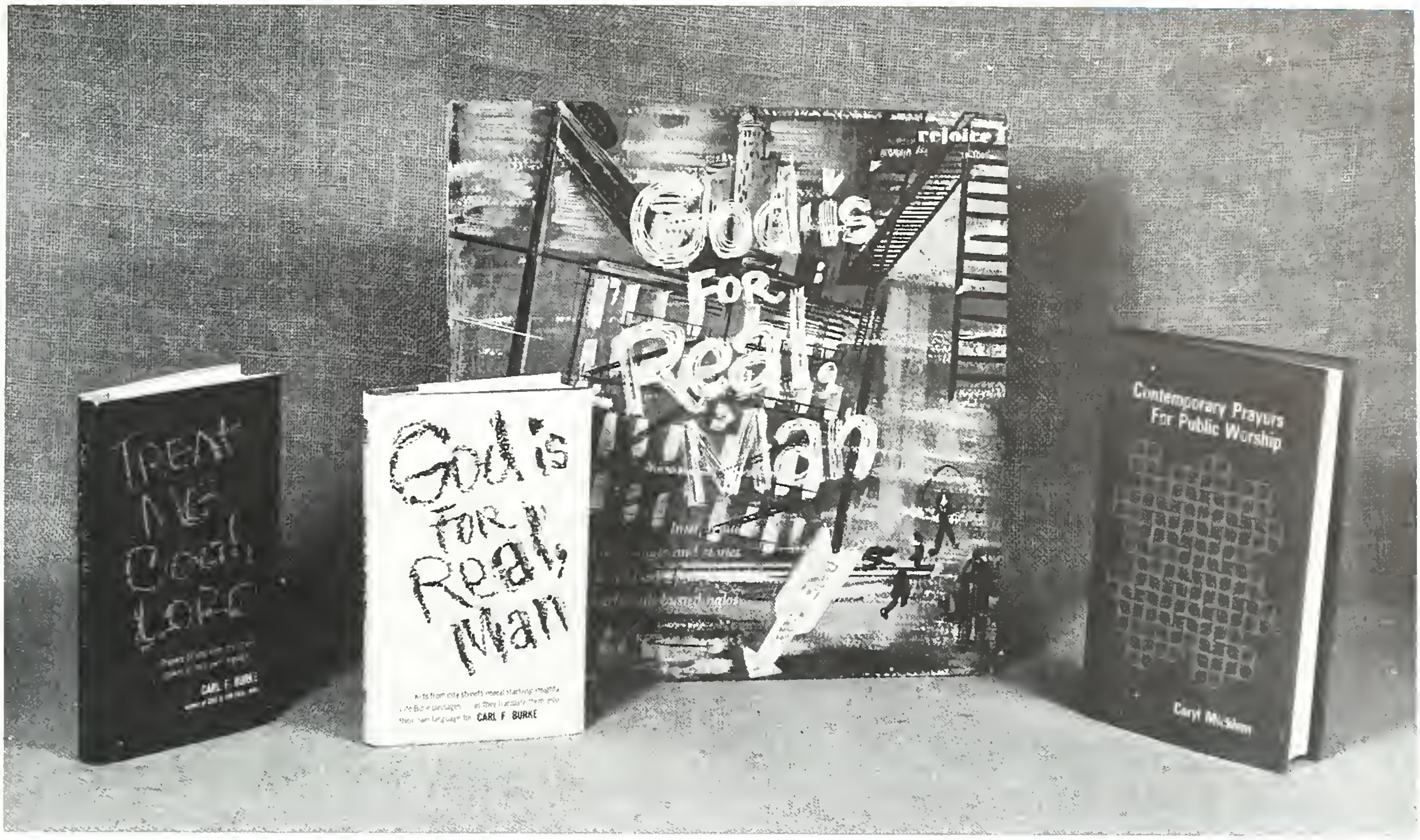
For this Lenten season we have no magic formula to suggest for the receiving of direct messages from heaven nor can we promise to clear all the connections so that we can dial direct. What we have to propose sounds much more prosaic but we believe it makes more sense. In any case, for what they are worth, let us consider these three ways of keeping in touch with the Master.

1. Read a generous selection of the words of Jesus (consider the Sermon on the Mount or a series of the parables), but read them as if you were hearing them for the first time. Choose a recent translation so that familiar phrases will not lull you to sleep. Be prepared to find them upsetting, challenging, heretical, perhaps even a bit subversive. Then ask yourself whether you are honestly prepared to follow the style of life Jesus describes as the way of his kingdom.

2. Words are most meaningful when they become incarnate in deed. Jesus himself was the Word made flesh. Consider the aggressive program of action – a program geared to the needs of people – that Jesus followed from the time he set his face toward Jerusalem until he challenged the religious establishment in a dramatic confrontation. His message came through unmistakably when he gave his own life, and the cross became the medium for communicating God's love to mankind. He sealed that letter with his own blood. So don't be satisfied just to sing about the cross. Try walking the steps that lead there.

3. Paul the apostle once referred to the Corinthians, to whom he wrote, as being also letters from Christ, "written not with ink but with the Spirit of the living God." The word from the Lord is most likely to come to us in a human package, like a treasure kept in an earthen vessel. If we have trouble in finding a letter from Christ or hearing a word from the Lord, the difficulty may be that we really are inattentive to the people he is using as the media to carry his message. Some of them, incidentally, are people in need; and others have habits and customs we may find offensive. But the Spirit of the living God lives and dwells with them. Have we opened our hearts to them?

You need not look far to find a letter from a Very Important Person. But note, please, that after opening and reading it, you proceed at your own risk. – K.M.



Christian expression in modern language

RECORD GOD IS FOR REAL, MAN $3.98 LP

This offbeat and refreshing record, taken from the book, GOD IS FOR REAL, MAN, is the result of an experiment in communication with adolescents in jail, camp, and detention home settings. It is a "playback" of the thoughts of youth that provides a method of teaching which will be understood by youngsters in a language that they can understand. (The book sells for $3.50 cloth; $1.75 paper.)

TREAT ME COOL, LORD *Carl F. Burke* $3.50 cloth; $1.75 paper

Chaplain Burke — as he did in his now famous GOD IS FOR REAL, MAN — gathers a moving and significant collection of spontaneous religious expression by the underprivileged, disillusioned, and often hurt youngsters with whom he comes into daily contact, and who reject formal prayer. Here is a prayer from the book: "There is no use giving a snow job to you, Lord. You already know me like a book. So when I'm all alone help me to see me like I am even if I don't like it. Inside of me I want the right thing; then when I'm with someone I want them to think I'm a big man. When I'm all alone tonight, God, help me see what you want me to be like. Amen."

CONTEMPORARY PRAYERS FOR PUBLIC WORSHIP $3.00
Caryl Micklem

The prayers included in this volume have been prepared by a group of English Congregational ministers who felt the need for a comprehensive collection of prayers which made use of modern language and thought forms. The result of their efforts constitutes a significant contribution to current liturgical conversation.

Order from Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

In the Steps of Paul. *A traveler in modern Turkey who knows his New Testament will be impressed by roads, coastlines, mountains, plains, even the ruins of cities such as Paul knew.* a photo feature, with pictures by Rohn Engh and text by Jeri Engh. page 1

"If You Don't Expect Miracles . . . " *After teaching physical education for eighteen years Edith Herr was crippled by multiple sclerosis. Then she found a new vocation – in teaching the severely handicapped.* by Esther Eby Glass. page 6

The Revolution Few Talk About. *Christians who insist on the priority of "saving souls" and Christians who give first place to "achieving social justice" need not be aligned in opposing camps. They can work and talk together.* by Robert Moek. page 9

Examining "The New Religion." *What do current changes in the church mean? Where is religion headed? This special news report interprets a seminar hosted by the Reader's Digest.* by Howard E. Royer. page 17

The Most Important Task for the Church. *Here is the first in a series of articles labeled "Then and Now," in which persons long identified with the church will comment on changes they have observed – and prospects for the future.* by Amsey Bollinger, former missionary in India. page 20

OTHER FEATURES include poems by Emily Sargent Councilman (page 8) and Edna Sexton (page 21); guidance for family worship by Fred and Nancy Swartz (page 24); a "Defense of Art," by Fred J. Miller (page 25); Desmond Bittinger's report on a trip around the world, "A Window From the Sky" (page 22); a review of recent books about preaching, by Albert L. Sauls (page 27); and Dave Pomeroy's review of a new film, "In Cold Blood" (page 28).

COMING NEXT

A series of poetic meditations, scriptures, and photographs offers some answers to an appropriate Easter question, "What Brings the New?" . . . Alan Paton, distinguished South African novelist, discusses a phrase made famous by St. Francis of Assisi, "In Dying We Are Born to Eternal Life." . . . Elizabeth Emerson uses fiction to describe how many persons, even on an Easter morning, carry "Secrets in Their Hearts."

PHOTO CREDITS: Cover, 1-5, 9 (second) Rohn Engh; 6 Paul Schrock; 9 (far left, third, fifth) Wallowitch; (fourth) Max Tharpe; (far right) Robert Siljestrom; 12, 16, 19 (right) Religious News Service; 17 "Prayer," wood sculpture, by Peter Lipman-Wulf, courtesy of Fred Stein; 19 (left, center) ABC Television Network; 21 Central Camera Co., Bombay, India; 23 Everett C. Johnson

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren, Norman J. Baugher, general secretary. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates; $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 7

messenger
CHURCH OF THE BRETHREN 4/11/68

All things NEW!

the miracle happens
and it bursts from its tomb . . .

WHAT BRINGS THE NEW?

A question and six answers by Kenneth I. Morse

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

a round sun rising . . .

lifting
breaking
pushing
piercing
penetrating gray horizons
exploding in amber crests of light
filling the atmosphere with warmth
and hope
and joy
and life . . .

every day is a gift from God
every dawning an act of grace
every morning is new . . .

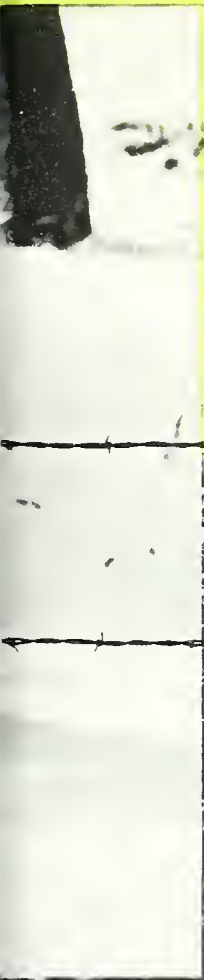
But this I call to mind,
and therefore I have hope:
The steadfast love of the Lord never ceases,
his mercies never come to an end;
they are new every morning. (Lam. 3:21-23)

WHAT BRINGS THE NEW?

a seed buried beneath the snow . . .

blown by the storm
cast aside by the wind
tormented by rain
surrendered
neglected
ignored
forgotten
hushed and stilled
yet because it is a seed
the miracle happens
and it bursts from its tomb . . .

Do not marvel
that I said to you,
"You must be born anew."
The wind blows where it wills,
and you hear the sound of it,
but you do not know
whence it comes or whither it goes;
so is it with every one
who is born of the Spirit. *(John 3:7-8)*



a grain of wheat planted . . .

pierce the hard surface of the soil
plow the field
soften the texture of the ground
cover the grain with warm earth
and let it be
watered
nourished
remembered
its resurrection awaited
as the season turns
in the fullness of time . . .

Truly, I say to you,
unless a grain of wheat
falls into the earth and dies,
it remains alone;
but if it dies,
it bears much fruit. (John 12:24)

WHAT BRINGS THE NEW?

a man and his wife, two become one . . .

two lives together indissolubly
once two, now one
and a new conception
in purity and by God's grace
two cells become one
uniting, dividing, developing
multiplying
in the warmth of the womb . . .

unique and unpredictable
yet following an ageless sequence
day after day
month by month
a new life grows
protected, fed
expected and prepared for
until the cataclysmic event of birth
launches a fragile craft
on the ocean of uncertainty
to be guided by wonder
guarded by grace
supported by joy
and nourished at love's breast . . .

From the beginning of creation,
"God made them male and female."
"For this reason
a man shall leave his father and mother
and be joined to his wife,
and the two shall become one."
So they are no longer two but one. (Mark 10:6-8)

someone listens, someone lifts . . .

down corridors carved by time
a man wanders
alien and apart
lonely and listless
his steps responding to some ancient tune
his ears heeding almost forgotten orders
he slumps, he sags
his weariness weights him low
so that he seems to crawl
craven, like all beaten creatures . . .

and then someone living sees him
someone stops, someone bends
someone listens, someone comforts
someone puts a shoulder under his arms
someone lifts, offers him bread
someone walks beside him
someone goes with him to share his sentence
  to ask for justice
  to demand deliverance
  to plead for mercy
someone takes the blows intended for him
someone living dies a little for him
and he begins to live again . . .

Surely he has borne our griefs
and carried our sorrows . . .
But he was wounded for our transgressions,
he was bruised for our iniquities;
upon him was the chastisement
that made us whole,
and with his stripes we are healed. (Is. 53:4-5)

WHAT BRINGS THE NEW?

a song, a shout, an alleluia . . .

toward the dawning
of the first day of the week
they who were waiting found
the sepulcher unbarred
the stone rolled back
the One whom death could not destroy
whom hatred could not deter
nor fear imprison
this One set free to live
forever and always
where men are yet dying . . .

do not be afraid
it is a first day for all mankind
he is risen as he said
come see where he lay
do not tarry here
but go
go quickly
go into all the world
go bravely
walking in his resurrection
walking in newness of life . . .

sing a new song
sing alleluias of joy
sing alleluias of triumph
but go singing
singing the new manhood
singing the new humanity
singing the new kingdom
singing the new heaven
   and the new earth
   and the new world coming
sing a new song
but go, go quickly
go into all the world . . .

For as by a man came death,
by a man has come also
the resurrection of the dead.
For as in Adam all die,
So also in Christ
shall all be made alive. (1 Cor. 15:21-22)

If any one is in Christ,
he is a new creation;
the old has passed away,
behold, the new has come. (2 Cor. 5:17)

“It is in dying that we are BORN TO ETERNAL LIFE”

by Alan Paton

What did St. Francis mean by this? Was he speaking of the afterlife, the life after death? The story of his dying relates that he had no fear of death. There was not a thought in his mind that his death meant the end of his relationship with his friend and his most high Lord. On the contrary it would continue, and it would continue forever. Yet it was not in this dying that he entered into eternal life; he had done that already, in his first dying, which began when he came down from his horse that day on the Umbrian plain.

It seems to me that in his prayer, St. Francis is speaking of the first kind of dying. When we give, something is given to us. When we pardon, pardon is given to us. So when we die, life is given to us. St. Francis is not speaking of some event not yet come. He is speaking of an event of which he has already had experience, of an event which is continually, perhaps continuously, happening. He is speaking of the kind of life of which Jesus spoke when he said that he had come so that we might have life and have it more abundantly. In other words, he had come so that we might have eternal life.

This view seems confirmed by the last stanza of *Canticle of the Sun*, which he added a few days before his death:

Praised be my Lord for our sister, the
bodily death,
From which no living man can flee.
Woe to them who die in mortal sin,
Blessed those who shall find themselves
in Thy most holy will,
For the second death shall do them
no ill.

It is difficult for many Christians to adopt wholly this interpretation of eternal life, because they are preoccupied with what is called the afterlife, the life after death. The view is often held by Christians that if there is no life after death, then life before death has no meaning. This life after death has been described both by those who have had no experience of it, and (so we are told) by those who are actually experiencing it, according to whom it appears to be one of great insipidity. The descriptions of those who have no experience of it are, inevitably so, more imaginative. There seems to be a great deal of singing and praise and music in heaven, according to some. According to others, we take up where we left off. According to yet others, we are reunited with loved ones; this is the comfort given by many priests and ministers to bereaved persons. One of the latest and most imaginative efforts was made very recently by an English Swedenborgian who, in defiance of Jesus' statement that there is no marriage in heaven, asserts that those who have bad marital luck on earth will have good (and new) marital luck in heaven.

I should like to set down here my own belief. Insofar as I am willing to be made an instrument of God's peace, in that far have I already entered into eternal life. Heaven to me is here, and whatever else it may be, I can know it now insofar as I am the instrument of that peace. What happens to me after I die, I do not know, nor do I really want to know. I have no evidence on which to deny that there is life after death, but what kind of life it would be, I have no idea. That a man who, in the words of Francis, was in God's will remains in that will, I am prepared to believe, because Francis, when death came, welcomed it; he called death Sister Death, and said to his doctor, “She is to me the gate of life.” So should I like to die.

There are some diffident Christians who cannot believe that they are now in eternal life, not only because they continue to think of eternal life as a reward for this one, but because they think it is far too grand a way to describe the prosaic way in which they live. They feel that such descriptions must be reserved for the saints and perhaps the clergy! Yet the gospel is a gospel for us; it is good news for us. When Jesus said, “You are the light of the world,” he was not speaking to the saints and the clergy; he was speaking to people like us. So let us think and reflect more on the proposition that we are even now in eternal life, and whatever happens after the physical death, we do so continue, for we are in God's will, and God's will continues.

Two last points: The dying of the first death is not always a dramatic encounter; sometimes it takes a long time. The second point is that we do not cease to be sinners because we enter into eternal life; both St. Paul and St. Francis claimed to be superlative sinners.

Some people say that the days of faith are over, that Francis of Assisi lived in times that will never be known again, and that is why he was able to die singing. Such people should read that glorious book *Dying We Live*, which contains the last letters of German men and women, some of them very young, who accepted death under Hitler rather than, as Mr. George N. Shuster states, “lose their integrity.” What do those words mean: “lose their integrity”? Mr. Shuster seems to suggest that it is something one keeps even though one is dead. And this is a proper thought about a book called by the title *Dying We Live*.

This book is so full of courage, faith, and compassion for those who will be bereaved, and gratitude and surprise that God should have selected such weak in-

struments, that one could quote it forever. I shall quote only one thing. On February 18, 1943, Hans Scholl (23) and his sister Susie (21) were caught dropping copies of the leaflet *Pamphlet of the White Rose* from a gallery into the main lobby of the University of Munich. One wonders at such courage in 1943, at the time when the Russians were turning the tide of war. One of this group was Christoph Probst (23). He was sentenced to death on February 21, and executed on February 22. His mother and sister were allowed to read his farewell letters in the presence of the Gestapo, but were not allowed to keep them. This is how they remembered them:

To his mother: I thank you for having given me life. When I really think it through, it has all been a single road to God. Do not grieve that I must now skip the last part of it. Soon I shall be closer to you than before. In the meantime I'll prepare a glorious reception for you all.

To his sister: I never knew dying is so easy. . . . I die without any feeling of hatred. . . . Never forget that life is nothing but a growing in love and a preparation for eternity.

Lord, give me grace to die in thy will. Prepare me for whatever place or condition awaits me. Let me die true to those things I believe to be true. And suffer me not through any fear of death to fall from thee.

Lord, give me grace to live in thy will also. Help me to master any fear, any desire, that prevents me from living in thy will. Make me, O Lord, the instrument of thy peace, that I may know eternal life.

Into thy hands I commend my spirit. ☐

From *Instrument of Thy Peace*, by Alan Paton.
© 1968 by The Seabury Press, New York.

THE CUP OF SORROW

[illegible] songs that any one song couldn't express

by ELIZABETH EMERSON

Last Easter, as on many earlier Easters, Pastor Jonathan Stephens of St. Matthew's had concluded his sermon with the same invitation.

"Let every person in this large assembly who has ever sung the 'Hallelujah Chorus' of the *Messiah* come to the choir loft and join the quartet in this glorious experience."

The response was always instantaneous. Young and old overflowed the large loft space, their voices soaring with Händel's joyous tribute to the resurrection. No change in the routine was expected this year.

The members of the church's quartet, wearing their ivory and gold robes, posed like calm stones in the loft. Miss Marby, organist, acknowledged the best in the city, was more soberly attired, as befitted one serving her thirty-eighth year at St. Matthew's. Each of the five wore a correct, practiced smile, not pious, not genuinely joyful – a smile suggesting inner calm and self-assurance.

Ella Hampton, contralto, was reliving the events of the night before, hearing her words to Jim after he had asked her for the third time to marry him. "No, I can't!" she had cried as she ran from him into a far room of her apartment, slamming the door and locking it. She stood, trembling, listening to Jim's slow steps receding down the hallway, into the elevator . . . and realizing that she had closed the door on all her hopes and dreams. Why? Her doubts and fears had made her say no when she had wanted desperately to say yes. If only he had turned back and given her a last chance to run to his arms. But he had gone. He would not come again. After a sleepless night, with the bitter thought, "The Easter show must go on," she groomed herself carefully as always, warmed up her voice, and whispered "limb" to arrange her face in its church smile. . . .

Yesterday afternoon when Harvey Mead had returned from the doctor's office, his wife Lydia was away. He was not sorry. He went to his desk, sat down heavily before it, opened a certain drawer, and looked through the accumulation of old church bulletins. He sorted out those where his name appeared opposite the opening solo of the *Messiah.* He counted thirty-nine. He remembered the first time. How he had shaken! He couldn't have brought much comfort to anyone. But on later occasions, in the stillness which always preceded those two beautiful words, he felt a warm response – sometimes even tears.

Once Lydia said, "Harvey, you sing the 'Comfort Ye' better since you put on weight. Every year your voice is richer. Easter wouldn't seem like Easter if you didn't sing that."

Harvey would sing it this time. He would tell Lydia about the doctor's verdict later. Their married children were coming home. Let the day be a happy one.

Now, sitting here during the prelude (how well Miss Marby was playing!), he wondered whether he had done right. If he had told Lydia, her eyes would now be saying clearly from the fifth row where she always sat, "If this is the last time, Harvey, make it the best. Sing for everybody, but especially for me." . . .

Ernie Standish was a comparative newcomer to the quartet, and he had never recovered from his initial fright. Today he wondered if he could possibly get through his solo. He could not even put his mind on the words.

After last night's quarrel – the fifth serious one in as many days or nights – he had thrown a few necessary belongings, including his copy of the *Messiah,* into a bag and had left Irma, the woman he had promised to love and to cherish always. Before evening, he resolved, he must find her. They would have to sit down together like mere acquaintances and decide what to do next. Unless, of course, Irma had already left the city.

Well, at this hour, with his solo, the other music, the sermon, and the "Hallelujah Chorus" – what a farce to sing it today! – would pass. Then what? division of possessions? court action? the final decree? Probably after that he would go away. There would be no trouble replacing him in the quartet; good basses were plentiful. Now, if it were Harvey who was dropping out. . . .

Myra Trenton, soprano, had determined to think of something besides her son during the Easter service. Deliberately she asked herself, "Why am I the recognized leader of the quartet?" It was she who, with Miss Marby's agreement, made all the decisions for the music. It was her idea to use only *Messiah* selections on Easter. Had her experience in bringing up five children since the early death of their father made her seem dictatorial?

Myra knew she had succeeded well with four of the five. Why had she failed with the youngest son? In this failure lay her grief. There had been no sudden rupture with him; the breach had widened gradually as she watched Tom take one wrong turn after another, ignoring her protests. Pride had kept her lips closed outside the home; no one knew.

The climax had come last night when Tom was carried in, senseless, by two who had seen him fall. During this very hour he was alone, sleeping it off. Why had she left him? It would have been a relief to call the minister and say, "My son is at home, dead drunk. I cannot sing today."

But, no. She was here, waiting to sing

her well-loved solo, "Come Unto Him." The pain which she had thought lay crushed inside was rising, choking her.

The minister had offered his prayer. Ella had sung "He Shall Feed His Flock" – never more movingly – and her own moment had come. The only way she could go through it was to sing it to herself: "Come unto Him, all ye that labor and are heavy laden." Who could be so heavy laden as she?

Pastor Stephens stood behind the heavy mahogany pulpit flanked on either side by masses of white lilies. He opened his black notebook and paused so long before speaking that the church officials moved uneasily.

"Friends," he said, "I prepared a sermon for you, suited to this occasion. If any of you feels, when the hour ends, that you have been cheated, I shall gladly lend you my full notes. Today I shall not need them."

As Mr. Stephens slowly closed his notebook, the audience stirred. What was happening to St. Matthew's well-ordered Easter service?

"My sermon was to be about the joy of Easter," he said. "In preparation I read all the familiar passages about joy. Jesus talked about it. He felt joy and he wanted his followers to feel it. Once he spoke of 'my joy in you.'

"But I shall not talk about his joy today. There were times when, for Jesus, joy seemed very far away. Once was in the garden; he prayed, 'Let this cup pass from me.' Where was joy then?

"Most of us at some time drink from bitter cups. I have a friend who had a fine family, a beautiful home, good position, prosperity. His cup seemed to overflow with the sweet wine of life. But recently, traveling in a far country with wife and youngest son, a senseless accident crushed the leg of that son beyond healing. Today my friend drinks the cup of sorrow.

"Yesterday I read about a young woman in this city who saw the whole structure of her love and marriage come tumbling down. Today I know that she is crying, 'Let this cup pass from me.'

"Some cups overflowing with bitterness are thrust suddenly into hands; some fill gradually, a drop today, a drop tomorrow. Some people who are old and all alone come to the place where they know the supreme loneliness which Jesus knew when his three closest friends slept while he prayed.

"On the cross, while Jesus was drinking the cup of physical agony, he was conscious of the cup of guilt which, sooner or later, those who put him there would drink – and he drank it, too, for them. He knew that there is no more bitter cup than that filled with guilt, and he prayed, 'Father, forgive them.' In a way, Peter and Judas had helped to put him on the cross, so they were included in this prayer. Was he, indeed, praying for all who feel guilt?

"My friends, if you feel only joy on this beautiful Easter day, I fear what I have said has not seemed to be for you."

He paused again, but this time there was no restlessness. A light seemed to fall upon his face as he continued:

"Perhaps a year from now I shall preach the sermon I prepared for today. But now I want to say something about a word that is stronger, sweeter than joy. That word is *peace*. Jesus said, 'Peace I leave with you; my peace I give to you.' How could he have peace to give away? How could he have it for himself?

"I am not, as you know, a highly trained theologian; I am only one who, like many of you, has drunk the cups of guilt and sorrow; I may have read and pondered on the words of Jesus a little more than most of you. To me it seems that he found peace in the garden when he could say, 'Not my will, but thine, be done.' He reached it on the cross with the words, 'Into thy hands. . . .' I know no other way to share his peace. So to you, my people, I say earnestly, may the peace of God keep your hearts."

The minister sat down. It was time for the "Hallelujah Chorus," but he made no announcement of it, and Miss Marby knew that she could not play it now. Her cup of "supreme loneliness" had been filling through all her years; today it was overflowing. She had hardly heard the words about peace, but there was a chorus in the *Messiah* which she could play. Without even a glance at Myra Trenton she turned the pages in the copy and began to play the first chords. The quartet listened, amazed; then with one accord they began to sing: "Surely, surely, he hath borne our griefs, and carried our sorrows." And those in the congregation who knew the words joined softly, "Surely, surely. . . ."

Afterward some remembered and thought it a little strange that their pastor had not stood at the door as they left. But all – organist, quartet, and congregation – felt that a great washing of peace had flowed over them. And the minister, Jonathan Stephens? Those closest to him thought that perhaps he felt it most of all.

Monday's papers carried no report of the Easter service at St. Matthew's. But some readers saw a death notice: Mark Stephens, only son of the Reverend Jonathan Stephens, had been killed in an accident at his Army post in Germany, according to a cablegram received early Sunday morning by his family. □

Reprinted by permission of *Presbyterian Survey*.

news

Upheaval at home, brinkmanship abroad evoke crisis response

The twin perils confronting the nation — urban upheaval at home and dead-end brinkmanship abroad — need urgently and responsibly to be dealt with by the American people.

This was the overriding concern of policy makers from thirty-four national church bodies who were convened as the General Board of the National Council of Churches, Feb. 20-22, in San Diego, Calif. Four Church of the Brethren delegates participated in the deliberations.

So profoundly disturbed were the delegates about the drift of things in the nation's cities and the deterioration of America's foreign relations that they sought to outline remedial steps to be pursued on a priority basis.

Reshape cities: At home there is such a "threatening domestic crisis" as to demand a churchwide, nationwide mobilization to reshape cities and living conditions there, the board declared.

On what it termed "the most threatening domestic crisis in 100 years," the struggle for justice, the board directed its officers and staff to work at coordinating crash measures aimed at helping avert explosions which could come in the cities this summer. Steps were announced to allocate $200,000 of NCC unrestricted funds for an investment program in ghetto communities.

Approved also were measures to create a special church-related communications network to function in crisis situations, a program of supplying grants where appropriate, and a strong move toward developing adult education in churches on the urban situation.

"The situation presents the conciliar movement with one of its greatest opportunities for service," said Dr. Arthur S. Flemming, NCC president. A major contribution by churches, he added, would be the generation of grassroots approval and support for corrective legislation: "It could have a major effect on the evolution of policy." The one-time secretary of Health, Education and Welfare, now University of Oregon president, commented that it was "incomprehensible" to him that as the nation approaches what may be its "hottest summer" Congress seems to be in a mood to cut back on corrective urban measures.

Guaranteed income: In a related action, the board endorsed the principle of a guaranteed annual income, which it called "morally right," for all people on the basis of need in order to assure such basic human rights as "living at a human standard of decency" and participating "in the control of the conditions of one's life."

The statement further asserted that society must move toward full citizen participation by the powerless and must provide more adequate services to all its members.

"Christians should work for a situation wherein all have access to at least a minimum standard of living. Great contrasts between rich and poor in our society tend to destroy fellowship, undermine equality of opportunity and undercut the political institutions of responsible society," the board declared.

Foreign policy: Overseas there appears to be such an impasse in the East-West confrontation of ideologies as to call for a drastic reassessment of basic American foreign policy assumptions, the board contended.

On Vietnam, the board welcomes U.S. assurances that nuclear weapons will not be used in the conflict, warned against further "Americanization" of the war, appealed to Hanoi for "restraint," and reiterated a plea that the U.S. halt bombing of North Vietnam as a prelude to negotiations.

The board also called for important changes in other facets of U.S. foreign policy. Voted 100 to 14, a major document entitled "Imperatives of Peace and Responsibilities of Power" listed three imperatives essential for establishment of a just peace. These were: placing limitations of use of military might in order to avoid nuclear holocaust, nation building and the development of viable national institutions, and the promotion of human rights.

The statement criticized as "oversimplified" a world view that lumps the nations into pro-Communist and anti-Communist blocs.

Too often, the statement said, the U.S. supports the status quo rather than emphasizing justice in its search for order abroad. "Justice must come first, and if the status quo stands in the way of justice, power should be directed toward accomplishing needed change."

The nation's fault, the document continued, is its overemphasis on military power and underemphasis on more creative solutions to world problems.

Several illustrations of changes in policy were listed. These included:

Flemming: cutbacks "incomprehensible"

– Avoid "provocative" military actions against China, and aim at a reduction of military presence in Asia. Aid to Asia, it was suggested, should "promote and . . . not thwart necessary social change."

– Espouse an honorable formula for entry for the People's Republic of China into the United Nations while retaining a seat for Taiwan (Nationalist China).

– Accept existence of East Germany, and recognize the present government of Cuba.

– Encourage trade and investments with the Soviet Union and Eastern Europe, including exploring economic collaboration with them in Asia, Africa and Latin America.

– Increase cooperation with the USSR in scientific efforts.

Hunger: A resolution on "The Time of Famine" pointed out that world famine is almost here and can be more destructive to world peace than weapons. Member churches of the NCC were asked to promote "a national conscience" on the issue of world hunger and to expand efforts in overseas agricultural and family planning ministries.

In other statements the board expressed "shock and outrage" over South Africa's sentencing of thirty Southwest Africans tried retroactively under the Terrorism Act of 1967, voted support to Cesar E. Chavez, director of the United Farm Workers Organizing Committee, AFL-CIO, seeking to organize grape pickers in Delano, Calif., deplored the suppression of religious freedom in the Soviet Union as described in recent reports on the treatment of conservative Baptist and Jewish groups, opposed limitations on foreign travel by U. S. citizens, and commended Congress for establishing a system of public broadcasting.

Brethren delegates to the San Diego General Board sessions included Norman J. Baugher, who heads the NCC's long-range planning effort, W. Harold Row, C. Wayne Zunkel, and Jesse D. Reber.

Year's best in films cited by church unit

CITED as outstanding theatrical films of the past year by the National Council of Churches' Broadcasting and Film Commission are three feature productions, "In the Heat of the Night," "Up the Down Staircase," and "The Battle of Algiers," and one semidocumentary release, "The War Game."

The awards, presented last month in New York City, were created to encourage responsible and creative film making by the movie industry. The selections were made on the basis not only of outstanding artistic merit but of portrayals which within the perspective of the Christian faith reveal the human condition with honesty and compassion.

"In the Heat of the Night" was described by the BFC awards committee as "a sensitive portrayal of the conflict between two men who discover their own humanity by accepting rather than distorting the potential they find in each other." The film, said the committee, evokes awareness that "the beginning of racial harmony lies in personal confrontation and the assumption of common responsibility."

"Up the Down Staircase" was cited for "its celebration of the joys of human growth which come through those magic educational moments when both teacher and pupil discover themselves through open confrontation." In the story the school system itself is cast as the tragicomic villain of the slum schools.

A third film, "The Battle of Algiers," was cited for "re-creation of a struggle for independence that evokes understanding and agony for both sides" of the 1954-58 Algerian uprising.

"The War Game," a semidocumentary account of what could happen if man's folly leads him into nuclear war, is based on known facts regarding the effects of massive bombing. "Unrelentingly negative in its witness, this film jars us into an awareness that we now live in a world where the alternative to love could be total destruction," the committee said.

"In the Heat of the Night" and "The Battle of Algiers" also were cited by the National Catholic Office for Motion Pictures, at a joint awards dinner.

All four of the selections have been reviewed in MESSENGER: "In the Heat of the Night" 10/26/67, "Up the Down Staircase" 11/23/67, and "The Battle of Algiers" and "The War Game" in a feature article in the 2/29/68 issue.

Seminars, work camp on summer schedule

SEMINARS in three countries behind the Iron Curtain and a work camp in Cyprus comprise the summer program of the Bethren Service Commission.

In Czechoslovakia and East Germany, an international study seminar and tour will occur June 24 – July 6, planned primarily for North Americans. The theme will center on social responsibility.

In Yugoslavia an international seminar will be held July 25 – August 8, primarily for students and young professionals of both Eastern and Western Europe. The theme will explore humanism as a common basis for service to society by both Marxists and Christians.

In Cyprus a work camp is slated from mid-June to mid-September, aligning with Brethren Service's ongoing international team there. The work entails efforts to reconcile Turkish and Greek Cypriots by focusing upon a very practical need in Cyprus, the reclamation of recently abandoned citrus groves. A second emphasis in the work camp will center on Bible study and peacemaking.

Persons interested in participating in the overseas programs (suggested ages 20 to 30) should contact immediately the Brethren Service Commission, 1451 Dundee Avenue, Elgin, Illinois 60120.

Ecuadorian to direct 22-nation council

To take office in mid-May as the new Secretary General of the Organization of American States is Galo Plaza Lasso, an internationalist who through the years has been a friend of the Church of the Brethren in Ecuador.

Mr. Plaza is described by a *New York Times* editorial as "the ablest President in Ecuador's history," having been the first Ecuadorian chief executive to round out a full term peacefully, 1948-1952. He also is a former mayor of Quito, the capital city. As Ecuador's delegate to the 1945 San Francisco peace conference, he signed the charter of the United Nations. He since has been a United Nations mediator in Lebanon, the Congo, and Cyprus.

In Ecuador, the sixty-two-year-old statesman lives on a hacienda eighty miles north of Quito. He is highly regarded by the Indians, with whom he talks daily in native Quechua during horseback rides over his Andean estate of several thousand acres. Two of his interests are benevolence toward the Indians and progress in farming methods.

His father was twice president of Ecuador; his mother's ancestors included the conquistadors.

Independent: Mr. Plaza speaks English fluently, having been born and educated in the United States. It is assumed that his past ties with the United States contributed to a three-month deadlock in his election to the OAS post. But the delay also stemmed from the desire of some of the smaller Central American and Carribbean countries to name a man of their own to the top office.

By most observers, Mr. Plaza is seen as no puppet of the United States; he is ruggedly independent. He is pledged to making OAS a "strong, dynamic, creative" organization. One point at which he is in strong agreement with U.S. policy is in the need for small nations now to combine efforts in regional forms if they are to cope with the economic, political, and cultural challenges which lie ahead. With Latin America's population growing at the fastest rate in the world, the tasks before OAS are formidable.

Solidarity: As Plaza takes the reins there is an expectancy that the OAS aggressively will seek to strengthen hemispheric cooperation and solidarity. As a starter, the OAS Council asked its twenty-two member governments, the U.S.A. included, to get on with the ratification of amendments adopted a year ago by foreign ministers, amendments which spell out an enlarged job for the regional organization.

Through the years Mr. Plaza has been a friend of J. Benton Rhoades, one of the first Brethren missionaries in Ecuador and now head of Agricultural Missions. He also has visited the mission at Calderon, addressed Brethren tours, and counseled with the Brethren and the United Andean Indian Missions concerning their work.

Overhauling of policy urged on immigration

While convulsive problems at home and abroad dominate the nation's spotlight, there are other areas of United States policy in which review is timely. One concerns the country's laws on immigration.

Recently a Chicago Conference on United States immigration policy was convened, with the Brethren Service Commission among the sponsors. The principal spokesman was Sen. Edward M. Kennedy, who in 1965 piloted as his maiden legislative effort some modifications aimed at furthering justice in immigation procedures.

The 1965 law laid only a sound basis on which to build, the senator told the Chicago gathering. Urgently needing to be updated, he said, are the judicial process of naturalization, the government's definition of refugees, and laws governing appeals on immigrant visas.

Spirit: "Our judicial process of naturalization needs to incorporate a more generous spirit toward those who seek citizenship in our society and a greater concern for the rights of naturalized citizens. Our definition of refugees, still guided by a cold war framework, needs revisions and reforms," the senator urged. "Our laws governing deportation are outmoded and remnants of a harsher period in our history."

Further, said Mr. Kennedy, many of the immigration rules, especially those governing commuting workers from Mexico, are a national disgrace. He added that the influx of Mexicans, much of it for strike-breaking purposes, is "a major factor contributing to the grinding poverty, high unemployment, and low wages in our border communities. Some measure of relief is needed promptly."

Immigration from the western hemisphere never has been subject to quota restrictions. The 1965 act provided a numerical limit of 120,000 persons, not including close relatives, to be placed on western hemisphere immigration beginning this July. Last summer the House passed a bill postponing the effective date for one year. Twelve of the fifteen members of an advisory committee have recommended the delay be accepted by the Senate too.

Flexibility: The issue is not whether some regulation is needed on the flow of arrivals from Mexico and Canada, the senator explained, but whether further study can point to a more flexible approach than a numerical ceiling.

The present system of allocating visas is not meeting immigration needs today nor will it in the future, asserted the Massachusetts legislator in the bid for further revision of laws.

Under the theme, "1968: Year of Change," and with the aim of informing the citizenry on the need for current immigration reforms, the Chicago conference drew support of church, labor, and ethnic groups. Church of the Brethren representatives present included Miss Hazel Peters, administrative assistant of the Brethren Service Commission, and Miss Doris Walbridge of the Highland Avenue church in Elgin.

The impulse of unity: Varied expressions

Sign of the times: Minnesota's former Protestant Center is now the Church Center, acknowledging role of Roman Catholics in ecumenical work

Expressions of Christian unity, or at least of fraternity, are gaining ground in Brethren communities.

The March 28 Messenger told of ecumenical advances in three Pennsylvania towns, York, Johnstown, and Ligonier, all involving active Brethren leadership as well as other Protestant and Roman Catholic participation. A similar occurrence took place also at Ambler, Pa., with the Church of the Brethren hosting a community-wide Protestant-Catholic service.

Brethren in other areas as well have become involved in efforts to scale the long-standing walls of Protestant and Catholic alienation. These efforts are reflective of a widening response to the ecumenical impulse.

Youth levels: In Iowa, the junior highs of the South Waterloo Church of the Brethren invited as their guests the junior highs of four other churches – Christian, Presbyterian, Evangelical United Brethren, and Roman Catholic. Of the 160 youth present, 90 were Catholic. A tour, an explanation of Brethren doctrines by Pastor Kent E. Naylor, a meal, a fun songfest, and an address by a municipal judge comprised the ecumenical meeting, described by South Waterloo member Mrs. Walter Hodgson as "our first and most rewarding to all."

At Mount Morris, Ill., the Church of the Brethren hosted youth from St. Mary's Roman Catholic Church of the nearby town of Oregon. Approximately 50 attended the supper and 125 the dialogue session which followed. A week later the St. Mary's school hosted the Brethren in a return encounter.

Think and act: At Chico, Calif., through the Council of Churches, clergy and laity of both Protestant and Catholic parishes are invited to meet on Friday noons to engage, on alternate weeks, in "discussion and think sessions" and "action sessions."

At the think meetings, the book, *Living Room Dialogues,* became the springboard for the sharing of beliefs and attitudes. More recently, a Catholic priest is directing the group in study of *Pacem in Terris,* the encyclical on peace by Pope John XXIII.

The action sessions have focused on support of minority housing, civil rights, antipoverty measures, youth guidance efforts, and service to the handicapped.

From the weekly gathering has issued an annual community celebration Festival of Faith Week, coordinating such special activities as a community hymn sing (at the last one, at a Catholic church, there was standing room only), an annual dinner, programs for men, women, and youth, and radio and television coverage. This year Charles Wells, news analyst, was featured in a nightly series.

"Perhaps the greatest blessings," stated Chico's Brethren pastor Agnes Border, "are in the weekly meetings. The mutual feeling of love and brotherhood experienced by each one is tremendous. And this living witness of an ecumenical group is making a positive and worthwhile impact upon the community as it seeks to serve and love in the spirit of Christ."

Covenant exchange: In a venture of strictly Protestant dimensions, the McPherson, Kan., Church of the Brethren exchanged visits with the Evangelical Covenant Church. "If mutual exploration can be done on the national level, why not on the local level?" asked the pastors in proposing the visit. Each parish in turn hosted the other for an experience of fellowship and worship.

"It is unfortunate that the people of our community have continuing contacts on Main Street, in business and professional life, and in educational and social pursuits but separate to go their often suspicious ways when it comes to church affairs," commented Brethren minister, Harold Z. Bomberger. One of the lay participants added: "Our history and the Covenant's are virtually the same, if you change the German names to Swedish."

Crisis concerns: On a statewide level, a unique expression of Protestant, Catholic, and Jewish concern occurred in Iowa when public ecumenical meetings – "crisis conferences" – were planned in six cities this year to attack the problems of racial tension, lack of respect for law, and citizen apathy. Overflow audiences turned up at several points.

The Church of the Brethren was among the nearly 20 religious bodies which cosponsored the meetings, all of which were addressed by Gov. Harold Hughes.

Iowa-Minnesota Brethren district executive Lyle C. Albright was one of the 16 church leaders to accompany the governor. As a result of the conferences, Mr. Albright said he felt "many creative programs will be instituted in Iowa to meet the challenge of social unrest. No cause has heretofore united in so great a fashion the Catholic, Jewish, and Protestant communions."

Missions and the

Social change: How far is it to go and f

Two immensely challenging tasks confront the Christian church, whether it be in the United States or in what are often regarded as missionary lands, such as Africa and Latin America. The one task is to discern what is basic and what is peripheral in Christian belief. The second is to proclaim an authentic faith meaningful to the lives and movements of people amid change.

Should anyone assume that the current searching which characterizes religious thought and patterns is unique to the U.S.A., one needs only to listen to voices from abroad to know that all is not quiet on the mission frontier. The world of national Christians overseas has changed far more drastically than has the world of North American Christians. And amid radical change it is inevitable that once established patterns, be they of the church or of whatever structure of society, are to be subjected to rigorous questioning.

At issue: The questioning is taking many forms. At times it is directed against western missionary activity which is seen as a continuation of colonialism. At other times it may be the stirrings of a maturing church kicking at paternal traces. In some instances it is an outright bid for radical revolution.

Because there are so many factors which hinder the truly free exchange of ideas between the national and the missionary, the resulting communications gap can be enormous, experts point out. Such a view was stated recently by Charles H. Kraft, former Brethren Church missionary and trainer of Church of the Brethren missionaries in Nigeria, now on the faculty of Michigan State University. His views were published in February in "News and Comment," a newsletter prepared for Church of the Brethren missionaries.

Mr. Kraft holds that even when missionaries declare steadfastly that the God they serve is not merely "the white man's God," other facets of their lives may say precisely the contrary – that the Christian way of life *is* dependent upon western thought and custom.

Feedback from Nigerians often is slow in coming because their value system demands quiet acceptance of every decision made by a person regarded to be a "social superior," said Mr. Kraft. But he suggested that once nationals do speak up, they may leave an indelible impression as to the communication or miscommunication that has taken place.

"Many missionaries have come thousands of miles to Africa to preach the gospel of Christ but, unfortunately, have never moved the extra few feet off the mission compound or out of the shell of western culture which enwraps them in order to get close to those with whom they hope to communicate," Mr. Kraft stated. Such persons, though they may be learned as to "the unsearchable riches of Christ," know little about the customs and culture of the people they have come to serve. "In their attempts to communicate the Christian message they often resemble a broken electric cord – plugged in well at one end but only live wires at the other end and able to carry the electricity far enough to create some confusion, but not far enough for it to accomplish its purpose."

"Seamy side": It is not only the missionary whose vision sometimes does not extend beyond the compound; one missions leader from Mexico recently de-

DR. WORVIS

ONWARD TO THE LOST TRIBE!

revolution abroad

hom? How is it to be accomplished?

scribed the malady as characteristic of much of the North American church. Addressing Protestant denominational leaders in New York on the theme, "The Seamy Side of Charity," and reflecting on the Latin American situation as he knew it, the critic, a Roman Catholic, said the strategy of the North American church was vulnerable:

– in establishing institutions and programs on a basis that Latin Americans can never afford.

– in flooding personnel and funds into Latin American countries and covering up the need for reform of archaic structures.

– in relating the church's strategy to the economic and ideological colonialism of North American business in South America.

The effect of this approach, said the speaker, Monsignor Ivan Illich of the Roman Catholic Missionary Orientation Center at Cuernavaca, Mexico, is to entice the Latin American church to become a satellite to North American culture and policy. To move the Latin America church beyond the capacity for local support is to stamp her as "a colonial plant that blooms because of foreign cultivation."

The limitation of such a plant, the monsignor declared, is that "the people soon see that the church is distant and alienated from them – an imported, specialized operation financed from abroad, which speaks with a holy, because it is foreign, accent."

In own terms: What the monsignor is calling for, along with others who share his view, is that nationals be enabled to define their needs in their own terms, not in terms of how North Americans see things. Such critics also are saying that a great deal of missionary activity is not pertinent to the preaching of the gospel, the reason being that the missionary's own cultural orientation too often is equated with the essentials of the gospel.

There is in the missionary enterprise still another long-standing assumption being called up for thorough examination.

Historically the missionary abroad has avoided expressing political sensitivities, clearly because it appeared improper, if not risky, to offend the host government. To a varying extent, indigenous Christians have reflected this same stance. Now some missionaries and nationals are asking if the church can be Christian and not engage itself more explicitly in social and political change.

Suspended: For example, in Guatemala a few weeks ago two missionary priests, brothers, were suspended for alignment with a national revolutionary movement. One of the men, the Rev. Thomas R. Melville, responded that revolution is a necessity for the continuing existence and growth of Christianity in much of Latin America.

The missionary criticized the Roman Catholic hierarchy of Latin America and particularly of Guatemala for opposing social change. He also said the United States is supporting unjust social conditions there through both the government and the church. He added that present economic conditions make it difficult or impossible for large masses of Latin Americans to live as Christians.

He described the condition of these people as one which makes life a "perpetual struggle to stay alive." The condition results from the concentration of

Dr. Worvis appears monthly in World Vision Magazine. Reprinted by permission. All rights reserved.

economic power in the hands of a minority, he said, and a "legalistic" form of Catholicism in Latin America which has failed to confront problems.

"Having come to the conclusion that the actual state of violence, composed of the malnutrition, ignorance, sickness, and hunger of the vast majority of the Guatemalan population is the direct result of a capitalist system that makes the defenseless Indian compete against the powerful and well-armed landowner, my brother and I decided not to be silent accomplices of the mass murder this system generates," he stated.

A plea for a revolutionary commitment: Richard Shaull (right), shown in Geneva with Orthodox Archpriest Vitaly Borovoy

In commenting on his stand, the priest said, "We were accused of being communists along with the people who listened to us . . . but I say here that I am a communist only if Christ was a communist. I did what I did and will continue to do so because of the teachings of Christ and not because of Marx or Lenin. . . . Our response to the present situation is not because we have read either Marx or Lenin, but because we have read the New Testament."

The present socioeconomic and political makeup of Latin America is not just unchristian but anti-Christian, Father Melville contends. And because of this he feels the need of revolution is accepted by "the most serious students of the Latin American scene."

The crux: It is this one missionary's view that "the question is not: Whether or not the revolution? but rather: The revolution, peaceful or violent?"

As a Christian he said he would prefer to see a peaceful revolution which could occur "as soon as Christians in any number begin to put into practice their Christian beliefs." But he added that in Guatemala, where he served as a priest for ten years, the power structure has chosen a policy of rightist extremism that necessitates violent response.

The Melville brothers and Guatemala might be written off as an extreme example were it not that other voices elsewhere are uttering essentially the same plea. Thus, instead of an anomaly, the incident may be a signal which will be heard with increasing frequency.

Perhaps surprisingly, one of the American contemporaries who urges the church to side with more strident social revolution in developing countries is an alumnus of a Brethren college. He is M. Richard Shaull, an Elizabethtown College graduate, a United Presbyterian, a world known theologian, a former pastor in Colombia and teacher in Brazil, and now a Princeton Seminary professor. He is to deliver the Wieand Lectures next week at Bethany Theological Seminary, April 16-17.

In an address in December at Geneva, Switzerland, Dr. Shaull disagreed with those who felt that current social problems can be solved through ordered, rational, gradual change without jeopardizing present structures and systems.

Resounding "No": "We assume that technology represents the great revolution of our time," Dr. Shaull said, "and that its amazing success in the mastery of the physical world will now be duplicated in the social order for the good of all. . . .

"Its hidden assumption is that life moves upwards in spirals, that the lot of the dispossessed world can be improved without fundamentally upsetting our position, and that the values and patterns of life we have developed will sooner or later be accepted by the rest of the world.

"The time has come when there must arise within the Christian community a resounding 'No' to all this. This pattern is inadequate for understanding the new realities around us. What it really offers is a new form of enslavement, the prospect of death under the suffocating weight of conformity and containment."

The Princeton professor avers that he does not wish to formulate a "theology of revolution" but notes that "a revolutionary perspective and commitment" is emerging as persons relate the experience of the Christian community to the struggles of the world.

Such insights, he said at Geneva, may represent a "small sign of hope for the world."

It is his view that theology is coming to center around a "theology of hope," pointing to a God who goes ahead "and who is bringing a new future into being." He termed God's word a "word that upsets old stabilities, arouses dissatisfactions with the old order and frees us to expect and serve the things that are to come."

Death, resurrection: "The Christian understanding of history focuses on death and resurrection. The social order does not stand open to the future. Again and again it has to be broken open. . . .

"I believe that Christian faith can produce the type of persons whose own inward experience of death and resurrection equips him to let the old die and be buried, and frees him to give form to new possibilities. . . ."

In a *Christian Century* guest editorial early this year Dr. Shaull noted the militancy of a new generation of "Latin revolutionaries" which oppose the existing order. He pointed to their existence as "a sign of hope" for the resolving of overwhelming problems.

The whole lot of Latin revolutionaries views the United States as The Enemy, he said further. "As they see it, we Yankees may be interested in economic development in Latin America, but only if it occurs within the framework of our continued economic and political domination. . . . We support the reactionary political groups trying to preserve the old order over against those who would build a new, shoring up regimes that could not remain in power without our support. We have helped to transform the traditional armies in Latin America into counterinsurgency units."

Dr. Shaull sees United States policy toward Latin America as one of "utter irrationality" and hence in desperate need of change. In this task he sees the nation's Protestant and Catholic churches as crucial in bringing about an enlightened public opinion. The church, he said, "is the only major institution in our society that has close contact with the new revolutionaries in Latin America."

Too radical? Likely for many a missionary or missionary supporter back home, the Shaull perspective entails too radical a stance. Even if they agree that there is to be found within the central motif of the gospel — in the death and resurrection of Jesus Christ — the implication of revolutionary social change, how many could give themselves to sweeping upheaval, however needed?

In a real sense, though, the missionary and the Christian nationals are engaged in revolution, for to teach the illiterate and to heal the sick and to promote family planning and to put one's trust in a loving, redemptive God are steps involving profound social change.

How far this change is to go and for whom justice is to be attained and by what means are questions as pressing upon church leaders abroad as upon concerned, committed Christians in the United States. The world, even in ferment, is one. — H.E.R.

The art of lay preaching

LAY PREACHING, once central to Brethren congregational life, is being rediscovered by the Midland church in Virginia.

Upon assuming the pastorate of the Midland parish nearly seven years ago, Clyde Carter considered developing a panel of lay preachers. In exploring the matter he learned that the prospect of having nonlicensed members in the pulpit was not universally acclaimed by members of the parish.

Nonetheless, Pastor Carter found two laymen with some interest, then recruited a third, and embarked on a course of training. Introducing resources which he himself had encountered at Bethany Theological Seminary, the pastor led the trio in examining various types of sermons, delving into sermon construction and delivery, formulating outlines and criticizing one another's work.

Trial runs: Within eight or ten months each of the trainees took a turn at preparing a Sunday evening sermon, at which time the pastor led worship and presided over a talk-back session. On the second round each of the laymen led worship and conducted the talk-back while another prepared the sermon. For a third round each man handled the entire service for an hour. By this time, Pastor Carter said, he was finding it necessary to give increased attention to his own sermon handling.

The next step in the group's training came on occasions of the pastor's absence — pulpit supply. This the men continue to care for, plus filling other pulpits now and then.

The lay ministers are Stanley Miller of Bealeton, Rodney Smith of Midland, and Paul Croushorn of Culpeper. Their backgrounds and experiences vary; educationally, one of the men has grade school training, one high school, and one college.

Appraisal: The men's own outlooks reveal something of the insight which they have achieved. Rodney Smith commented, "Rather than preaching at persons, I feel directed to share my searching and resultant faith." Stanley Miller said, "Somehow I feel different in the pulpit. It's not even always me speaking." Said Paul Croushorn: "As busy as I am with schoolteaching and night classes, I find it challenging and rewarding to put my faith into words to share with others."

"So far as I am aware, the opposition to lay preaching has subsided," Pastor Carter explained. And he added: "All three laymen have stayed by and worked hard. All three do a good job. And all three have taken a new interest in the work of the kingdom.

"I praise God for what these three men have done and are doing."

Lay training at Midland, l. to r.: Rodney Smith, Paul Croushorn, Pastor Carter, Stanley Miller

Thoughts for Maundy Thursday

by Leona S. Dick

Have you ever wondered why Jesus asked the disciples to eat his body and drink his blood in a symbolic act? We would call it a cannibalistic ritual if anyone tried it today. Two thousand years later, we can only conjecture what might have gone through the mind of Jesus on that last night of his physical life. Time was important; he didn't have much left, and he was aware of it.

I wonder. Did he think . . .

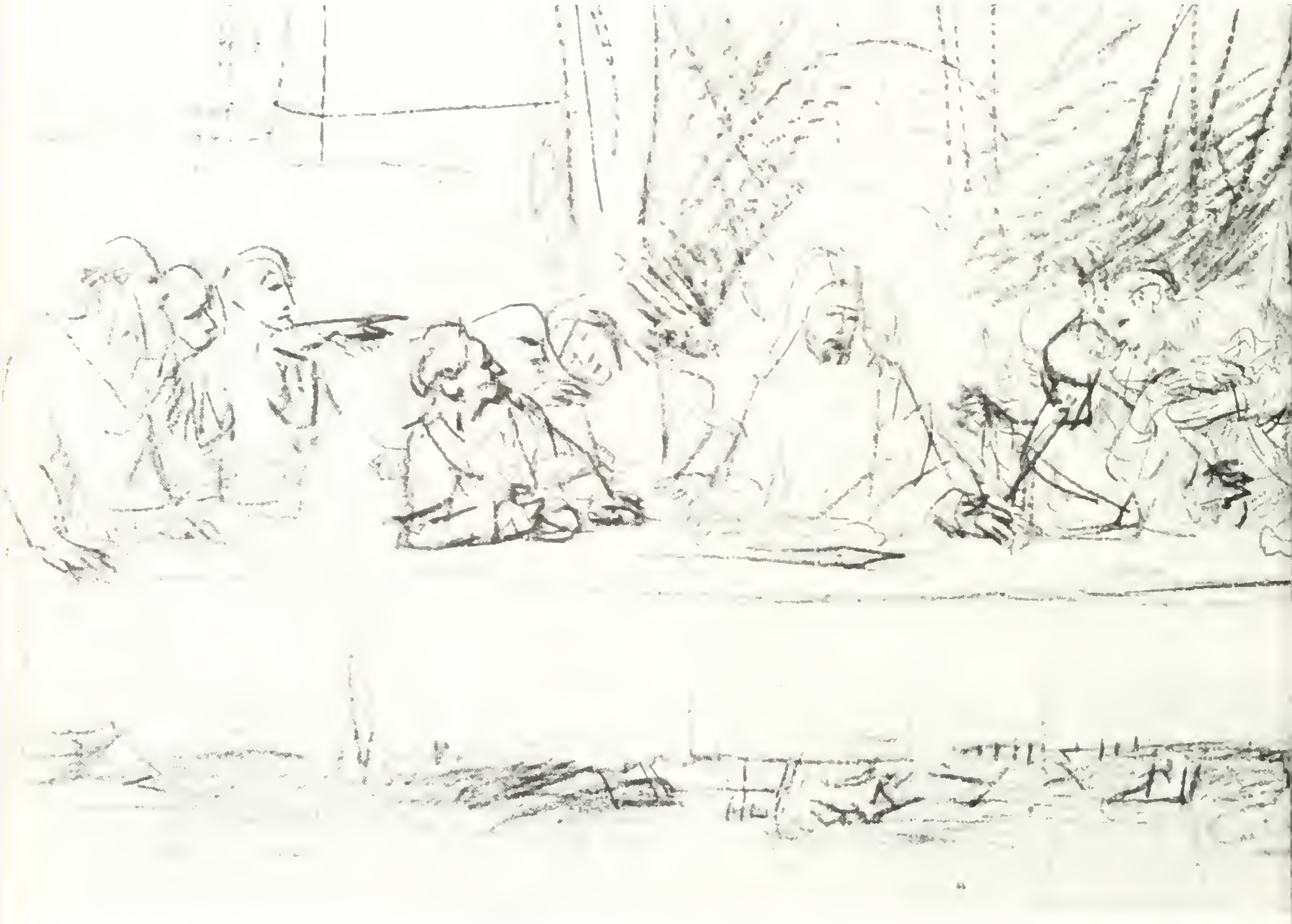
. . . If only these people were not so illiterate, if only they were not so superstitious, if only they knew more of the laws of my Father's universe! But they don't. How can I make them understand my message? How can I get them to see the whole purpose of my life? I must begin where they are; I must use something they believe – maybe then they'll understand.

They believe that only what is taken in through the mouth can ever become a part of them. I guess this is why the ancient prophets were never able to get the message across. This must be why the people have never really accepted the fact that my Father's spirit lives within them just as it lives within me. Yes, I guess this is why. How? How can I get them to see it?

I wonder. Could he have thought . . .

. . . This is one last method which I'll use. Maybe they will think about what it truly means after my death. After I am gone, will they perhaps reason it out among themselves? Or maybe each one individually will figure out the message.

Take, eat: This is my body.



Maybe my disciples will think . . .

. . . This bread which I eat brings Christ within me. I am one with Christ. His spirit is now in me because I have eaten his body. Christ's spirit is now mine; God's spirit is now within me, too, because Christ said all the power which he received came from God. Christ was an extension of God in personality form. Christ was a manifestation of God; Christ allowed God's spirit to have complete control of his life, and that is what enabled him to live as he did and do what he did. Now, now since I have eaten of Christ's body, I also have God's spirit within me.

Maybe their thoughts will continue . . .

. . . Jesus must have wanted us to know that all the power that was his from God is now ours to receive when we live in harmony with the eternal Spirit. Jesus must have wanted us to think of ourselves as extensions of God's spirit in personality form. He must have wanted us to know that there is a divinity within each of us — waiting to be called forth.

Maybe the bread will motivate these thoughts . . .

. . . The bread which nourished the body of Jesus came from the earth, the blade, the sun, the rain; the great, wide world is therefore now a part of my body; and God — the creator, the energizer — has made it all, and his energy is in it all. He sends the sun and rain. He is the power within the grain of wheat which caused it to burst forth into life; he is the intelligence in man which causes him to be able to harvest the wheat, mill the flour, and bake the bread. God is everywhere — without and within — and if we would feel his power and presence, then we must release his spirit within us by surrendering to his spirit's guidance. This must surely be what Jesus wanted us to know.

Take, drink: This is my blood.

When they drink my blood will their minds reflect . . .

. . . His blood was his life; it sustained him; it fed him; it purified his body and renewed it continually. Yes, of course, that's what he wanted us to think about. His blood carried God's sustenance, God's food, God's purifying power. When we drink it, we are to realize that we don't need to struggle in darkness; we don't need to be weak and ineffective; we don't need to live with our sins and diseases, but we can have them removed by God purifying us continually just as blood purifies the body. But we must live in harmony with God and his universe just as Jesus did. This is what Jesus wanted us to set our minds to: living in harmony with his Father.

Will my followers think . . .

. . . Now that we have taken the body of Christ within us, we have the spirit part of God, the energy part, the power part, the love part, the intelligence part; in fact, God lives in us! Yes, I'm sure he wanted us to see that. Not only does God live in us but he lives in all mankind the world over. This part of God lies waiting, waiting to be released and to burst forth as abundant life in us. All mankind vibrates with a tension so strong that we are unsatisfied, unhappy, and unhealthy until we realize that we are separate, alone, and unfulfilled because we have not acknowledged God's spirit within us, because we have not realized that God is waiting eagerly to make us noble and great. This God does by helping us fulfill our highest potential — his plan for us.

As they ponder perhaps they'll realize . . .

. . . This blood is the life force, not only in man but in the whole unfolding universe, a universe continuously expanding with energy and life.

Communion to them will mean . . .

. . . We have come into union with God through Christ's love. We have come into union with God's creation in nature, and we have come into union with God's highest creation in man — every man, woman, and child who ever lived because all are given the gift of God's spirit. Surely this is what Jesus wanted us to realize. He wanted us to know that his life, his whole life was a message of God's great love; his whole life was a portrayal of God working in human personality; his whole life was telling us that greater things than these shall you do, because my Father lives in each one of you. ☐

day by day

Building a new church admittedly has its share of heartaches and frustrations; but the joys, satisfactions, and original anecdotes which come from that experience far outweigh the pain! One such lighthearted moment came from a story related to us by one of the couples of our congregation. The construction of our church building had reached the half-completed stage when this particular couple drove by the site and commented about the progress that had been made since they had last noticed. Their small son was puzzled. "Daddy," he asked, "will our church have one of those things where you get advertised?" They drove several miles before they realized the lad was talking about a baptistry!

Perhaps the boy's word choice was quite appropriate after all! For what is baptism if it is not in some sense an "advertising," a declaring of one's discipleship for Jesus? And what is the Christian life, or family, except a living advertisement for Christ?

It is a tremendous responsibility to take literally the task of being Christ's representatives or witnesses today. If we follow the apostle Paul's thinking about the church being the body of Christ and each Christian a vital part of that body, we inevitably conclude that Jesus has no life or presence on the earth except through our witness!

How well is your family "advertised"? How well are you advertising for Christ? The business world around us certainly spares no unpulled strings to post the blessings of its wares before the public. Are you equally zealous in sharing the Christian message and life with others? What can you as a family do to be "evangelists" for Jesus?

Suggested Activities

1. First, test your family's ability to communicate your faith. A way to get at this would be to examine advertisements in magazines and television commercials to discover what slogans or pitches apparently have appeal. Then decide how you would fulfill that slogan in terms of the Christian message about Christ. For example, a Sears sales catalog used throughout its format the theme, "This is the good news you have been waiting for." Can you define the Christian "good news"? A certain beer company advertises its product as the necessary ingredient for the "good life." Does the Christian have a different understanding of the good life? What is it? Try writing your definitions and parallels.

2. Plan to use at least one or two evenings during these two weeks to visit as a family on behalf of your church. Ask the pastor for names of prospective families. Go expecting to talk about the church, not just the weather.

3. What opportunities have you as individuals to visit? Make a list of names of persons each family member could invite to church. Make plans to contact these persons and arrange to bring them to church with you.

4. Choose a social issue about which your family expresses concern and write a letter to your local newspaper outlining what you believe to be the Christian approach to the problem. Be sure the whole family shares in deciding what approach should be taken.

5. Take an inventory of your home and see if it advertises yours as a Christian home. For example, does it have a worship center? Is there an overbalance of noninspirational magazines and books? Are there pictures and symbols which may represent the family's religious heritage and belief? Does the family drop its devotions when there are overnight guests?

6. Include as a part of your daily devotions a time for testimonies when each member of the family can briefly tell how he represented (or misrepresented!) Christ that day (or the day before). Watch for the witness to grow from "I helped Mary do her arithmetic problem" to "I talked with Mary about Jesus."

7. Choose an underprivileged family in your community (if you do not know of one, suggestions may be secured from the local welfare department, from the pastor, or from school officials) and decide how you can give Christlike help to them. Perhaps they need food, perhaps companionship or friendship; perhaps the children need clothing or toys.

— Fred and Nancy Swartz

DAILY READING GUIDE — April 14-20

Sunday. Acts 1:1-8. "You shall be my witnesses. . . ."
Monday. Matt. 28:16-20. Jesus said, "Go therefore. . . ."
Tuesday. Matt. 5:13-16. Is your family worth its salt?
Wednesday. Deut. 6:1-9. What signs of faith are in your home?
Thursday. Luke 12:35-40. How would God find your home today?
Friday. Josh. 24:14-28. Joshua consecrates his household to God.
Saturday. Col. 3:18-25. Christ must be present in the home.
Sunday. Mark 10:23-31. Family security is secondary to obedience to Christ.
Monday. John 14:12-24. Jesus talks of the test of Christlikeness.
Tuesday. 2 Tim. 1:3-7. When does Christian faith "run in the family"?
Wednesday. Romans 12. Paul outlines a charter for the Christian family.
Thursday. 1 Peter 3:13-17. Know what you believe!
Friday. 1 Cor. 9:15-23. The committed witness is zealous.
Saturday. Eph 6:10-20. The Christian's armor is strong.

THE SMALL ARMS RACE

by Nancy E. Sartin

The United States spends $12 on defense for every $20 spent on groceries, $20 for every $10 spent on public education, $1400 for the average family of four each year. One tenth of our entire gross national product goes for defense. Yet there is less debate in Congress on the gigantic defense budget than on programs proposed in housing, education, economic opportunity, and overseas aid, all of which lumped together are insignificant by comparison.

In 1968, more money may be spent on defense by the United States than in 1945, when fifty percent of the national budget went for arms. The present budget is not attributable chiefly to American involvement in Vietnam. We have developed in the past two decades, on the principle of deterrence, a large permanent military establishment, a conscripted army, and a national posture of belligerence, all of which are alien to American democracy.

However, deterrence has not purchased peace in the last twenty years. Neither nuclear weapons nor large standing armies nor the development of more and more sophisticated armaments has prevented a constant recurrence of hostilities. The chief effects of continued American advances in ordnance are the increased lethal capability which any nation can purchase and the consequent higher cost in lives and money of any small border clash between belligerent states.

Into the Middle Eastern tinderbox the United States, Russia, France, and England poured nearly four billion dollars in military equipment during years of mounting Arab-Israeli tension. More than half of it is now strewn useless across the Sinai Peninsula and among the hills of Syria and Jordan.

We can put a price on the lost hardware. The dead, the injured, and the homeless are not so easy to evaluate; but they are also part of the cost paid by Middle Eastern countries for the arms buildup.

An easy commodity to come by, arms are purchaseable on more favorable credit terms than some other merchandise. Unlike staple foods, for instance, which are to be paid in dollars at a going interest rate of six percent, arms can be bought from a friendly big power on local currency, often at four percent interest.

Such terms encourage insecure nations to overreach their means in order to purchase a security that becomes unreal as neighboring states do the same. To fend off potential aggression, external or internal, a nation often creates a climate of mounting hostility while draining its economy of capital and revenues that are essential to the growth of actual national security.

When India and Pakistan fought over Kashmir and when Arabs and Israelis fought last summer, both sides used American weapons, some of which are not yet paid for. India finds it more and more difficult to import food for her drought-stricken regions. Assistance to rebuild the mutilated Arab lands and economies lags far behind the replacement of arms.

When arms are not available by official government agreement, they can be obtained privately or through "third nation" arrangements. Neither the United States nor Russia places any ceiling or stipulation on arms sales, though many controls are exerted over other international trade.

How much does the world spend on arms, on battle tickets? The most recent tallies, those for 1964, show a total for the world of $132.6 billion by conservative calculation. Countries of NATO and the Warsaw Pact accounted for eighty-five percent of this, with Russia and the United States far in the lead. For all these nations war is hypothetical. The world's affluence, stability, and full dinner pails are contained in this group.

War becomes a real danger to nations whose security is threatened by scarcity and who do not fit under the protective mantle of a great power. These nations, sometimes called the third world, are not just undeveloped areas. They are the victims and battlegrounds. They pay for the battle tickets in the small arms sweepstakes. That other fifteen percent of each year's arms is paid for in hunger, ignorance, and shortened life expectancy for seventy percent of the world's people.

Jordan, for instance, spent $59 million on defense in 1964, fourteen and four tenths percent of her gross national product. Seven out of ten Jordanians cannot read. A Jordanian farmer is old at forty from years of grueling hand cultivation of crops that provide scanty subsistence. What he spends on arms out of his yearly income would not take you and your family out for an evening, but it would be enough for him to buy a goat for milk or schooling for one of his children. But he will still spend it in the years ahead to pay for equipment now half buried in the sand of the Negev.

The tally for other developing nations is similarly discouraging. Where cash of any kind is scarce, a down payment on defense installations is the investment least likely to bring beneficial results but the one most likely to be urged on easy terms. Battle tickets, no money down.

Any number can run

In the international community the United States is the Jones family. When Uncle Sam installs a cannon in the front yard, Russian Uncle Ivan down the block must deny his house a bathroom and central heating in order to install a cannon too. Russia spends thirteen percent of its gross national product on defense each year in order to remain a poor second in the arms race.

But Russia is wealthy compared to some other members of the world community, brave in rags with glittering bayonets, prowling in want outside our economic barriers. In the Middle East the nest of belligerents began rearming the week hostilities ceased. Those not supplied by the West can get help from Russia or China.

U.S. policy has been to match military competition, to maintain a "balance of force" in such explosive situations. In practice this means that if a government can persuade our representatives of a potential threat, American military aid can be obtained; and a threat will exist whether it did before or not.

Since 1949, according to a recent New York *Times* article, the U.S. government has transferred by sale and gift $46.3 billion in arms and military equipment. This "is about four billion dollars more than all the grants and loans under the regular economic assistance program in that period . . . including the Marshall Plan." That figure does not include private sales.

In a recent trade, Iran and Algeria received assistance in arms from Russia; Turkey, Greece, and Morocco received aid from the United States. Our part of the round was reported as a "limited pledge," since "the United States is unwilling to appear to be contributing to an arms race." However, the fifteen million dollars in arms that went to Morocco is more in one single purchase than Morocco spends in an entire year on education and public health combined. Eighty-six percent of Morocco's people cannot read. About that percentage have never seen a doctor. In such an instance, political pressure and aid from the United States toward international cooperative development would mean more than statements of intent with shipments of arms.

Dependence on military power has harnessed foreign policy to a balance of forces orientation and ruled out other major considerations such as regional development, economic stabilization, or cooperative multinational facilities for power, marketing, or education. Two thirds of the world is chronically hungry; but the only long-range international programs to raise food production by improving local farming methods, financing agricultural cooperatives, and increasing water supplies are those of the UN, which are voluntary; those of the churches; and those of private philanthropies.

In Africa, of a total defense expenditure in 1964 of half a billion dollars, South Africa spent $375 million. Not only does such an expense have very little defensive justification, but it makes necessary the buildup of defense forces in other African nations, which will drain those slim economies of any loose capital for industrial growth. Similarly Brazil has become militarily dominant in South America among neighbors who can hardly be classed as belligerents but who are scrambling to acquire jet fighters for air forces that can barely take off without violating their neighbors' air space.

Across the way in Southeast Asia, official response to a complete change in the Indonesian government has been extremely cautious. Offers of assistance in shoring up the crippled economy of the country, even an extension of credit or reestablishment of channels of communication, are slow in coming. The first visible move in that area since the overthrow of Sukarno was both private and indirect. Last year the sale of 23,000 of the new M16 rifle to Singapore was announced by Colt, the manufacturer. If Indonesia requests arms to counteract this move by a neighbor, will this plea receive the attention that months of economic pleading failed to get?

With each sale of new and improved conventional weapons, planes, and other equipment, the small arms race in which everyone can run takes a step closer to the big arms race which anyone who enters loses. It is not just great cities which are subject to holocaust. They are, in fact, safer than tiny hamlets of Vietnamese rice farmers and the ancient villages of the Holy Land which may become infernos at any moment in what we still call conventional war.

Pageants and windmills

In the thirty-one days of May last year, the United States spent more than seven billion dollars on armaments. That sum for one month's arms is equal to an entire year's national income for Indonesia, a nation of more than a hundred million people.

"The greatest military power the world has ever known" was a phrase used recently by a U.S. senator in describing this country. Whether one dwells on the fact that this immense investment is a mere ten percent of our wealth or on the fact that such massive military force has been assembled only once before in history — by us at the final stage of World War II — it is evident that force, not diplomacy, is our base of power. Our pleas for peace cannot be heard over the roar of our guns.

International cartels, the sinister pressure groups that were said to foment, for profit, wars among nations, are no longer mentioned as the world's villains. But Lockheed, General Electric, United Aircraft, and General Dynamics, each of which received more than one billion dollars last year in government contracts, *"How can we assist less developed areas when the chief help we offer is the military buildup which promotes strife . . ."*

all have foreign subsidiaries and extensive foreign interests. General Motors, DuPont, and IT&T have friendly public images in spite of their share in military manufacture.

In Germany, Krupp, munitions maker for two world wars, is in financial difficulty. Czechoslovakia, a major arms maker and Germany's traditional enemy, bids for Krupp shares. Arms is a large and very profitable enterprise; and profit can overcome even old animosities.

The situation that encourages arms production continues to exist. More subtle public relations has simply created a respectable image for purveyors of weapons. Also, modern warfare involves a much broader portion of manufacturers in the military effort than was once the case. With the development of technology, whole complexes of industry, singularly useful in war, have come into existence. Such industries as electronics, communications, and engineering research now depend on defense contracts for large portions of their output.

However, neither industry nor the Pentagon is primarily responsible for creating a monster military machine out of a peaceful American democracy. The United States spends $70 or $80 billion a year on the means to make war because its citizens want it that way or at least care too little to protest.

The use of force for problem solution, the military over the diplomatic effort, is a recent development in American foreign policy. Only since America appointed itself protector of the free world have we begun to send our forces to defend democracy at the expense of other nations' real estate.

Secretary of State Rusk in 1962 listed five elements of foreign policy. They are, in the order given: to resist aggression, to promote cooperation among the industrialized democracies, to assist less developed areas, to bring about a world community, and to end the arms race.

Only the first of these aims is pursued with any consistency. The others are ventured sporadically or not at all. The military aim of resisting aggression is placed foremost and stated in broadest terms ("To deter or defeat aggression at any level, whether nuclear attack, or limited war, or subversion and guerrilla tactics"). For this reason it supplants all the others in means.

How do we promote cooperation among the industrialized democracies when our own standing armies in Europe force nations there to match our forces by NATO agreement and so raise their own military quotas?

How can we assist less developed areas when the chief help we offer is the military buildup which promotes internal and external strife and retards the processes by which such areas can progress?

How can we end the arms race when we not only provide arms and advice to the militia of seventy countries, but habitually bypass any international peacekeeping jurisdiction such as the various treaty organizations or the UN?

Nuclear warfare is outlawed in favor of the messier, less complete, and more costly forms of battle, concerning which we retain fictions of chivalry. War is our pageant in which we spend $320,000 to kill one enemy. How many civilian lives we also spend in that effort we do not count. War and famine are still our population control measures. Looked at from the third world, the great powers are a gigantic threat to the world they presume to be saving, as they ride off in all directions destroying enemies that are only windmills or schoolhouses or granaries.

High stakes

The business community in the United

Continued on page 32

Laymen witness through the upper room

In its coming May-June issue, The Upper Room provides daily devotions in which the majority of the meditations and prayers are written by laymen, with accompanying Scripture selections and appropriate thoughts-for-the-day.

Business men, housewives, a doctor, nurse, lawyer, clerk, pharmacist and other thoughtful laymen witness for Christ. The result is a most impressive series of daily devotions.

Some 10 million Christians around the world will be using this issue as their guide in daily worship. We invite you to join them.

If you do not already have a personal subscription or a standing (church) order for The Upper Room, order NOW to start with the May-June number. Individual yearly subscriptions, $1.00. Ten or more copies of one issue (English or Spanish) to one address, 10¢ per copy, postpaid. Free sample copy on request.

The Upper Room Chaplains Fund supplies our men and women in the armed services with this daily devotional guide.

The Upper Room

World's most widely used daily devotional guide

Published in 38 Languages — 45 Editions

1908 Grand Ave. Nashville, Tenn. 37203

The Reality of the Resurrection

THE RESURRECTION, A DIALOGUE, by G. W. H. Lampe and D. M. MacKinnon, edited by William Purcell. Westminster Press, 1966. 112 pages, $1.45

RESURRECTION THEN AND NOW, by James McLeman. J. B. Lippincott, 1967. 255 pages, $3.95

NO IDLE TALE, by John Frederick Jansen. John Knox Press, 1967. 106 pages, $3.50

A MODERN MAN and a New Testament man would certainly have an interesting conversation if they could meet today and compare their variant understandings of the natural world. New Testament man thought the world to be a three-story building. Man dwelt on the middle floor. The lower floor was the place of the dead; and the upper floor, the abode of God. The building was also occupied by both good and evil spirits. Any historical or natural happening within the building was the result of either good forces under the command of God or forces under the command of evil.

Modern man, on the other hand, knows that the universe is not similar to a building with three floors. Even the word *universe* is no longer an adequate word to describe it; only *all of creation* will do. Historical and natural events are caused by the weather or by political and social circumstances, not by the direction of extraterrestrial beings. The world views contrast so much that if a New Testament man and a modern man did meet for conversation they likely would not converse long.

This is the modern Christian's dilemma. The language and the thought patterns through which his faith has been nurtured and conveyed are based on conceptions of the natural order he knows are not factual. The modern Christian's challenge is to present to his world the content of the Christian faith and hope in thought forms understood by contemporary man. This is an extremely formidable task, for the medium or thought form is a distinct part of the message. Therefore, Christian man is faced with the danger either of discarding the content along with the vehicle or of refusing attempts to place the content in an understandable medium. Neither is an acceptable solution to the dilemma.

Nowhere does this dilemma confront us more than in the resurrection narratives. That a corpse should be resuscitated is so contrary to the modern scientific world view that the choices seem to be to retreat from what we ordinarily accept as intelligent logic or to throw out completely the New Testament witness. These three books tackle this problem. Of course, they write no prescriptions, but they do help the concerned Christian of today's western culture wrestle with the resurrection doctrine.

The Resurrection is just what its lengthy title and authorship indicate. Professor Lampe's sermon at a communion service on Easter 1965 was televised. By prearrangement members of the congregation later discussed the sermon with him. The sermon, the discussion, and an amplification by Professor Lampe of one point raised in the discussion are part of the contents. Professor MacKinnon also responded to the sermon, and a series of statements by him and Professor Lampe directed to each other complete the material. Although neither man can be called conservative, Lampe's position is the least orthodox. He says, "I shouldn't want to say at all that it isn't possible to be an intelligent Christian and take the story of the empty tomb as a literal, historical fact. I do not myself. I regard the story of the empty tomb as myth rather than literal history and profoundly significant as myth" (p. 17).

McLeman analyzes the theological and historical setting of the resurrection concept itself. He traces its development from what he considers to be its beginnings in Hebrew thought as a result of the Exile through the pre-New Testament period into the time when the gospel became literature. His analysis is technical but not difficult. The material he provides makes a valuable contribution to our understanding by helping us see that the idea of resurrection was not born at Jesus' empty tomb. Belief that such was possible was already present in the Palestinian world. The idea of resurrection was a plank in the party platform of the Pharisees. When the disciples of Jesus experienced what they proclaimed as the resurrection of our Lord, they were already products of this theological environment.

Jansen's book is really a series of sermons based upon Luke's resurrection account. Although he is aware of modern scholarship and biblical interpretation, he is not primarily concerned with airing them but, rather, with spelling out the application of the biblical witness of the resurrection to modern life.

So much for the books. After reading these books and others the Christian must still reckon with whether the resurrection was historically, scientifically, and theologically real, or only psychologically and theologically real.

The issues raised by these books are not new but increasingly being discussed. Our scientifically oriented life demands it. Therefore, Christian pastors and teachers are obligated at least to try to help, even though the efforts of the most wise are at best feeble.

It should be recognized that faith in God as creator or as a revelation in Jesus of Nazareth is not solely dependent upon whether the resurrection is literal history or myth. The prophets — Amos, Hosea, Isaiah, and others — had no concept of resurrection, yet they had faith in God. In fact, the early church saw Jesus as a contemporary edition of the great prophets. There have been, and no doubt will be again, men who have rejected even the divinity of Jesus Christ but insisted that in him God was revealed. The rejection of the historicity of the resurrection may be a doctrinal error, but it is not necessarily equivalent to the rejection of the whole Christian ideology.

If we can see this truth, then we are prepared to see the wisdom of McLeman's insistence that faith in Jesus Christ comes prior to the acceptance of the resurrection. We believe the truth of the resurrection because we believe that Jesus of Nazareth is the Christ, the son of the living God. This faith does not rest upon the resurrection claim; instead the resurrection claim rests upon the faith that Jesus is the Christ.

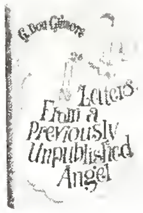
The reality of the resurrection is known only through faith. The New Testament does not record a single nonbelieving witness to the risen Lord, with the exception of the apostle Paul, who testifies to a confrontation with the risen Lord on the road to Damascus. It was known to be true only by those who knew him, by those who already had at least an embryonic faith that he was the incarnate Lord. Even Paul may have been softened by some previous experiences. Knowledge of the resurrection was perceived by faith.

Faith as a source of knowledge is not to be depreciated. The more we learn the more we realize what there is to know and the more vast the unknown becomes. Such phenomena as extrasensory perception in today's world are too puzzling to encourage hasty conclusions that all knowledge of reality is limited to the scientific method. Therefore, the historical and scientific methods of knowing are no longer the only reliable tests of what is and of what isn't, of what was and of what wasn't.

Scientists recognize, too, that they and historians are not completely objective. A scientific or historical treatise reveals the viewpoint of the writer as much as it transmits information, because the scholar sorts and presents his facts as his viewpoint dictates. Hence, all the information we have about the resurrection depends upon the presuppositions of the researcher. If his frame of reference will not permit acceptance of the resurrection as literal fact, his evidence will tend to support this conclusion. If, on the other hand, his viewpoint insists upon the resurrection as literal fact, his evidence will favor this conclusion.

Knowingly or not, in spite of his com-

NEED SHAKING?



In **LETTERS FROM A PREVIOUSLY UNPUBLISHED ANGEL**, G. Don Gilmore punctures the "average" Christian's complacency. Reminiscent of *The Screwtape Letters*, this readable, thorny book tests the reader's faith and practice with honesty, sharp wit and wry humor. "Dear About-to-be-disturbed," writes Dr. Gilmore's heavenly pen pal—and he signs off, "Joyfully Yours!" $3.50

FEEL SHAKEN?

FEELING KIND OF TEMPORARY by Frank Edmund See looks at man's revolt against the apparent temporariness of life, and reminds us of the adequacy of Jesus Christ to lead us to purpose and permanence. Such chapters as *Lost in a Tokyo Taxi; See a Real, Live Prairiedogopolis;* and *Fasten Your Soul Belts*, are as forceful as they are vividly titled. $3.95

AT YOUR BOOKSTORE

Fleming H. Revell Company
Westwood, N.J.

"If the new development in Christian thought continues to shape up as Eller envisions it might, the Church of the Brethren, rooted in Protestant radicalism, has a unique witness to render. And so long as Vernard Eller is studying and writing, that witness is not likely to go by unnoticed." — MESSENGER

KIERKEGAARD AND RADICAL DISCIPLESHIP

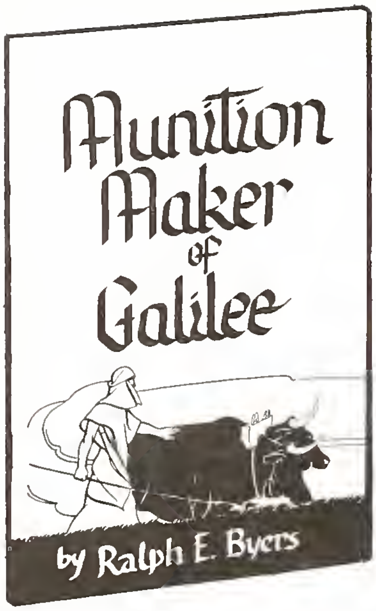
A NEW PERSPECTIVE
by Vernard Eller

Vernard Eller shows that the ideas of Sören Kierkegaard, the 19th century Danish philosopher, about many aspects of religion are very much like those of the 18th century Brethren. Brethren will find in this book a significant discovery of their own identity based on their history and on their place in today's world.

"Professor Eller . . . has illuminated the whole study of modern existentialism on the one hand and the history of Pietism and the Free Churches on the other." — Franklin H. Littell

$12.50

Princeton University Press
Princeton, New Jersey 08540



Emory J. Rees, co-founder Friends Africa Mission, said of the book: "*Effective, often dramatic presentation of the position of those who cannot consent to abuse of God's gifts of men and resources for the senseless and gruesome business of war.*"

Did happenstance rule His earthly life?
Was it by mere chance that He came to a home where He would toil with the main munition material, next door to Galilee's military Roman capital, Sepphoris, center of demand for spear shafts, for repair and renewal of catapults and other munitions? Many war chariots were wood or partly wood.
Shall we follow His example?
He reveals those "hidden" years in word pictures gleaned from toiling life. **Do those pictures show familiarity with shaping spear shafts and other war munitions, or with making gates and yokes and other "munitions of peace"?**

See Him saw and plane and hammer out examples for toilers with munitions resources, be they wood or steel or nuclear fission. In oxcart days many tasks meant living in the home, sharing festivities when farmers in the hamlet called neighbors to rejoice over finding lost treasure, or sheep. If loss of a sheep were discovered within shouting distance of home, men at home joined the search.

Seventy-five cents.

Order from Church of the Brethren General Offices, Elgin, Illinois 60120
Purchase at Mack Religious Book Store, 118 Market St., Johnstown, Pa.

CROSS

by Turner N. Clinard

Meaningful life is cruciform. What Christ did on Calvary is emblematic of what man must do again and again if meaningful life continues.

Someone must die that others may live. This prisoner must contract yellow fever so that you and I will be saved from it.

The cross is not at the heart of existence because Jesus died there; he died there because only a cross lights life with meaning.

Don't ask the Hitlers and Napoleons: What is the meaning of life? But Schweitzer and St. Francis can tell you.

The cross has become the visible symbol for Christianity. And *crux*, the Latin word, has become English, meaning "a vital, basic, or decisive point." Have we faced up to the death and life the cross means? William Penn said, "No cross, no crown."

Only so long as men will stretch out their arms on a cross of love, only so long as men are willingly expendable, can there be meaningful life. "For he who would save his life shall lose it, but he who gives his life for my sake and the gospel's shall find it." □

BOOK REVIEW *continued*

mitment to objectivity, the researcher makes a faith decision quite apart from factual and literal evidence. Those who label the resurrection mythological because of the scientific and historical facts jeopardize the strength of their conclusions. Even scientists and historians are aware that knowledge is not limited to these disciplines alone. Likewise, those who by science and history try to prove that the resurrection is literal fact also weaken their arguments. Whether or not the resurrection is real and true is not determined by history and science. It is known through the mysterious quality we call faith.

The evidence confronting us is not what science and history say. It is the witness of the New Testament church. For early churchmen the resurrection was a real event, and their evidence was their own experience, which is difficult to refute. The mechanics of the event did not concern them, else they would have shared them with us. They rather share an empty tomb and their certain knowledge of a risen Lord.

To argue that this experience was a psychological and theological victory over their despair-filled minds ignores the importance they placed on event. Like modern men, the first Christians did not wish to place faith in a falsehood. Events for them always had symbolic significance, and in their minds an event and its symbol were too inextricably entwined to be separated. The witness of the New Testament rests on "something," not on "nothing."

When one considers the inability of researchers to be purely objective, the growing awareness of scientists that science itself cannot answer all the mysteries of existence, and the role of faith in providing knowledge, the witness of the New Testament must be acknowledged as reliable as the scientific and historical evidence arrayed against it.

That's where I pitch my tent. Lampe says that the resurrection of Jesus Christ was not a revived corpse (p. 16). Agreement with this statement is easy. But the New Testament never said it was. On the other hand, it does say there was a real event, more event than the word *myth* implies. It was an event of such import that it could be adequately described only with the word *resurrection*. Through the New Testament's witness to the experience of the risen Lord I am by faith able to know him as risen and know myself to be living in his living presence. — Floyd E. Bantz

CLASSIFIED ADS

Travel — A 23-year-old R.N. with Brethren background desires to travel overseas. Would like to go with family as nurse and/or for child care. Contact: Linda Rouch, 2208B White Oaks Drive, Indianapolis, Ind. 46224.

Travel — Christmas in beautiful Hawaii. Visit our 50th state December 23-31, 1968. Possible attendance at Rose Bowl parade and visit to Disneyland January 1 for those who want to add a day in California. Write: J. Kenneth Kreider, R.D. 3, Elizabethtown, Pa. 17022.

"I Love People"

W. O. Beckner

He will be among the first to greet you when you go to his church. Thereafter, his hand of friendship will be extended whenever you see him. He promotes the parish credit union. If you have a daughter, he may offer to build a doll cradle for her. He is the weatherman for Elgin, and speaks with genuine regret when his report cannot be good. His name is W. O. Beckner, and his last birthday marked ninety years of living.

W. O. Beckner lives quite modestly, but gives quite generously. He keeps a significant weekly commitment through the congregation, and also responds to the Brotherhood Fund when there are needs such as the Vietnam program, India famine, or the Achievement Offering. In fact, he leaves the impression that he lives to give. He was asked to write a few words about his giving, and here they are:

"If I were to undertake to write my autobiography in the matter of stewardship of possessions, I would have to begin with my childhood love for the church. My father was a farmer-preacher and the work of the church was a matter of household conversation regularly. I could not help but catch his spirit and become much interested in the work of the church.

"I do not remember when I began the practice of a regular tither. I do know that that has been my practice for many years. At present it is not only one tithe but two or three of them.

"Through the years I have lived a very frugal life. My wife and I have pared expenses to the bone and have saved of our income all we possibly could save Both my wife and I have pension and social security income enough to enable us to live comfortably.

"Some time ago, I do not remember when, I learned about the annuity contracts that our General Brotherhood Board offers. There are two features about these annuity contracts that I like very, very much. One is that what money I put into them is a good INVESTMENT. They pay me a good income for all of my life and continue with my wife so long as she shall live. The second feature is that at my death (or the death of my wife, whoever shall live the longer) the amount of the contract becomes the property of the church, to be used for the work of the church in any and all places in the world. It goes on and on and on and on working 'for the glory of God and the neighbor's good.'

"A feature about these 'investments' is that the income from them makes it possible for me to give generous support to the program of the local church and many community causes, as well as to the work of the general church program. I can only wish that I were able to invest hundreds of times as much in these phases of our ongoing program of the whole church cause.

"The program that I am following gives me such an abundant measure of satisfaction and enjoyment that I can heartily commend it to others. My daily prayer is that I may keep myself so related to His Spirit that all that I do or say or think may be the expression of love for Him and for people. I love people."

Would you also like to experience the joy and spiritual satisfaction W. O. Beckner earnestly acknowledges? Why not obtain the rate of income for yourself on $100, $500, $1,000, $5,000, or more if placed with the General Brotherhood Board for a single-life or joint-life Brotherhood Annuity Agreement? Outstanding tax benefits are acclaimed also by annuitants.

Fill in the coupon, clip, and mail it today.

Harl L. Russell, Director of Special Gifts
General Brotherhood Board
1451 Dundee Avenue, Elgin, Illinois 60120

Please send, without obligation, information on the Annuity Plan and the rate for my age. (If you desire rate for inclusion of another as a co-annuitant, please fill in his or her birth date as follows:

Month ________ Day ________ Year ________.)

My birth: Month __________ Day __________ Year __________

My name: ______________________________

My address: Street, RFD ______________________________

City ____________ State ____________ Zip ____________

Should you desire information concerning a Memorial Annuity Agreement, please check here: ____.

in brief

PERSONAL MENTION

John W. Barwick, who pioneered in service to war prisoners and refugees and who for more than forty years directed church and voluntary agency programs overseas, died March 13 in St. Petersburg, Fla., after an extended illness. He was 69.

Educator, administrator, author, and churchman **Earl S. Garver,** who had served at Manchester College as dean for the past eighteen years, died at his Indiana home March 13. Dr. Garver, 57, served on the General Brotherhood Board for five years and was coordinator of Brethren Colleges Abroad, a cooperative program of overseas studies by the six Brethren-related colleges.

. . .

Named chairman of the board for the newly organized Pomona Council of Churches in California was **Harry K. Zeller, Jr.,** pastor of the La Verne church. . . . Executive secretary of the Pacific Southwest district, **Glenn H. Bowlby,** is president-elect of the Council of Churches in Southern California.

District executive **Everett R. Fisher** of Michigan has announced his retirement, to be effective Sept. 1. . . . Retiring June 30 is **Alvin F. Brightbill,** a member of the faculties of Bethany and Chicago theological seminaries. . . . Chairing the planning committee for a draft counselors' workshop last month at Kalamazoo, Mich., was **John D. Tomlonson,** pastor of the Kalamazoo church.

. . .

Congratulations go to couples marking their golden wedding anniversaries: **Mr. and Mrs. Clayton Moose,** Johnstown, Pa.; **Mr. and Mrs. Henry Good,** Waynesboro, Pa.; **Mr. and Mrs. Bryan Leckron,** Sebring, Fla.; and **Mr. and Mrs. Keil Crist,** Garnett, Kansas. . . . Couples who are celebrating more than fifty years of marriage include **Mr. and Mrs. Charles A. Miller,** Garnett, Kansas, seventy; **Mr. and Mrs. Howard G. Peck,** Somerset, Pa., sixty-two; **Mr. and Mrs. Samuel Grogg,** Brodbecks, Pa., sixty-one; **Mr. and Mrs. M. A. Whisler,** Lowpoint, Ill., sixty; **Mr. and Mrs. A. P. Musselman,** Sebring, Fla., fifty-eight; **Mr. and Mrs. Lester Beery,** La Place, Ill., fifty-seven; **Mr. and Mrs. Marcellus Yost,** Brodbecks, Pa., fifty-six; **Mr. and Mrs. O. C. Frantz,** Sebring, Fla., fifty-fifth; and **Mr. and Mrs. Cecil C. Reed,** Floyd, Va., fifty-fourth.

. . .

Exchange students from five countries are living with Brethren families in Northern Indiana: **Elsa Hynnekleiv,** Norway, with the **Albert E. Lattimers,** Plymouth church; **Ketty Rocourt,** Haiti, with the **Devon Thomases,** Plymouth church; **Noemi Bonzalea Rojas,** Costa Rica, with the **Ray Millers,** Nappanee church; **Margarit Maria Renner,** Germany, with the **Clark Dares,** Blissville church; **Ulrich Zimmer,** Germany, with the **Coalter Longcors,** Goshen City church; and **Inga-Lill Malk,** Finland, with the **Ron Workmans,** Goshen City church.

Two members of the Plattsburg, Mo., church, **Stanley Hoover** and **Mark Hoover,** are serving in BVS as Church World Service truck drivers.

OPPORTUNITIES

La Verne College and six California elementary school districts have launched a summer **teacher training program to fill** vacancies due to a teacher shortage in the state. Persons wishing to apply for admittance to the program may address inquiries to Dr. W. Donald Clague, director, Special Elementary Training Program, La Verne College, La Verne, Calif. 91750.

Persons who enter Baltimore area hospitals for medical care may receive pastoral services from the **Baltimore Area Brethren Pastors.** The announcement came with an invitation for Brethren families to contact the Maryland organization to locate a church home.

. . .

Manchester College is searching for mature, responsible persons to staff men's and women's residence halls for 1968-69. Inquiries may be addressed to R. V. Bollinger, Dean of Students, Manchester College, North Manchester, Ind. 46962.

Following the lead of the Protestant Council of New York, the Visual Education Service of the Church of the Brethren will reduce the rental price of the film **Parable** from $35 per showing to $15 per showing. The New York group, producer of the film, initiated the price cut to encourage more local churches to schedule the film.

POTPOURRI

Six hundred youth will attend the annual **Brethren Southeastern Roundtable** April 27-28 at Bridgewater College in Virginia to discuss the role of the Christian in the world. Host and sponsor is the college's Brethren Youth Cabinet. . . . Middle Pennsylvania's **Roaring Spring** church plans to participate again in the British-American Preacher's Exchange Program, sponsored jointly by the British and the National councils of churches.

Along with five other church groups, **Brethren in Ohio and Indiana** in ten days collected 127,585 pounds of food and nearly $22,000 which went to three areas of the Mississippi Delta region for distribution by the Delta Ministry staff for the National Council of Churches.

Twenty Northern Indiana ninth grad-

CALENDAR

April 11	**Maundy Thursday**
April 12	**Good Friday**
April 14	**Easter**
April 28	**National Christian College Day**
May 1-7	**Mental Health Week**
May 5-12	**Christian Family Week**
May 12	**Mother's Day**
May 12	**Annual Conference Offering**
May 17-19	**District conference, First Virginia, Copper Hill**
May 19	**Rural Life Sunday**
May 23	**Ascension Day**
May 30	**Memorial Day**
June 2	**Pentecost**
June 2	**Annual Conference Offering**
June 22-24	**General Brotherhood Board**
June 25-30	**Annual Conference, Ocean Grove, N.J.**

ers will participate in **travel camping,** a nomadic way to see their state and several different camps from July 21-27.

Five churches have announced plans for dedications or anniversary celebrations. **Pottstown's First church** in the North Atlantic District of Pennsylvania will mark its fiftieth anniversary May 19 by dedicating a new educational building. . . . Annual Conference moderator M. Guy West will speak at the April 28 dedication of the **Summerdean church** in Roanoke, Va. . . . Homecoming festivities next November will celebrate the fiftieth anniversary of the **Waterford church** in California. . . . **Pricetown Church of the Brethren** in Pennsylvania, the "oldest unaltered church" in the Brotherhood, will mark its one hundred ninety-first year with special services June 23. Guest speaker will be Dr. Ralph Schlosser, Elizabethtown, Pa.

. . .

Bethany Seminary early in March hosted a group of students from the six Brethren-related colleges for a **conference on church vocations.**

Northern Ohio District officials have chosen **Defiance College** as the site of the 1968 district conference Aug. 23-25, beginning a three-year cycle of alternating the conference among central, eastern, and western areas of the district. . . . With a new 150-foot transmitting antenna, **Manchester College's radio station** has begun FM broadcasting. While much programming will originate on the Indiana campus, the station will also schedule broadcasts of the Metropolitan Opera live from New York and the Georgetown Forum from Washington, D.C.

. . .

Exploration of case study methods will provide the program for the annual meeting June 3-10 of the **Society for the Advancement of Continuing Education for Ministry.** Conferees will assemble at Clayton, Mo., a suburb of St. Louis. Details are available from SACEC, Suite 760, 475 Riverside Drive, New York, N. Y. 10027.

BYLINES: Eminent novelist **Alan Paton,** whose "Cry, the Beloved Country" and "Too Late the Phalarope" brought his name to international attention, presides over the South African Liberal Party. . . . Free-lance writer **Elizabeth Emerson** lives in Elon College, North Carolina, . . . **Leona S. Dick** is the wife of the pastor at the Fresno, California, Church of the Brethren. . . . As Kerygma Features' associate editor, **Nancy E. Sartin** is affiliated with the Division of Overseas Missions of the National Council of Churches. . . . **Floyd E. Bantz** serves as pastor of the Roaring Spring church in Middle Pennsylvania.

ANNUAL CONFERENCE

Canadian, New England, Southern, Transcontinental, and Western passenger associations will cooperate with Eastern Passenger Association to sell tickets at **reduced rates for clergymen** who plan to attend 1968's Annual Conference at Ocean Grove, N.J.

Tickets good for thirty days after the sale date will be sold June 10-25 upon presentation of clergy certificates. Fares will be computed on the basis of the one-way, first-class fare for the round trip according to the route traveled.

One half of the applicable fare will be the rate for diverse routes on the return journey.

. . .

A welcome to travelers during Annual Conference has been extended from the **Mechanic Grove** and **York First churches** in Pennsylvania. Overnight accommodations may be secured at the Mechanic Grove church by contacting Mrs. Leroy Wenger, Route 1, or the pastor, Murray L. Wagner, Route 2, both in Quarryville, Pa. 17566. Guided tours at the York First church may be arranged by writing M. Guy West, pastor, 2710 Kingston Road, York, Pa. 17402.

CORRECTION

Goshen College professor **C. Norman Kraus** has kindly called to attention several inaccuracies in his article, "India: Land of Need and Promise" (Feb. 1).

"I wrote the article as a report in April 1967, about two months after the general elections; and it reflects conditions at that time," he points out.

Thus, a year later, Radhakrishnan is no longer president of India, and the nation could no longer be described as calm. Several provincial governments have crumbled and major riots have disturbed the peace.

Dr. Kraus indicates, too, that a good monsoon during the summer of 1967 had alleviated the emergency famine situation to which the article refers.

DEATHS

Lehman, Bessie, Hershey, Pa., on Feb. 10, 1968, aged 86
Lehman, D. Frank, Martinsburg, Pa., on May 7, 1967, aged 84
Lewis, Arthur, Damascus, Va., on Sept. 18, 1967, aged 75
Lipton, R. V., Bakersville, N. C., on Jan. 18, 1968, aged 83
Long, Samuel, Cleona, Pa., on Feb. 1, 1968, aged 88
Messner, Grace E., Charlotte, Mich., on Jan. 29, 1968, aged 83
Miller, Dennis L., North Palm Beach, Fla., on Nov. 1, 1967, aged 35
Nash, Frank W., Williamsburg, Pa., on Jan. 29, 1968, aged 73
Neely, James M., Hollidaysburg, Pa., on Feb. 13, 1968, aged 21
Ogden, Ruth, Flippin, Ark., on Sept. 25, 1967, aged 97
Page, Ina, Piqua, Ohio, on Oct. 20, 1967, aged 69
Petry, Isaiah, Richmond, Ind., on Dec. 23, 1967, aged 78
Poff, Allen, Peru, Ind., on Dec. 29, 1967, aged 17
Price, Amanda, Vernfield, Pa., on Jan. 5, 1968, aged 86
Roman, Elsie M., Philadelphia, Pa., on Jan. 29, 1968
Scott, Charles J., Woodstock, Va., on Jan. 22, 1968
Slifer, Viola B., Frederick, Md., on Sept. 21, 1967, aged 88
Snare, Madolyn E., Williamsburg, Pa., on Feb. 8, 1968, aged 56
Sutphin, Elmon, La Verne, Calif., on Oct. 19, 1967, aged 83
Swartz, Mrs. Walter, North Manchester, Ind., on Jan. 14, 1968
Thomas, O. Reeves, Maneta, Va., on Jan. 6, 1967, aged 84
Weber, Gustave A., Independence, Kansas, on Jan. 12, 1968, aged 82
Windle, Nora, Rockford, Ill., on June 4, 1967, aged 76
Wismer, Jonas G., Salford, Pa., on Feb. 4, 1968, aged 72
Young, Sophia, Plattsburg, Mo., in January 1968, aged 84

SMALL ARMS RACE *continued from page 25*

States looks calmly toward the end of the war in Vietnam. In an article in the *Magazine of Wall Street*, executives from aerospace, electronics, and other industries were quoted as confident of a smooth transition to a peace economy.

Forward looking members of the business community are eager to change the present anarchy so that regional and global economic cooperation and expansion can proceed. Businessmen are, in fact, staking out investment claims toward just such a future.

In the field of East-West cooperation, a whole series of manufacturing ventures has been undertaken involving capital, technology, equipment, and labor from both sides of the iron curtain. Chairs of Swedish design are built in Poland and shipped back to Sweden for finishing and marketing. An Austrian firm and the Hungarian government power authority have entered an agreement to build power plants in India with Hungarian-Indian financing. Examples could be multiplied. There have even been casualties of the new freedom, such as the manager of an Eastern European industrial plant who was dismissed when an American purchaser wrote for spare parts to some machinery. His superiors had not been informed that equipment was being sold *that* far west.

Another sign of business sanguinity about the future is the remarkable increase in foreign subsidiaries of manufacturing firms. In 1965, the production of foreign subsidiaries to American companies was around $80 billion. Compared to this $4.3 billion in American economic aid overseas seems small indeed. The subsidiary method of foreign expansion has replaced export as the largest entry to foreign markets. It involves much more complex international ties in sites, equipment, personnel, marketing, and service of goods. Venture of capital to such an extent presupposes an increasingly open and orderly world market. Control of arms trade and reduced international tension could improve the security of such an enterprise.

However, economists are in general agreement that some structural reorganization will be necessary for broader economic participation in a peaceful world. The extent and nature of such changes may be quite radical. As Barbara Ward reminds us, we are not totally committed to peace; and so we have not explored the processes necessary to gain and keep it.

Some business leaders have begun to calculate the risks inherent in controlled markets and uncontrolled arms trade. Their conclusions sound more like vision than expediency. Arms escalation is not protective in their view, but inherently dangerous to everyone involved, including the profit takers. The struggle to achieve a margin of military superiority not only creates much larger military forces than necessary and leaves all participants less secure, but diverts billions of dollars yearly from programs essential to human survival and maintains artificial barriers between people who have common goals.

It will be the lasting shame of this generation if political thinking remains mired in the club-swinging mentality of primitive anarchy at a time when not only the pace of change but the concensus of sober business thinking makes arms control imperative.

Industry itself points the way to challenges of peace that can replace military programs in the world's economy. It remains for policy makers to recognize in general what they have admitted in regard to nuclear weapons and the space program: There is no room on this little planet for brawls.

FAITH LOOKS UP

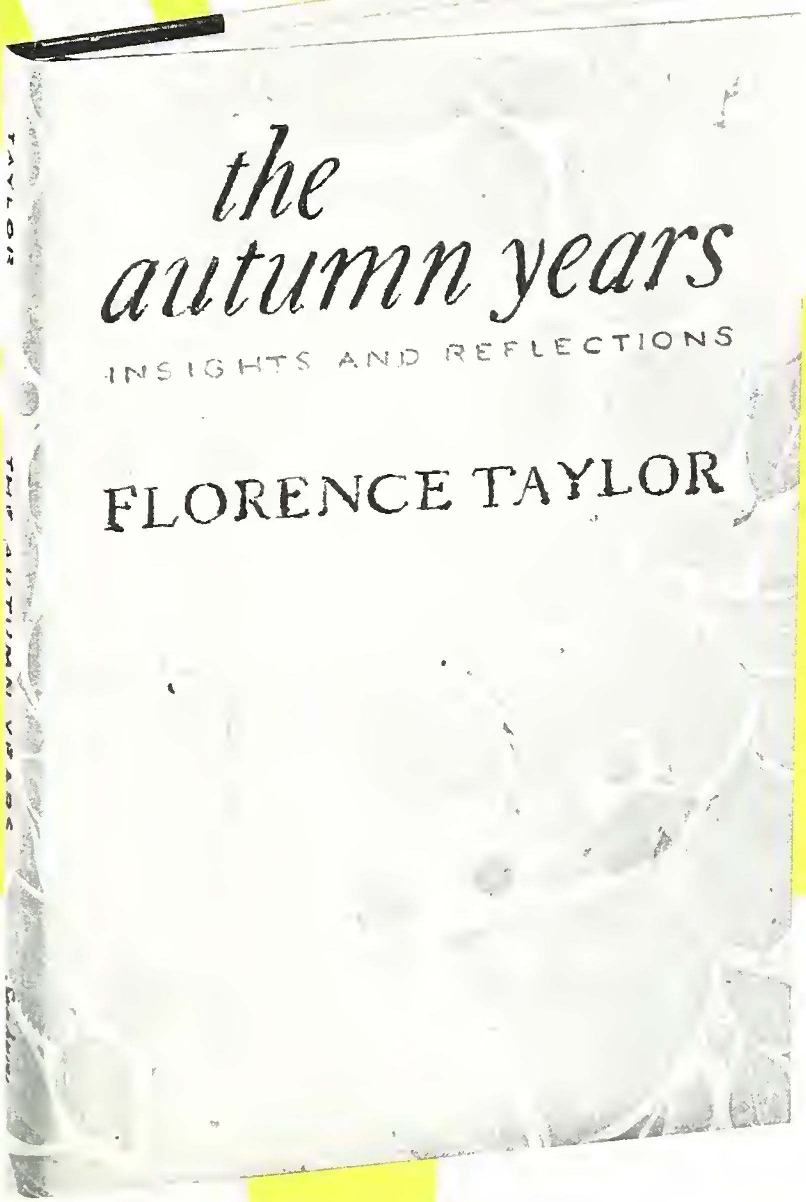
"Go from your country and your kindred and your father's house to the land that I will show you" (Gen. 12:1) are words that have taken on new meanings for our lives. Though the land to which we are called is not a strange land in the physical sense in which Abraham knew it, it is nonetheless real and strange in its implications and concepts. For our call comes to "go from our unexamined traditions and our stereotyped thoughts and our performing merely the expected things to new adventures which I will reveal to you."

Though we do not move from this place, we are moved within ourselves. We are called to venture from comfortable, familiar patterns into a wilderness of unfinished human business; but the new directions are not always clear and certain, "for now we see through a mirror dimly" (1 Cor. 13:12). As our spirits falter and yearn for the old days and the secure ways, we are reminded that "by faith Abraham obeyed when he was called to go out . . . and he went out, not knowing where he was to go" (Heb. 11:8).

Again we hear the call: "Go from our church status roles and our pious protestations and our smug belongingnesses, into the world where I will use you," and we answer, "Here am I! Send me" (Is. 6:8). We have heard but have not understood, and we have seen but have not perceived. Now, with gratitude for roots in a goodly past and with rejoicing for the adventure which is ours in the present and with assurance of ever more significant meanings in the "land" which he will show us, we would "press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:14). — ARLENE MAY

Arlene (Mrs. Russell) May is a homemaker (Timberville, Virginia) and a part-time instructor in psychology at Eastern Mennonite College. A member of the Linville Creek church, she serves as a trustee of Bridgewater College, as a member of the home and family life cabinet in the Shenandoah district, and as secretary of the Massanutten Mental Health Clinic Board. The Mays have four children, two sons (fourteen and eleven) and two daughters (thirteen and ten).

Insights and reflections on the mature years



THE AUTUMN YEARS
Florence M. Taylor. **$3.50**

Wise, warm-hearted observations on life are combined with practical advice in this delightful book written to help mature men and women find triumph and joy in their later years. A grandmother in her seventies, the author suggests how to make living with the younger generations richly rewarding, considers the finding of beauty in everyday things, cultivating hobbies and activities, and, most of all, doing things that are useful. Throughout, Mrs. Taylor writes person-to-person.

Other books

HOW TO RETIRE AND LIKE IT. 75c paper
The author has lifted up some of the real problems and suggests a number of practical things which can be done about retirement.

LIFE'S GROWING YEARS. $3.95
The zest for life lived meaningfully and to the brim is evident in this book.

SAYING YES TO LIFE. $2.75
Offers concrete suggestions for those entering retirement who wish to make this part of life a rich and rewarding experience. Each chapter includes a scripture, a meditation, and a prayer.

Order from
Church of the Brethren General Offices, Elgin, Illinois 60120

A CUP O' KINDNESS
HUGH C. STUNTZ

A CUP O' KINDNESS
Hugh C. Stuntz. $2.95

Here are sixty-six sources of daily inspiration and encouragement for those in the mature years. Each story and reflection contains a lifetime of wisdom and quiet humor, points up values in everyday life, and provides an extra thrust for better living. Some of the chapters are: Making the Best of the Worst; Licked but Not Defeated; Who, Sir? Me, Sir?; To Make a Better World; Laughing at One's Self; I Cannot Do Everything, but I Can Do Something.

LOOK FOR THESE FEATURES IN THIS **messenger**

What Brings the New? *A selection of photographs, informal lines of poetry, and passages of scripture offer several answers to a basic question, but some readers will have answers of their own.* poems by Kenneth I. Morse. page 1

Born to Eternal Life. *A distinguished South African novelist reflects upon a phrase from a familiar prayer by St. Francis, "It is in dying that we are born to eternal life."* by Alan Paton. page 8

The Cup of Sorrow. *The Easter morning smiles failed to reveal the burdens that individuals carried. But there was one song that each one could sing.* a short short story by Elizabeth Emerson. page 11

The Small Arms Race. *"How can we assist less developed areas when the chief help we offer is the military buildup which promotes internal and external strife?"* by Nancy E. Sartin. page 23

The Reality of the Resurrection. *Three recent books, considered together, tackle the problems that confront anyone wrestling with the doctrine of the resurrection.* a review article by Floyd E. Bantz. page 26

OTHER FEATURES include a special report on "Missions and the Revolution Abroad," by Howard E. Royer (page 16); "Thoughts on Maundy Thursday," by Leona S. Dick (page 20); guidance for family devotions by Fred and Nancy Swartz (page 22); "Cross," by Turner N. Clinard (page 28); and "Faith Looks Up," by Arlene May (page 32).

COMING NEXT

How a talented young entertainer shares his philosophy in performances and in recordings — as well as in an alternative service program — is revealed by Warren E. Miller, writing about "Steve Forest: Folk Singer." . . . Glenn H. Asquith tries to answer the question most families ask of themselves: "Where Did All the Money Go?" . . . Harry A. Brandt offers his "Testament of Faith" as the second article in a new series. . . . Leland Wilson reports on the content of the Brethren-Russian Orthodox conversations which he views as "A Bridge Built by Dialogue."

PHOTO CREDITS: Cover, inside cover, 3 (top) Grant Heilman; 1 (left) Ed Eckstein; 1 (right), 2 (top) Rohn Engh; 2 (bottom), 4 (bottom), 5 (right), 6 (bottom) Wallowitch; 3 (bottom) Schrock; 4 (top) Three Lions; 5 (left) A. Devaney; 6 (top) Howard E. Royer; 7 Max Tharpe; 9 "The Agony in the Garden," by Rembrandt, courtesy of the Art Institute of Chicago; 15 Religious News Service; 18 John Taylor; 20 "The Last Supper," by Rembrandt, courtesy of the Smithsonian Institution

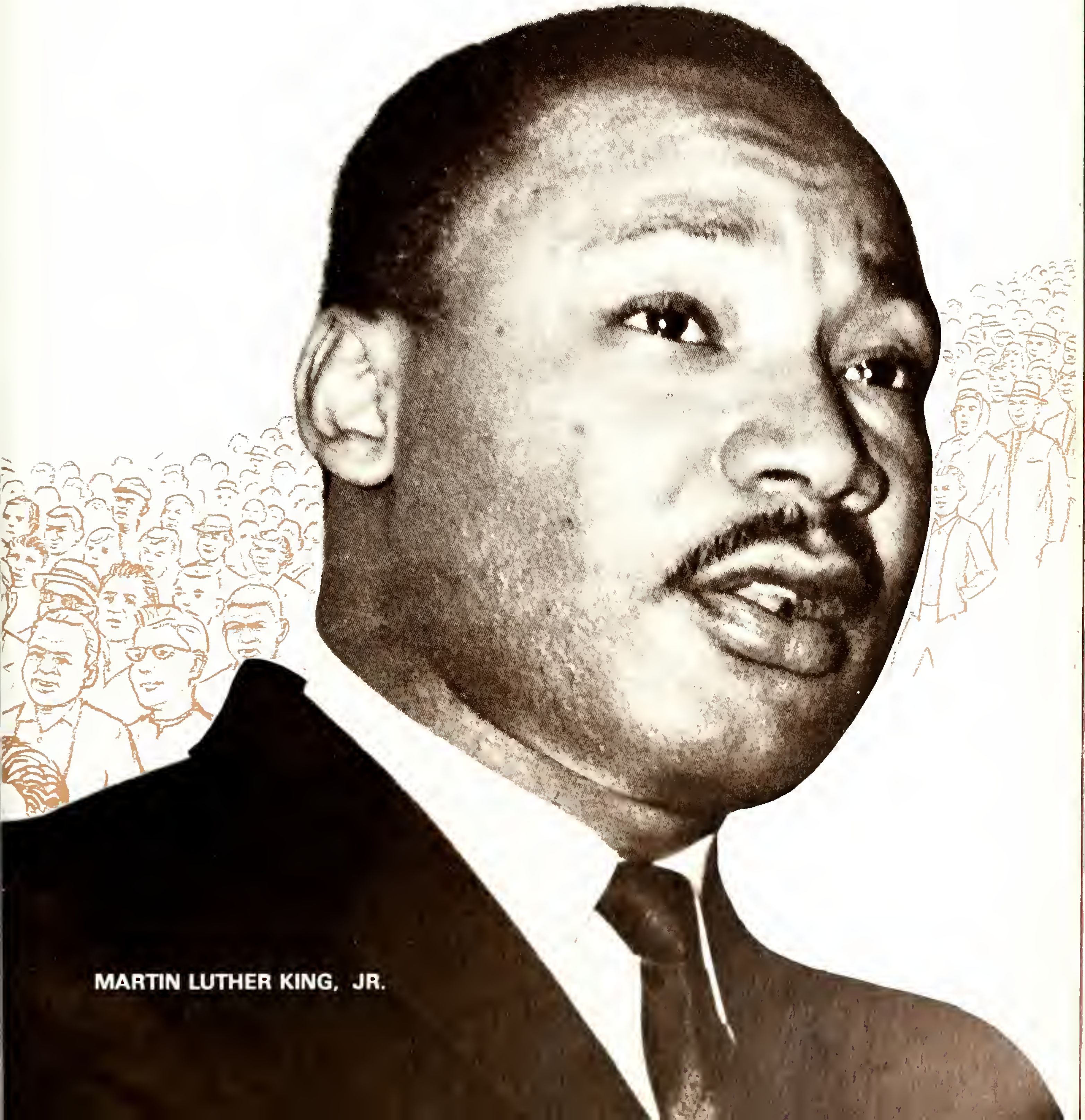
KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren, Norman J. Baugher, general secretary. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates; $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 8

messenger

CHURCH OF THE BRETHREN

4/25/68



MARTIN LUTHER KING, JR.

He was the Moses of his time. He led his people out of the hard bondage of slavery. He cried to the Lord, the God of our fathers, and the Lord heard his voice; the Lord saw the affliction, the toil, the oppression of his people. And Martin Luther King led his people out through the red sea of blood, through cans and bottles and spit. At last he said, "I have climbed the mountain and I have seen the promised land." But like Moses, King did not cross over into the promised land.

Who was he? He was the Isaiah of his time. In the year 1963, with 200,000 people at the foot of the Lincoln Memorial, he saw a vision: "I have a dream . . . It is a dream deeply rooted in the American dream . . . I have a dream that one day in the red hills of Georgia sons of former slaves and the sons of former slave owners will sit down together at the table of brotherhood . . . I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. . . ." And when the voice asked, "Who shall go for us to fulfill this dream?" Martin Luther King said, "Here I am! Send me." And he led the march.

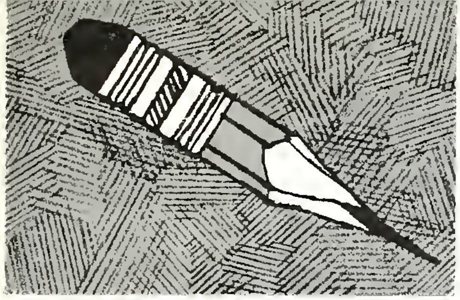
Who was he? He was the Jeremiah of his time. He believed in peace; he lived for peace. In the face of violence, he was nonviolent. Pressures from government, pressures from blacks and whites came to silence him on war, on the Vietnam carnage. Do not mix civil rights and opposition to war, counseled many of his friends. But the beleaguered prophet said, "I will not be intimidated. I *will* stand for peace."

Who was he? He was the Amos of his time. To a prosperous, hardhearted people, more attuned to property values than human values, more spiritual and law abiding than just and compassionate, he pleaded, "Let justice roll down like waters, and righteousness like an ever-flowing stream."

Who was he? He was the early church of his time. He was in jail: There he sang; there he prayed. And once the apostle wrote an epistle, "Letter from Birmingham jail." Where he went, others went also, "stirring up and inciting the crowds." They called him a revolutionary — he and his crowd upset things. People were disturbed when he set his face to go to Selma, to Chicago, to Washington.

Who was he? He was a man with a name appropriate to his life. Martin Luther. He brought a new reformation to the church, to society. And he died. He died marching for garbage men! And peasants in Vietnam. And you. And me. What a way to die! What a way to live!

Who Was He?



readers write

BEING WITH GOD

What is called unrest is the deepest instinct. It calls for the survival of the individual and of the species. Unrest is feeling, it is passion, it is the flame of life. Who knows it knows the voice of God.

In a society so far removed from ancient conditions, primitive response to unrest can lead to dissipation, injury, or destruction. The devil is a fallen angel. Survival once depended on behavior that is now deplored.

For each individual there is action which answers the flame of unrest. There is action which answers the basic instinct in a new, expanded way.

To welcome passion and to respond to it — to speak, as far as our faculties allow, for the well-being of all the world — are to come upon a state of supreme harmony — to come upon the source of creation and energy. This state has been called "being with God."

David Barclay

Sequim, Wash.

AMEN

I should like to add a loud "Amen" to the letter of Arlene Sheller in the Feb. 15 issue. I, too, appreciate our magazine very much, more so than the format of the old *Gospel Messenger*. I appreciate the thought-provoking articles, the poems, the artwork, and the news features, both from our own denomination and from around the world.

I have been very interested lately in the letters to the editor. Many have been extremely critical of numerous aspects of the magazine. It is true that criticism can be helpful, but it seems to me that basically we are resisting change. We want things to remain as they were in the past, but we must realize that change is inevitable. Christ's teachings do not change, but our understanding of them may change greatly from time to time. The interaction of persons the world over will change from year to year. The way we live changes.

Repeatedly we are told that we are living in a time of great change. It is difficult to keep up, understand, adapt, and fit in; but do this we must in order to be in the world, even though we choose not to be of the world. All persons who choose to segregate themselves from change will eventually die out. As a denomination and as Christians, we cannot afford to do this.

I would recommend, then, that we use our Messenger in our homes as food for thought. Let us take what it has to offer and try to find the value and good in it. I am sure that the staff does not intend to use the magazine as an instrument of the devil, as some would have us believe. Let us accept in good faith the efforts of those who are working in good faith and say "thank you" for the many good features instead of only finding fault. If the magazine is really as terrible as some of you say, cancel your subscription in protest!

Mrs. Kenneth Shank

Abilene, Kansas

GRATEFUL FOR ALTERNATIVE SERVICE

I have been observing the reactions of Brethren persons to Selective Service boards and the classification of young men. . . . I have spoken and counseled with many Christian young men. They do not want to go to the Army. They have strong convictions against war. They are aware of the unjust and unnecessary destruction of lives and property caused by war. They are certain we cannot defeat communism with guns and bombs.

In light of what some men are doing, others think it is possible for Brethren, who advocate pacifism, to go off on tangents and invite trouble. Maybe we should be more grateful for alternative service. I was classified 2-A and was sent to work among the American Indians. I thank God and the members of the National Selective Service board for this classification. I tried to fulfill this assignment to the Lord and his people. When men burn draft cards or send them to the Selective Service office, they may cease to be peacemakers and begin to meddle. This may make it more difficult to secure I-W classifications in the future. Pacifism can be only another "ism" if self gets out of control. A I-W classification really stands for something. It is a privilege, affording a young man the opportunity of exercising his God-given convictions to prove to himself and to others that he can make a contribution to society.

Maybe church people are partly to blame for the conflicts that exist around the world. Theological conflicts in churches can be more divisive and heartrending than war. These conflicts often destroy the soul. The church lacks unity today because we have failed to permit the Holy Spirit to use the word of God to make us one in Christ. Sometimes we feel that it is healthy to disagree; but if we are not united on the biblical basis of our salvation and if we are not one in endeavoring to keep the unity of the spirit in the bond of peace, then we had better do some heart searching and some scripture searching.

Young men are also conscious of the fact that churchmen have failed to carry out the great commission of Christ to go into Vietnam with the gospel. The church at home has been too much at ease in Zion. We have gone overboard in organization and have failed to evangelize. Now we want our young men to solve the problem that we have brought into existence. God help us if we commit sin in failing to pray for our young people. Are Brethren aware that we, as individuals, and all that we have belong to God? We are not our own, for we are bought with a price. Let us therefore glorify God in our bodies and in our spirits, which are God's. Is it not true that many Brethren are laying up material treasures, resulting from production for war?

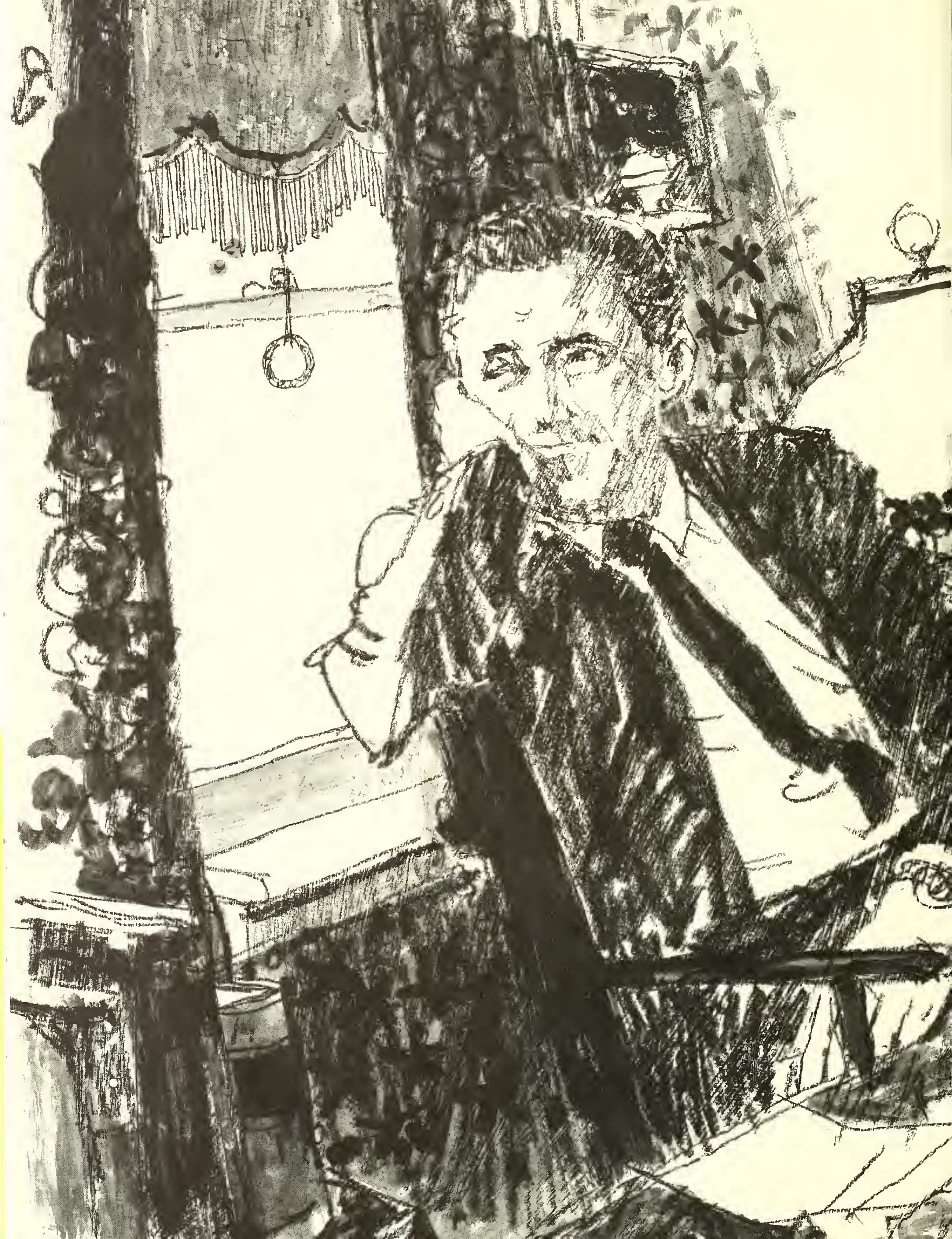
I pray that we will be able to guide our young men by precept and example to a commitment which will not stop with efforts to end war but will lift up the real significance of peace as it relates to reconciliation in Christ.

E. Myrl Weyant

Cuba, N.M.

BYLINES: **Glenn Asquith** has left the editorship of "The Baptist Leader" to become pastor of the First Baptist church, Montclair, New Jersey. . . . **Warren Miller** is executive director of Brotherhood Pilot House, Baltimore, Maryland. . . . Brotherhood staffer **Leland Wilson** heads the department of Interpretation at the Elgin, Illinois, headquarters of the denomination. . . . **Don and Elberta Hursh** codirect the home and family life activities for the district of Western Pennsylvania. . . . Serving as pastor of the Hagerstown, Maryland, church in the Mid-Atlantic district is **DeWitt L. Miller**. . . . **Paul M. Robinson** is president of Bethany Theological Seminary at Oak Brook, Illinois.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.



Where Did All the Money Go?

“Why can’t we save something? Do you realize that our savings bank account is down to fifty-three cents? When I think of all the money you’ve made in the thirty years we’ve been married, I wonder – where did all the money go?”

My wife had a point there. I had never been in the high brackets, but compared to many of our friends I had been fortunate enough to have a steady and fairly substantial income. I went off to a secluded spot to meditate: Where did all that money go?

Of course, there were the obvious answers. Three children do not come and grow up and go through college at bargain prices. Illness had found nothing on my door lintel to cause my house to be passed over when germs were around. Hospitals had taken their share of the dollars. Insurance of various kinds had been a necessity due to the lack of a surplus to care for emergencies. Moves required as I went slowly up the ladder of my profession accounted for tidy sums of cash. Clothes, furniture, cars, food, fuel – ! Now I had my answer: The money had gone for life. Life for myself and my four dependents. Fortified by my analysis of expenditures, I felt prepared to explain that fifty-three cents to my wife. On second thought, however, I knew that my answer was not the complete answer.

The unvarnished truth is that I am not, and never have been, the saving type. Across the years I remembered the pay envelope that I collected once a week for performance of my first full-time job. In the envelope (if I was not tardy at any time during the week) would be a ten-dollar bill, a dime, and two pennies. Happily, I rushed home on payday; I gave the ten-dollar bill to my mother and the dime and two pennies to my younger sister. Money was to give away, not to

by GLENN ASQUITH

keep. This philosophy has brought me a great deal of joy but – it has brought me to late maturity with only fifty-three cents out at bank interest!

Through the years I have found that I can do four things with the money that comes to me: hoard, spend, invest, give. And, strangely enough, I have found that my character has depended upon what I do with my money; I have learned that I can assess the true nature of other people by what they do with their money. The use of money by one who is trying to be a Christian varies from that of the unbeliever or modern pagan.

Can that last statement be proved? I think so.

Take hoarding for instance. There was only one time that I indulged in this. Sometime after I had advanced from ten dollars and twelve cents a week, I had been faced with my obligation to the ministry through my church and had made a pledge. But I decided to tithe my income and I did not give all of the part set aside to my local church. I kept a certain amount in my bureau drawer until some great need came to my attention. When an urgency in a distant part of the world or nearby presented itself, I had money ready for immediate disbursal. Years later I heard of a church in Binghamton, New York, that did this kind of hoarding on a grander scale. A number of members tithed, and a part of the dedicated money was kept in a common fund. When a disaster struck somewhere in the world, be it famine, flood, or epidemic, or when a local family experienced great misfortune, the hoarded money went to work without delay. The point of hoarding is: For whom is the money put away? Can a Christian be content to hide away his substance simply to prepare for that "rainy day" in his own life?

There is that second way I have had with money. I have invested some of it (including the fifty-three cents!). But most of my investments have been peculiar. They have nothing to do with the Wall Street Journal. I must admit that I have a feeling of awe when I sit beside a man on a train or plane and watch him run his eye up and down the figures on the stock market pages. Why is he so unhappy at 13½ in one place and so elated to read 47¼ in another? One of my stockbrokers was a Miss Alice Lloyd. She sent a letter telling of how she had started a small school in a mountain section of Kentucky, but her money was mighty low. I liked the prospectus, and I sent twenty-five dollars from the bureau drawer mentioned before. Today that little school is a college, and the boys whose pictures were on the simple little brochure are teachers, lawyers, doctors serving in their home community. I have a big investment in my three children who are giving a good account of themselves in helping people. My investment in missions is spread around the world – if only there was a financial journal of another kind to show the rise in my stocks, I think I would not be in danger of an ulcer.

Regarding spending, I think I must have inherited a weakness from my father. I recall the day that he came home to announce that a salesman had come to the factory and sold him a set of the Five Foot Shelf of Books. For once my mother was rather at a loss for words. We were going through a period of depression following a war, and she must have thought that we needed that big carton of books like the proverbial "hole in the head." How could that man spend his money so foolishly! And yet I read those books and cultivated a taste for good literature which is and has been a great comfort and profit to me. Books I have never been able to resist, and I have spent for them for myself and for other people. For Christmas trees and birthday cakes and greeting cards and new hymnals for the church my money had gone. But I do not own a matched set of golf clubs, a color TV or a tailor-made suit. My poor wife has no mink. I am not only the exception to the "man that has everything," but I am a man that wants nothing.

However, giving is the most fun. When appeals come from church, school, the United Fund, special medical drives, the Girl Scouts, or Cub Scouts, it is a wonderful feeling to have something to give. And when members of the family find an urgent need for funds, it is satisfying to help. When the privation of people in far parts of the world is brought to my attention, I consider giving the only way to take the edge off the uneasiness which I feel when I look around at all the blessings that have come to me. When I give I think that I am sending my proxy to places of want just as I send my proxy in to my insurance company when an election of officers is in order – it speaks for me.

Where did all the money go? Well, I had some answers and some memories. But I am sure that I could have been a better steward. I realize that the ways of using money are the same with all men; hoarding, spending, investing, giving are in use wherever I look. What is the difference between a Christian use and careless use?

Hoarding is not to be despised. The careful squirrel storing his little nuts against the wintry day when he cannot forage for his family, the Israelites putting aside some manna for eating on the Sabbath are hoarding. Anyone who pays premiums on insurance is hoarding for leaner days or days of disaster. When I pay the mortgage payments on a modest home, I am hoarding. These instances of hoarding seem to me to be in the Christian tradition of caring for others — even a pension or annuity for myself would be caring for others to the extent that I need not be a burden to them in later days.

There is a kind of hoarding, however, that can be beyond the will of God. The man in the New Testament who kept on building larger barns to assure his affluence in later years is a glaring example. While neighbors had too little for their necessities, he kept adding more to more far beyond what he could ever use. Perhaps the sin of this is the presumption of a wealthy man that he is so much more precious than others that he must be certain of ease and luxury no matter what happens to all the world beside. Humility can be a good guide in judging how much money to hoard.

Going on to spending, the same general tests hold good, for spending is taking care of current wants while hoarding takes care of future wants. Expenditures that take reasonably good care of the physical needs of a person and his dependents are well justified. Bodies require food, clothing, shelter, recreation, medicine. These all cost in money, but they result in efficiency which is requisite for service to others.

On the other hand, money can be spent foolishly or unnecessarily. When one car will care for a family's needs an extra car may not be justified. A television set for every room, expensive hobby equipment, costly gadgets, rich and exotic foods, "status" homes need to be looked at carefully in the light of God's commandment to love the neighbor in need.

The investing of money is not suspect of itself. Investment in the education of self or children may make possible the earning of more money and skills to use for others in the world. Reasonable sums placed at interest temporarily or for longer periods of time make possible bank loans to others in need and enable businesses to produce needed products. Annuities bought from church or charitable organizations put money at use for good causes before the death of the beneficiary.

Another kind of investing that represents greed or that permits the expansion of dubious ventures or provides products that are a temptation and a danger to the weak should be examined with an honest eye. Such money is not neutral when it passes into a stockbroker's hands — it is still representative of our life and intent.

When I give money away I may be dabbling with the sacred more nearly than when using the other three methods of getting rid of it. Giving is personal and intimate. Even though there may be a middle man, I am fairly certain who the recipient will be. I am deciding what power or relief to give him. If I do not give in the time of crisis I must decide what will be the results of my niggardliness. Am I letting someone starve when I could feed him? Am I depriving another of medical attention? To give to my own family I must be careful to give neither too little nor too much. As I have pointed out, it is fun to give! But it can be dangerous, too.

In a high school near us a great majority of the older students have their own cars. Their parents gave them these vehicles of dangerous capacity. Some lives will be lost and some sins will be committed that would not have been possible without the freedom of means of speed and privacy. Giving that indulges anyone or pampers desires can well be more hurtful than helpful. I can give things to myself that will impair my health.

Where did all that money go?

And my poor savings account!

I wish I had it all back — all that money — so I could dispose of it all over again. I think I know more now than I did in earlier years about the power of money for good or evil. I believe that the whole secret of hoarding, spending, investing, and giving is to remember that I am using something that never belonged to me at all — I am an agent for God.

Back to my wife, then, to try to put into words these thoughts and memories that have been going through my mind. ☐

Spring
hovers at the edge
of an ice-broken pond
caroling its reveille
for the perennial
earth.
by Linda Czaplinski

STEVE

A headline performer with

The burr of the telephone that Friday evening hardly penetrated the chair scraping and table placing at the Glendale Church of the Brethren in California, where workers were arranging the church for its regular scheduled coffeehouse. When someone finally answered, a voice said, "This is Steve Forest. I learned about your coffeehouse from a friend. I'm a folk singer, and I wondered if you need a performer."

The telephone call – Steve Forest's first contact with the Church of the Brethren – grew to a relationship that has profoundly influenced his life as well as the lives of hundreds in the church. Matthew Meyer, pastor of the Glendale church, recalls the evening of the phone call: "I remember well the situation about four years ago when a young man telephoned the church and expressed an interest in being a performer at the Brethren Coffeehouse, which had then been in existence for about six months.

"This young stranger's name was Steve Forest. His self-confidence and strong desire to perform gained him an appointment with the auditioning committee

FOREST

esire to serve his fellowmen

by **WARREN MILLER**

that night prior to the Coffeehouse program and because of his fantastic and delightful ability, he was immediately placed on the program and continued to be a headline performer until the day he left for Brethren Service in July 1966."

Born Steve Stapenhorst, Steve Forest attended the Roman Catholic church, but the formalities of the Mass did not fulfill him. His only contact with the Church of the Brethren was passing the Glendale church as he walked to high school each day. He took slight interest in what happened there. After graduation from high school Steve for a few months attended the University of California at Santa Barbara. His next stop, Hollywood, netted him appearances as an individual performer and with groups. One, The Men, sang together for some time before it disbanded, later reuniting to form the currently popular The Association. Another group, The Doodletown Pipers, appeared on network television and recorded for Reprise Records while Steve was a member.

As a teen-ager Steve began thinking seriously about the vitally important issues of war and peace. He raised questions about the military system but had not totally committed himself to the position of a conscientious objector when he registered at eighteen for the draft. Later the sharing of friendships and convictions with others at the Brethren Coffeehouse resulted in a firm belief about the futility of military action and Steve's decision to enter Brethren Volunteer Service.

Since his discovery by the Glendale Brethren Steve has served the church in many ways. His songs, many of which he writes himself, express a depth of feeling and conviction that he often uses in leading worship services. Matthew Meyer and Steve began early in their friendship giving "folk song sermons," a compilation of Steve's songs with interpretations by Mr. Meyer. These presentations were given dozens of times throughout Southern California. Steve has appeared at numerous church gatherings as well, including the 1966 Annual Conference at Louisville, Kentucky, and the 1966 National Youth Conference.

Now in Brethren Volunteer Service,

STEVE FOREST / *continued*

Steve acted for seven months as a training assistant at New Windsor, Maryland, before being assigned as associate director of Brotherhood Pilot House, an inner-city project in Baltimore. Don Snider, BVS training director, describes Steve's work as solid. "He communicates very well with the volunteers and does an especially good job interpreting BVS to young persons." Steve's work at Pilot House illustrates his adaptability: He supervises activities of ten volunteers; he serves as treasurer, receiving and disbursing funds and submitting regular financial reports; he organizes and directs a program of weekend work camps. In addition, he makes frequent personal appearances. Recently Steve recorded his first solo album, a collection of eleven original songs. The venture was produced privately in Baltimore by several persons who appreciate Steve's ability as an entertainer.

The songs written by Steve Forest are in many ways an extension of his personality. Wil Nolen, Brotherhood Youth staffer, notes that "he is a person who keeps his personality and music in right perspective – they do not detract from each other. Children, youth, and adults alike are attracted to him – possibly because he doesn't seem flighty and shallow." Those who know Steve observe that he has a basic honesty and sincerity about life. Matt Meyer asserts, "There is nothing phony about him. He has a kind of personal integrity which supports his self-confidence and his immense ability as a professional entertainer as well as a dependable friend." Steve's songs often call for this kind of honesty with oneself and the world. Typical is a song

Steve Forest, who in July completes two years of BVS, shows his deep concern for peace and social justice in the songs he writes

from the recording, "A Man Is What He Answers to His Name."

A man can be born with silver in his hand,
Another so lost and alone.
But a man can be measured by his pride and his shame;
A man is what he answers to his name.

A road can be marked by the many miles it knows,
Sunrise is called by its colors.
But a man is a mile and a sunrise all the same;
A man is what he answers to his name.

The answer will be in a word, in a plea,
In a day, in a life, in a time when a man is free.

A man is but a day in the life of the world,
A day that could last forever.
The rules have been drawn, life is just a game;
But a man is what he answers to his name.

The answer will be in a word, in a plea,
In a day, in a life, in a time when a man is free.

Freedom only comes when a man finds himself
And knows how to answer his soul.
Every answer's different – no two are the same;
A man is what he answers to his name.

Words and music by Steve Forest
Copyright Cohorts Music BMI

One may say with certainty that Steve's music is appealing, but his songs are seldom intended merely for entertainment. Because he is personally concerned about the problems of war, peace, service, and social justice, he expresses this motivation in his singing. Annual Conference moderator Guy West comments, "Steve Forest uses his considerable talents to present a message which is oriented to peace, racial justice, and other social concerns." While his primary goal is to be a good entertainer, his deep concern for social issues constantly forces him to reckon with these issues as song writer and performer. "Make Room for Me," a song from the recording, expresses this concern:

Make room for me, make room for me.
I am strange, I am lonely,
I am cold – I ask only
Make room for me.

Have time for me, have time for me.
I am a child, I am old,
I'm in need of a hand to hold –
Make room for me.

Believe in me, believe in me,
Though I may lie, though I may cheat,
Without your trust I will know defeat –
Make room for me.

Stand up with me, stand up with me –
I can't make it on my own;
Stand with me and I'm not alone –
Make room for me.

Be kind to me, be kind to me –
I want to love, I need to love,
I try to love, I don't know how –
Make room for me.

Words and music by Steve Forest
Copyright Cohorts Music BMI

Although Steve's experience with the Church of the Brethren has been rewarding, he does not claim membership in any church. This, he feels, is because there is too much in the life of the church that negates the real business of the church – caring for people. Looking back on his childhood, Steve reflects that his Catholic Church was more concerned with liturgy and laws than with love. He has never quite found a church that puts concern for people first in its life as well as in its teaching. The church is often preoccupied with things that no longer really matter. Some persons read this feeling into "Sandstone Cities":

Tell me in a word or two
Why I should remember you –
You're only one, our day is done;
I didn't lead you on
Or tell you I'd be here long,
And I realize we'd only begun.
(Chorus)
Oh, don't you know the time is passing?
Can't you hear the words are chasing?
Don't you see the ways I'm leaving you behind
In the Sandstone Cities of another time?

Cities built inside my mind
Of dust and dreams and sandy lime –
Standing so tall, not meant to fall,
But sandstone crumbles as it stands,
Only built by my two hands,
And it seems to say we are very small.
(Chorus)
Hazy mountains beckon me,
Shadowed valleys call so free
For me to be gone, to be moving along.
So don't cling to my hand
Saying you don't understand.
I'm leaving now, no matter how long.
(Chorus)

Words and music copyright 1966 by Steve Forest
Cohorts Music BMI

About "Sandstone Cities" Steve remarks, "Today is tomorrow and tomorrow will be yesterday – and all can shift just as sand moves with time. What is happening today is very real, but it can change. Tomorrow's painful seasons may reshape reality again and again."

Steve will complete his two years in Brethren Volunteer Service in July 1968. He has many goals in life but for the present plans to pursue a career in entertainment as song writer and performer. He sometimes permits himself the luxury of contemplating the possibility that he will "make it big" in show business. But he wants more from life than that; his deep concern for peace and social justice must find an outlet in action.

For Steve Forest, writing and singing songs like "Make Room for Me" not only satisfy a creative desire but also express his need to act in behalf of justice and love. ☐

If you are interested in hearing Steve Forest sing, you can order an album containing eleven of his originals. The long playing record is not distributed through regular commercial channels but may be ordered by mail. Send name, address, zip code, and $4 for each record to Gary Berkey, 3307 Retlaw Road, Baltimore, Maryland 21207.

A Bridge Built by Dialogue

A recounting of the Russian Orthodox-Brethren discussion / by Leland Wilson

"God has built a small bridge between the Russian Orthodox Church and the Church of the Brethren."

This was the imagery W. Harold Row used in concluding the week of intensive dialogue between representatives of the two churches last November. And pressing the metaphor, he probed the purpose of what had been taking place and possible future initiatives. "Does God want us to use this bridge to go back and forth only to one another, or does he want us to set it down where there is great suffering?" What of Vietnam, he wanted to know. Could the bridge be set down with one end in the North and one end in the South?

Improbable – these two churches with a bridge to each other, their histories, traditions, theologies, forms and even size completely different. Yet, when Metropolitan Nikodim, chairman of the Department of External Affairs, responded on behalf of the Orthodox, it was in similar terms. "It is not a powerful bridge but a footpath. It is strong, built with love. As a minimum we must go on the small bridge as far as possible. As a maximum, we must actually cross the river."

For Brethren, discussions of peace are not new; the newness was the partner in discussion found across the table of Christian unity. For the Orthodox, such

dialogue represented a remarkable change that has taken place in the last two decades. Their spokesmen in past ecumenical conferences have eschewed engagement in social issues or social action, reserving liturgy and the perpetuation of the faith as the proper activities of the church. To have entered fully and directly into dialogue on peace was for the Orthodox a bold departure from their traditional stance, though not totally without precedent in concern, as they sought to make clear.

Why the Brethren?

Given such change, why did the Orthodox become involved in discussions with the Church of the Brethren? Why diversity rather than similarity? We do not know, though some factors may offer clues. Likely, there was special interest in talking with Christians in America, since it is around our two nations that the cold war has revolved. The Orthodox oriented toward ecumenical relations; therefore, it is natural that they might look toward a church with whom they share membership in the World Council of Churches and one that is a member of the National Council of Churches in the U.S.A. Being "a historic peace church" may have been more than incidental in pointing specifically toward the Church of the Brethren. The Orthodox consider themselves a peace church, though it is not in the same pacifist sense as used by Brethren, Mennonites, and Friends.

Surely the dialogue resulted also from Brethren initiatives with the Orthodox directly, as in the 1963 exchange, and in encouragement given to the Orthodox for greater participation in the ecumenical family of churches.

The setting for dialogue

The discussions took place at the General Offices in Elgin and at Bethany Theological Seminary under the co-chairmanship of Metropolitan Nikodim and W. Harold Row, executive secretary of the Brethren Service Commission. Other participants were Orthodox lay theologians Alexei Buevsky and Boris Kudinkin; Dale W. Brown, Donald F. Durnbaugh, Warren F. Groff, and Donald E. Miller of the seminary faculty; and S. Loren Bowman, Donald E. Fancher, and Leland Wilson of the General Offices staff. Continual English and Russian translations were provided by Vladimir Kotelkin and Paul B. Anderson.

Giving focus and structure to the discussions were papers presented by both delegations. From the Orthodox, there were five: "The Biblical Teaching of the Church to the World: The Service of Reconciliation"; "Reconciliation, Justice and Dialogue"; "Our Tradition in Social

Continued on page 20

news

Trend toward yoked parishes seen as churches tackle pastoral needs

At Fredericksburg in northeastern Iowa, a Brethren and a Baptist congregation are discovering they have a great deal in common. This is somewhat in contrast to a few years ago when the most apparent similarity seemed to be that each parish was about equally small. And each had ministers who drove school buses to augment their incomes.

Since last September, the two churches have established a yoked ministry. Now Church of the Brethren pastor Gerald R. Mease also is pastor of the First Baptist Church. In what is termed "Baptist-Brethren Churches of Fredericksburg — Yoked Field," Pastor Mease on Sundays drives a mile and a half into town to preach at 9 A.M. to the 90-member First Baptist congregation, then returns to preach at 10:30 to the rural, 105-member Brethren congregation. Weekdays, instead of taking time to bus school children, he gives full time to the people and the work of the dual parish.

Now and then for congregational activities, board meetings, and denominational conferences, Pastor Mease finds himself needing to be two places at once. But he finds full-time pastoral service more gratifying than before, when his second job interfered with county ministerial meetings, CROP efforts, and pastoral calling.

Besides, his two congregations have been able to combine special worship services on occasion, such as at Thanksgiving and Maundy Thursday, and to cosponsor a vacation church school. One of his particular delights this spring was instructing ten persons in the Baptist membership class.

Interdenominational: Gerald Mease is one of thirteen Brethren ministers this year whose pastoral services, through the yoked arrangement, cross over into another denomination. In addition, four Brethren churches under the yoked plan are served by pastors of other denominations.

Allied with Church of the Brethren parishes in pastoral cooperation across the Brotherhood are five congregations each from the Brethren Church and the Christian Churches, two each from the Baptist Church and the United Church of Christ, and one each from the Methodist Church and the United Presbyterian Church.

The state far in the lead with the largest number of Church of the Brethren congregations yoked with congregations of other denominations is Iowa, with eight.

Denominational: The more customary venture in cooperative pastoral leadership is in yoking two or more congregations of the same denomination. In the Church of the Brethren three years ago there were 57 pastors serving in yoked parishes of this type; now there are 78. And the number of congregations involved has grown in this period by one third, from 118 to 159. The districts of Western Pennsylvania, West Marva, and Shenandoah have the most congregations yoked within denominational bounds, each with fifteen or more.

The direction is in step with the 1964 Annual Conference study report on the small church. The findings as adopted clearly stress that churches with fewer than 100 families, or 150 members, should seek to share pastoral leadership. Guidelines offered by the Ministry and Home Mission Commission indicate that for full-time pastoral service a congregation's minimum budget be $12,000.

The 1964 Annual Conference report directed districts to lead out in exploring merger for adjoining small congregations, either within or outside denominational lines. The results to date have been virtually nil, reflecting the fact, as expressed by Galen B. Ogden, executive secretary of the Ministry and Home Mission Commission, that congregational mergers move at tortoise pace.

Bonus pay: Two factors pushing the consideration of yoked or merged parishes are the scarcity of ministers and the earnest effort of congregations to come up to the recommended pastoral salary scale. To pay leadership adequately in many situations requires shared leadership. When two or more congregations do yoke together, it is recommended that they pay their pastor at least $500 above scale in recognition of the heavier administrative load.

In looking ahead, Dr. Ogden believes that at least 350 more Church of the Brethren parishes need to weigh the prospect of yoked pastoral service, if not of congregational merger. He also stressed the need for many of these congregations to follow the example of Fredericksburg and other Iowa churches and consider yoking parishes interdenominationally.

Cleric with a dual parish: Gerald Mease

AMERICAN BAPTIST
FIRST BAPTIST CHURCH
SUNDAY SCHOOL 10:00 A.M.
WORSHIP SERVICE
"TO KEEP YOUR FAITH
YOU MUST SHARE IT."
WELCOME

Issues of free speech via public airwaves

A "friends of the court" brief was filed last month by seven national religious bodies supporting the Federal Communications Commission in two new rules related to its Fairness Doctrine on broadcasting.

The rules, promulgated last July, require individual stations to permit persons attacked on its programs to respond to the charges, and to give candidates opposed on station editorials a reasonable opportunity to answer.

Filing the "amici curiae" brief, which is to act not as a direct litigant but as a party interested in the principles being tested, were agencies related to the United Church of Christ, United Presbyterian Church, Methodist Church, and Jewish and Catholic groups. The case is before the Seventh Circuit U.S. Court of Appeals in Chicago.

Networks' view: Petitioners in the case against the FCC are networks and related groups which oppose the FCC rules on the grounds that they violate the rights of free speech guaranteed under the First Amendment.

The brief entered by the churches states, "Broadcast licensees have repeatedly argued that commission regulations infringe on their rights of free speech. In response the courts have repeatedly pointed out the public channels are not the private prerogatives of the licensees and therefore must be regulated to protect the public interest.

"The First Amendment protects the owners of the airwaves, that is, the public, not the broadcasters."

Extremism: In a separate but related effort, the United Church of Christ through the director of its Office of Communication, Everett Parker, has in the past year sought to fight extremism on the air.

Toward this end, local listening groups have been formed to monitor stations which dote on "hate propaganda." The groups seek to make the community aware of the imbalance in programming and to press for better representation of differing views.

In supporting the Fairness Doctrine and opposing extremism in broadcasting the objective, said Dr. Parker, is not to censor broadcast media but to see that a form of private censorship is not established by stations denying diverse programming and thus limiting free expression.

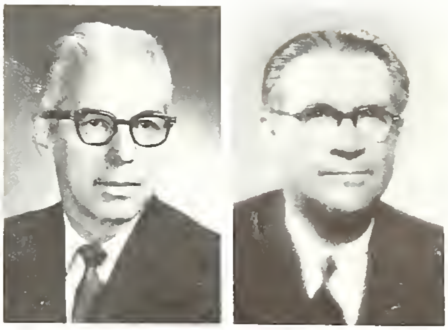
International servant, Manchester dean die

Two Church of the Brethren leaders, distinguished in their respective fields of international service and higher education, died on March 13.

John W. Barwick, who for more than forty years directed church and voluntary agency programs abroad and who was cited for pioneering in service to war prisoners, died following an extended illness in St. Petersburg, Fla. He was 69.

An ordained minister in the Church of the Brethren, he was engaged in such activities as secretary of the YMCA in Jerusalem, special refugee representative in the Middle East for the World Committee of the YMCA, director of the YMCA's War Prisoners' Aid in 38 countries, staff member of International Voluntary Service in Asia and of the American Friends of the Middle East, director of the Don Murray rehabilitation farm for refugees in Sardina, Church World Service representative in Haiti, and Brethren Service representative in several areas.

He was one of the first YMCA secretaries to be appointed to work with prisoners of war. Especially for his service to German prisoners in England during World War II, the German Federal Republic's Order of *Verdienst Kreuz* was conferred upon him in 1954.


Dean Garver and Internationalist Barwick

Following retirement from his most recent assignment as Church World Service representative in Haiti from 1962 to 1964, he continued his interest in the care of starving children and in programs of family planning in Haiti.

He was a native of West Alexandria, Ohio, and a graduate of Mount Morris College and the University of Pennsylvania.

Memorial services were held at Lititz, Pa., on March 16. Survivors include the widow, the former Laura Hershey, three sons, a daughter, and several grandchildren.

Earl S. Garver, dean of Manchester College for eighteen years and coordinator of the Brethren Colleges Abroad program, died from a coronary occlusion at his home at North Manchester, Ind. He was 57.

He was instrumental in the establishment of the junior year abroad program by the six Brethren colleges. This month he planned to visit the centers at Marburg, Germany, and Strasbourg, France, along with Christian Education Commission executive S. Loren Bowman.

Since 1963 Dr. Garver had been a trustee of Bethany Brethren Hospital, Chicago, and had earlier served for five years on the General Brotherhood Board. He also was related to committees of the National Council of Churches Commission on the Church and Economic Life as well as a half dozen academic associations.

A native of Youngstown, Ohio, Dr. Garver was a graduate of Manchester College and Yale University. His special field was economics. He was coauthor of two books.

A public memorial service was held on March 16 and a memorial convocation at the college on March 28. Survivors include the widow, the former Winifred Greene, two sons, and a daughter.

Bombing as viewed by a Tam Ky villager

HỘI TRUYỀN GIÁO CƠ ĐỐC
wide Evangelization Crusade
QUANG TIN

Herod with Vietnam pastor; in local garb

Above, Herod presenting awards to Cao Dai students; below, talking with GIs

The view from the village: A volunteer on Vietnam

A BVSer who returned in March from two years with Vietnam Christian Service expressed doubts whether America is winning either war in Vietnam – the military campaign or the pacification effort.

He is William Herod, 22, of Greenfield, Ind., who was assigned to the overseas work through Brethren Volunteer Service. The angular, lank Hoosier, who upon his return was thirty pounds leaner due to illnesses suffered in Vietnam, taught English in six public and private high schools, aided refugees outside of encampments, set up classes in tailoring, arranged for typing instruction, distributed health kits, and sought to identify with South Vietnamese in their common life.

The Tet offensive by the Vietcong, said Mr. Herod, had the effect of further undermining the Saigon government in the eyes of villagers in the South. "There is coup fever in Saigon," he said early in March upon arrival from there; "anything can happen politically."

Hope: The hope of the Vietnamese with whom he was most familiar is that a nationalistic, anticommunist movement can gain a firm foothold in South Vietnam. To Vietnamese favoring such a development, he believes the prospect of control by the National Liberation Front is most unwelcome. Yet such a direction, he said, may be less destructive than the continuing warfare which has seen one million out of the nation's 30 million persons die.

Mr. Herod, who is a pretheological student and member of the Christian Churches (Disciples of Christ), was among the first group of recruits to leave in 1966 for Vietnam Christian Service, a cooperative effort of Church World Service, the Mennonite Central Committee, and Lutheran World Relief.

"It is extremely difficult for a civilian American to be accepted in the Vietnam villages," he explained. "Our effort to learn to speak Vietnamese, our not being with the CIA or the military, our not making money off the war (we received $30 a month for expenses) – all this was not only hard for the villagers to accept, but totally unfathomable. For them to overcome their suspicions of us took a lot of living together. Our enduring the Vietcong raids and experiencing fear with them helped."

Like the majority of smaller South Vietnamese cities, the town where Herod worked, Tam Ky, located forty miles south of Danang, was seldom secure from Vietcong attack even before the Tet offensive. "The Vietcong came in frequently, usually on dark nights, to hang flags, burn houses, or assassinate political workers," he said. "While security elsewhere has deteriorated in recent weeks, in Tam Ky it had always been bad."

Unarmed: Nonetheless, Herod and his co-worker, Douglas Hostetter of Harrisonburg, Va., proceeded to live and move unarmed throughout the area. Herod's work took him to six high schools – two public, one Confucianist, one Buddhist, one Catholic, and one Cao Dai, the latter a somewhat indigenous religious movement – for the teaching of eight English classes ranging in size from forty to sixty pupils each.

Immediately before going to Vietnam, Herod was assigned as a BVSer to three months of processing relief supplies at the Church World Service center at Nappanee, Ind. In Vietnam he delivered some of the health kits packed at Nappanee.

In Tam Ky, he and Mr. Hostetter roomed with three students in a Catholic high school. They ate most of their meals in a village restaurant.

Their work and social life brought them into frequent contact with American military and AID personnel, all of whom they said evidenced high respect for the conscientious objector position the two represented. Throughout the area they were frequently stopped by Americans in the military, in part for security checks but to a greater extent simply to talk. The volunteers took occasional meals at the military base.

Pacification? Mr. Herod viewed the

breakdown of the U.S. program of pacification stemming largely from its subservience to military priorities. "To a lot of us working there pacification was a joke, a sick joke," he said. "Sure, we built bridges and highways but the military demanded them. We built hospitals and the bombing filled them. If that is pacification. . . ."

More recently, he continued, career foreign service personnel no longer have much say in advising on the movement of Vietnamese civilians and their belongings before a military action. Instead, he said, military personnel call to report when helicopters are bringing the refugees in, without their belongings, and it is up to development and relief persons to figure out what to do with them.

The returned teacher said education in South Vietnam is being seriously disrupted by the draft of young men teachers and, in the Tam Ky area, by military training in the schools for children as young as fourteen years.

Herod does not believe the Vietnamese see America's involvement in the war as having racial overtones, as sometimes has been charged, but many of them do see America replacing the French as colonialists. "Only they say the French were more 'civilized.' To talk of American food, many Vietnamese think only of C-rations. And they feel the United States is totally oriented to the military, for nearly every American they see is in uniform. Chaplains and officers appear in fatigues. They say the French were more 'cultured.' "

Reduction: So far as relief efforts of American voluntary agencies go, Herod believes a turn of events will be required before significant inroads can be made in coping with the strident human needs now rampant. Projects have been closed and personnel reduced. Some American agencies have pulled out momentarily. Only Dr. Jesse Landhuis of Vietnam Christian Service and three young men in International Voluntary Services represent the Church of the Brethren there at present.

Bill Herod, the son of Christian Church minister C. T. Herod of near Indianapolis, has a brother, Dr. Gilbert T. Herod, who is head surgeon with AID at Danang, Vietnam. Another brother, Maj. Samuel P. Herod, is in the career service with the Strategic Air Command in Nebraska.

With two years of college to complete at Phillips University, Enid, Okla., and seminary beyond that, Bill has one eye on teaching, the other on international service, possibly missionary service. "But not the kind I saw demonstrated by career missionaries in Vietnam," he remarked.

Reaching the retarded: Weekdays and Sunday

A CONCERN FOR RETARDED CHILDREN has resulted in the establishment of a community school at Elizabethtown, Pa. In addition to the weekday class, a church school class on Sunday is sponsored interdenominationally and staffed by volunteer teachers from various churches.

The new endeavors, which for its weekday sessions meets at the Elizabethtown Church of the Brethren, enrolls seven children, the maximum recommended for a one-room situation, ranging in age from three to twelve years. The goal in terms of leadership is one adult to every two children. One regularly paid teacher was secured through the Lancaster Association for Retarded Children, which is affiliated with the national chapter. The teacher is aided by several volunteers, college students among them.

According to the minister of education of the Elizabethtown church, John W. Gosnell, the program seeks to help develop language ability, concentration and coordination; the manipulation of stiff muscles; observation and listening; and group participation. "In short," he said, "to help the child be as normal as it is possible for him to be with the abilities he has."

Firmly, in love: An important aim also, explained Mr. Gosnell, is to work with parents to help them to take a positive attitude toward the child and "to set limits firmly, in love, since the child with handicaps needs this more than ever to develop confidence and a sense of well-being."

"Children who make the greatest progress are those who learn to accept the fact that there are some things they are not permitted to do and some things they are not able to do. In other words, to take no for an answer."

The onus on the teacher, in order to be effective with the children, is to be concerned but not to become emotionally involved, not to let the children become emotionally attached to her instead of their parents, the minister of education pointed out.

While parents contribute fifty cents per day to help with expenses, the school upon receiving accreditation will be available for federal funds.

The class already is regarded as highly successful, in part because of the leadership of a teacher experienced with handicapped children in public schools. A second key factor is the interest and support of the community at large.

Beyond developing skills lies the challenge of enhancing the child's well-being

The poor: A season for nonviolence

"When a house is burning down, a fire engine runs through red lights. Now red lights are legitimate laws to be observed, but the society recognizes that some situations are urgent enough to violate things like red lights. And so fire trucks have the prerogative to do this; so do ambulances.

"I think we would liken our civil disobedience to this. Our cities are literally burning, our people are literally dying of hunger and joblessness and mental disorder. And it may be necessary for us to run through certain little 'traffic laws' to dramatize the fact that there is an emergency."

With this rationale, as put by the Southern Christian Leadership Conference's Andrew J. Young, the Poor People's Campaign was projected to begin currently in Washington, D.C. The stepped-up massive demonstration, nonviolent in tone, is intended to bring the decisive confrontation needed for the government to act on jobs and income for the nation's poor.

"We are going for broke," the SCLS is quoted as saying, indicating that the mobilization will begin with petitions and talk and move on if necessary to massive civil disobedience in order to spur legislative action.

The mobilization is expected to press such demands as a meaningful minimum wage, expanded on-the-job training for the unemployed, a realistic program for welfare recipients, financial help for small business and industry, and a guaranteed annual income.

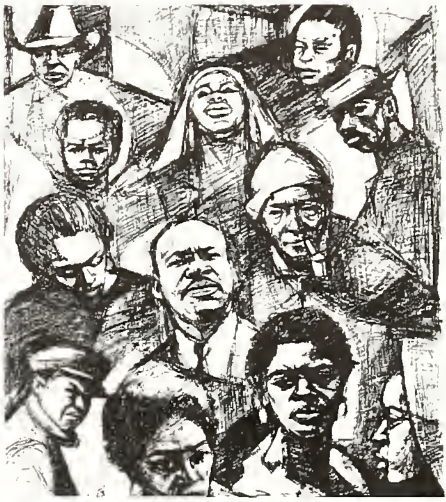
Criticisms: As the poverty campaign was taking shape, critics aplenty charged that the effort may signal the start of rioting in cities far and wide. The SCLC rather labeled the campaign as an alternative to riots.

One national NAACP leader feared that the civil disobedience effort "would be met with an insurrection and put down as such and that would lead to violence." SCLC leaders, while pointing out that they were taking great pains to organize disciplined activity, asked in turn: "Can the nation escape violence by continued suppression of poor people?"

Opponents charged further that the campaign is out to disrupt and dislocate the business of government. Retorted the SCLC's Bernard Lafayette: "We are not talking about closing down the government; we want the government to get busy and end poverty."

Direction: Mr. Lafayette indicated that he did not know what actual tactics will be used and that they would be revealed only as the campaign was under way. He reiterated the SCLC's commitment to nonviolence and added Dr. Martin Luther King would abandon any protest that is taken over by violence.

Some of the unknowns about the campaign are cause for anxiety even among the sympathetic. But in all probability the greater contention has been among the civil rights leadership itself, especially with those who insist on far more flagrant steps. Mr. Young several weeks ago commented that "even the black nationalists and people who are proclaiming violence . . . are interested enough in the progress and well-being of black people to agree to stand aside and let us have our way for a season." At that time he gave indication the season might be until the first of August.



Poor People's Campaign . . . constructive?

Because the vital if somewhat vague goals of the Poor People's Campaign seem urgent for evoking action from a seemingly apathetic nation, a considerable number of churchmen and some church bodies are supporting the campaign, at least its objectives. Included are agencies from Quaker, Lutheran, and Brethren bodies as well as the National Council of Churches.

The Church of the Brethren, which for some months has had representation in facets of the planning, in March appropriated $15,000 for the participation of Brethren volunteers and Brethren poor in the Washington witness. "As a matter of conscience many of us feel we must lend support to the goals and to the nonviolent approach," said Brotherhood race relations director Lee G. Whipple. "If it comes to specific acts of civil disobedience, I think we will need to make the decision then and there as to our appropriate response."

Tension: In bringing several thousand poor people to Washington – Negroes, Indian Americans, Puerto Ricans, Mexican Americans, poor whites – Martin Luther King is fully aware that he is inciting tension. But he sees its creation as essential when a community refuses to confront an issue.

"I am not afraid of the word *tension*," the philosopher-preacher president of SCLC asserted. "I have earnestly worked and preached against violent tension, but there is a type of constructive nonviolent tension that is necessary for growth.

"Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must see the need of having nonviolent gadflies to create the kind of tension in society that will help men to rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood."

The gadfly is at work. Will the nation rise?

SPECIAL REPORT / *The shift is toward flexibility, team planning, simplification, ready action all in the interest of mission*

PROPOSALS ON RESTRUCTURING

When Annual Conference delegates receive the 1968 Conference Program Booklet next month, one of the major agenda items to bone up on will be the recommendations for restructuring the General Brotherhood Board. Likely a good many delegates will begin the task with a querulous, but not inappropriate, Why?

For twenty-two years the church's administrative body has functioned in its present pattern. As church organizations go, the pattern has much to commend it. Many a denomination, needing to maneuver through a plethora of independent, archaic, and often competitive boards, have looked approvingly upon the Brethren's single board and the unity and efficiency of operation it affords. All this only prompts the question further: Why the changes now?

Messenger put this question and other related ones to members of the Reorganization Committee, who for two years and seven meetings have examined the board structure from about every angle conceivable. Why in the perspective of these Brethren – three of them members of the GBB, four of them not, and some of them nationally known consultants on organization – why do they see an overhaul due?

New values: Essentially the committee members who responded feel that the series of recommendations builds on the strengths of the present board and goes on to introduce new values into its functioning. "In fact, it's almost erroneous to say that a change of organization is recommended," said committee member Stewart B. Kauffman, pastor, Huntingdon, Pa. "It is more correct to say that recommended changes are being made within the organization. It is our hope that the changes will increase the board's unity even more and help it move with greater flexibility in serving the Church of the Brethren and God's mission in the world."

"I feel that we have not only provided for the 'oiling' of the machinery but have simplified the working parts of the organization," said Arlo K. Gump, senior vice-president of a Fort Wayne, Ind., insurance company. "The whole reorganization is pointed toward the church being in mission and the structure of the organization is set up to help at all points of contact with the world."

The really "new" features, as summed up by the committee chairman Paul S. Hersch, a hospital administrator and psychologist from La Verne, Calif., include heightened flexibility in programming and staffing, team planning, more meaningful review of program by Annual Conference, wider board representation, a broadened base for decision-making, unified services to congregations, integrated administration of overseas programs, more use of specialists by commissions and staff, and staff assignments built around tasks and skills rather than categories and status.

In more specific terms, the new plan recommends three instead of five commissions, the three being Parish Ministries (encompassing much of the Christian Education and Ministry and Home Mission commissions), World Ministries (encompassing much of the Brethren Service and Foreign Mission commissions), and General Services (encompassing much of the Finance Commission and general departments). The heads of each of the three commissions will first be associate general secretaries of the board who, with the general secretary and the treasurer, form a team cabinet. The treasurer continues as a corporate officer of the board, but not as the head of a commission. The recommended designation is General Board. Its membership is to consist of 24 persons (presently there are 25), with eight members assigned to each commision. Terms of board members are reduced from five to three years. Every three years a Review and Evaluation Committee is to be named by Annual Conference.

The significance of such revamping, in the estimation of the committee, goes well beyond what meets the eye in a casual reading of the proposals. Committee member A. G. Breidenstine, who has helped pilot the public school system of Pennsylvania through sweeping reforms into the front ranks of educational organization, sums up the need for the changes in the General Brotherhood Board as twofold. "New organization is needed now because the world in which the church serves as God's instrument has changed. It also is needed because the church has undertaken new responsibilities."

In Dr. Breidenstine's view, the attention given to restructuring during the past two years has not detracted unduly from the church's carrying out of its mission. "Studies of organizational structure clarify purposes, reveal inefficiencies, and often jolt entrenched personnel out of their ruts," he declared.

Three commissions: Of the several new features in the recommended plan, one certain to be singled out for examination is the shift from five to three commissions. Committee chairman Paul Hersch sees the move fully in harmony with the reasoning of the 1946 Annual Conference in creating a single board "for the sake of unity, efficiency, and economy." "At that time," said Dr. Hersch, "*one board* was used initially to become an umbrella over the preexisting boards, rather than the new General Brotherhood Board then finding its own divisions. The present restructuring proposes that the board now organize itself functionally in the light of the present mission of the church and that the new commissions become channels by which the board may be the most responsive to the world."

---

* On the committee are three General Brotherhood Board members, Paul S. Hersch, La Verne, Calif.; Arlo K. Gump, Fort Wayne, Ind.; and Stewart B. Kauffman, Huntingdon, Pa., and four non-GBB members, A. G. Breidenstine, Lancaster, Pa.; Curtis W. Dubble, Westminster, Md.; Jack Kough, Morgan Hill, Calif.; and J. Quinter Miller, New York City.

The two focuses in the new commission structuring, he explained, are the local parish and the world. "The focus on the parish is in terms of helping the congregation fulfill its own goals in the community it serves rather than imposing goals and programs upon it. The orientation of the board toward the world is to see man as man and be able to respond to his needs promptly whether his need is meat or meaning."

Consolidation: But is the consolidation of two "empires" – Foreign Missions and Brethren Service – into a World Ministries Commission viable? Are not their tasks distinct?

Arlo Gump, himself the present chairman of the Foreign Mission Commission, suggested that organizations, like people, can get out of date. "Where does a Foreign Mission Commission member function in a world brotherhood that is supposed to know no foreigners?" he queried. "Is not the mission of the church overseas only part of the mission of the church?"

Stewart Kauffman looks upon the uniting of the two commissions as being sound not only for practical reasons, but in a theological framework as well. "Jesus' evangelism was manifested on his knees, in his teaching, in his relationships, in his healing, in his suffering. And so the church is evangelistic when it serves. The dichotomy between Brethren Service and Foreign Missions is a false one," the one-time denominational evangelism director asserted.

In similar terms Paul Hersch commented that the basis for a single commission handling Foreign Missions and Brethren Service is that both are serving the world community beyond the local parish. "Currently on the mission field, we offer both service and evangel depending upon whether a man, for example, needs medical care or help in finding meaning for his life." He indicated further that a basic shift has been occurring in Foreign Missions – "namely that the evangel is carried to persons wherever they are on the basis of encounter rather than on the basis of 'I have the answer for you.' That kind of evangelism can just as readily be performed by the one who is engaged in medical care as the one who is teaching a class in New Testament. That kind of evangelism is a relationship of peers, rather than one of benevolence."

The proposal of the World Ministries Commission carries with it the establishment of a few area representatives in strategic overseas locales to facilitate the total concerns of the church in that region, be they concerns centered on missions, service, or ecumenicity.

On the establishment of a Parish Ministries Commission, encompassing the concerns of education and ministry, Dr. Hersch summed up the new plan as recognizing "the local congregation as a total entity with its own mission, rather than a segmented group to carry out a variety of Brotherhood concerns." In essence, this means the era of program directors at the Brotherhood staff level is passe; the new thrust is on resource persons whose style is toward counseling and consultative relationships, not direction. Several of the committee members pointed up that the new Parish Ministries approach takes stock also of strengthened district staffs.

Committee member J. Quinter Miller of New York City, who is president of the Church Executive Development Board and a retired associate general secretary of the National Council of Churches, said the values he sees in the three commissions and their more clearly defined responsibilities will be better coordination of the planning and decision-making processes and a clearer definition of how goals are to be sought.

Staffing: "One of the most significant things about the new plan is the provision for flexibility through the sharing of management responsibilities across area lines," said Arlo Gump. A helpful thing which he believes has happened in the process of the study itself, to which the Brotherhood staff became quite related at points, was that in focusing on relationships and response to mission the staff has sensed the need to find security from sources other than rigid, unchanging assignments. "Somehow we must learn to find a sense of security in being related to the world even though changes are involved," he stressed.

"The plan, philosophically, makes the assumption that decisions which involve the shifting of personnel are arrived at mutually," stated Dr. Hersch. "It assumes that one capable of being employed as a member of staff is able to say yes or no regarding what one feels able to do or chooses to do. Further, the Goals and Budget Committee not only reviews budget in the light of goals to be carried out, but is to be also quite sensitive as to how goal and budget relate to personnel."

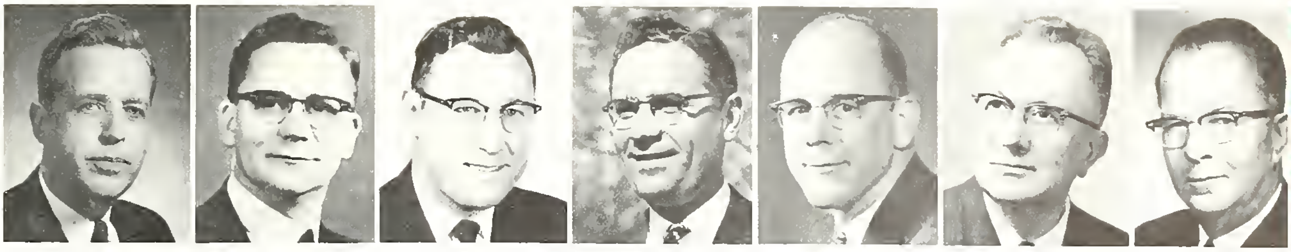
Under the new proposals the setting of goals and budget for first time is to be the work of a single committee, which is intended to make possible a realistic consideration of both program and finance when a shift of program is considered, the committee chairman added.

Centralization: As in any organiza-

IN RETROSPECT

It was in 1946 at Wenatchee, Wash., that Annual Conference voted to establish one unified board, the General Brotherhood Board, supplanting seven separate boards.

The recommendation grew out of the report of the Committee of Fifteen. Of interest is that the officers of the committee were the late Rufus D. Bowman, chairman, Calvert N. Ellis, vice-chairman, and Harry K. Zeller, Jr., secretary. In the twenty-two years since, Dr. Ellis and Dr. Zeller have been two of the board members with longest tenure – Dr. Ellis having served nineteen years, ten of them as board chairman or vice-chairman, and Dr. Zeller having served fifteen years and now being the current board chairman.



At helm of restructuring study (l. to r.): Gump, Kauffman, Dubble, Hersch, Kough, Breidenstine, Miller

tional reshaping, there looms the question as to whether the changes tend toward more or less centralization of authority. To this J. Quinter Miller responded: "Potentially both."

In terms of its relation to congregations, communities, and districts the direction is thoroughly toward decentralization, said Dr. Miller. He sees the "lifting" of the three commission staff executives into roles of associate general secretaries as strengthening the staff team for planning, program evaluation, and administrative action.

Similarly Paul Hersch finds elements of decentralization in the establishment of the three associate general secretaries, in other possibilities for team approaches within and across commission lines, and in pushing the decision-making process to the parish, district, and overseas assignment levels. He sees more centralization in the increased size and responsibilities of commissions and in the associate general secretaries' becoming more related to the board.

"The three-commission idea over against the present five-commission setup may look like concentration of authority. In reality, I feel that it is just the opposite," said Arlo Gump. "The general secretary and the three commission secretaries will be sharing the executive load in a new way so that we are evolving from a one-man to a five-man head team, including the treasurer."

Dr. Breidenstine is inclined to view a debate over centralization as generally unproductive. "It is far better to define objectives and plan to attain them. Within a climate of militancy the nonparticipating executives are short-lived. At the same time we suffer when top executives are denied the vision and planning functions. The new organization has taken these ideas into account properly."

Asked if the new organization would better enable the church to work at some of the recurring problems that it has faced over the past twenty years — the ministry, the small church, the urban church, and church extension — some committee members responded in general terms that the unified, holistic structure should facilitate more effective tackling of the issues.

Asked if the new proposals give particular attention to specific "Brethren" values — peace and reconciliation, voluntarism and noncoercion, free and open interpretation of scripture, nonconformity with the world, and a disciplined style of life — Chairman Hersch indicated the structure per se does not place priority on such concerns, but it does enable the board through Annual Conference to choose where its emphases will be placed and to apply its resources to carry out the choices with greater impact.

Mission One values: The committee members consider the new plan as reflecting in various ways the values of Mission One, the current Brotherhood emphasis. This is particularly true, said Dr. Hersch, in putting the focus on program and persons rather than on the inflexibility of structures. "The plan provides some specific ways by which we rather regularly call into question the way we do things," he said. "There is to be a more thorough review and evaluation by Annual Conference on the board's goals. The Goals and Budget Committee would have more ability to shift funds rather than allowing funds to be frozen because a program is in operation and must be supported. With larger memberships the commissions have the possibility of more intensive and creative interaction in the review of programs. Task force teams will cut across commission lines. Greater flexibility will be possible in employing the total skills of the total staff."

Stewart Kauffman sees the new plan as making mission primary but also as strengthening the institution. If there is a bit of paradox in this, he observed, it is intentional. "I am convinced that the weak institution is afraid of change and so necessarily makes structure of prime importance. Therefore, we should not draw the conclusion that a flexible body or institution is weak. In reality, it is the strong man, the strong church, that is able to change with the needs of the time. Yes, mission is the key word, but institutional strength makes mission possible."

Time to act: The committee is recommending that the major reorganization occur now, but it does so with the view that the new plan also must be flexible and open to change when needed to facilitate the mission of the church. At the present rapid pace with which change is coming, any organization may need to be restructured frequently or suffer the consequences of becoming outmoded and outdated, said Mr. Gump.

As to the urgency of the changes being approved by delegates at the Ocean Grove Annual Conference, Dr. Breidenstine commented: "Our society is changing rapidly, major crises are upon us, overseas churches demand new relationships, the ecumenical front is moving, and no purpose could be served by delay."

Dr. Breidenstine acknowledged that while some of the recommended changes could be made without total reorganization, such changes are abnormal and have the characteristic of tinkering.

"The adoption of this plan," said Paul Hersch, "is more a vote of the Conference saying to the board, 'We want the church to become as responsive as possible to the world, to be able to move quickly when necessary, and to use the strongest, most competent leadership possible.' "

In bringing its intensive and imaginative labors to this point, the Reorganization Committee presents its case. The verdict rests with the delegates at Ocean Grove. — H.E.R.

A BRIDGE *continued from page 11*

Dialogue's fruition is not in simply finding common grounds but especially in traversing the terrain of difference — a journey on which one begins to feel the posture and complexion of the other and the self

Work, Its Historical Aspect"; "Activities of the Russian Orthodox Church in the Struggle for Peace, 1945-67"; and "A Theological Interpretation of Revolution." The Brethren presented three papers: "Brethren Statement on Biblical-Theological Bases for Peace"; "The Brethren Heritage of Peace and Social Concern"; and "Peace and Social Concern in the World Today." Had the papers been available in written form in both languages, it would have facilitated both the speed and the depth with which the discussions proceeded. Yet, the documents were not intended as central, nor were they. It was primarily in the discussions that clarification, understanding, and exploration came.

In tone, the discussions were pastoral, with prayers beginning and closing each session and with the scriptures being a frequent point of reference, a matter of mutual search for meaning. Relaxed and cordial was the atmosphere of exchange and yet so intense that participants felt, at the end of sessions, a physical exhaustion from the tension and thought perhaps they had a tiny glimpse of the demanding pressure upon diplomats. An amazing openness and frankness permitted a Brethren participant the freedom to set forth at one time a whole series of direct questions which included: "Since the Russian Orthodox Church supports its government, does it ever criticize policies or programs? If so, current examples, not historical." "Regarding Vietnam and the Middle East, does the Russian Orthodox Church undertake any positive programs of reconciliation, social service, or does it limit its action to prayer for victims of injustice, support of the U.S.S.R. position, and criticism of the U.S. position?"

Questions from the Orthodox were equally sharp. When Brethren spoke of not resisting evil, one of the Orthodox, with some emotion, wanted to know the Brethren reaction on the historical moment of 1941 when Germany attacked the Soviet Union. What of the racial conflict and urban turbulence in American society? What influence has wealth in the electoral system? And there were lingering doubts about the official version of a presidential assassination.

Both agreement and differences

The delegation began with a basic unity in "one faith, one Lord." Peace with justice soon emerged as a common objective.

Dialogue's fruition is not, however, in simply finding common grounds but especially in traversing the terrain of difference — a journey on which one begins to feel the posture and the complexion of the other and the self.

And there were differences both in nuance and in substance. The manner of participation of the two groups was even somewhat different. The Orthodox tended to reflect a unanimity of opinion, relying upon the Metropolitan himself for much of their response. On the other hand, the Brethren operated with an individualism that did not hesitate to contradict one another.

The Christian's relation to violence appeared as the first and most persistent difference. Following the "Brethren Statement on Biblical-Theological Bases for Peace" and again after the first Orthodox paper, the discussants were confronted with the question of how love struggles against evil. The Orthodox held that violence sometimes has to be applied to get at the root of evil. All human activity should be devoted to the love of neighbor. If the neighbor is being destroyed and is suffering, it is the responsibility of the Christian to intervene, applying violence if it is necessary.

Responding, the Brethren outlined two positions in our heritage. One is nonresistance to evil, a passive turning of the other cheek. The second is nonviolent resistance, stopping short of action that would injure physically.

The measure of Christian action is love, the Brethren held, including love of the enemy. Love precludes the taking of life or inflicting injury. While society may need to use discipline and though God overcomes violence to accomplish his end, with the resurrection being the supreme example, this does not give license to the servants of Christ to use violence. Indeed, is there not a warning that those who take the sword shall perish with the sword?

In reply the Orthodox observed that the letter to Ephesians states in part that Christians must cover themselves with the full armor of God in order to battle against evil forces. Christians must struggle against evil wherever it appears, loving the neighbor and hating the evil. A Christian must proceed by violence in some circumstances, emphasizing that he has no hatred for the person. If the person ceases doing evil, he is restored and the violence stops.

Contending that such a position presents a danger of our becoming a judge of the other person as evil, the Brethren saw two problems. First, at a practical level, we have limited knowledge. And second it leads to usurping the right of judgment which belongs to God alone.

The parable of the tares was cited.

Such judgment is not absolute but is a reaction, a compelling need to fulfill God's law of love for neighbor, said the Orthodox. Love and justice must interact. Justice alone becomes rigidity. Love alone becomes limitless sentimentality.

The Brethren, acknowledging a tradition much stronger in its emphasis upon love than upon justice, still could not visualize a situation in which killing would be justified.

Determined by history

It became evident that differences in position, even in ways of perceiving, were much related to our histories. The Orthodox understand themselves to be a continuation of the apostolic church, rooted in the soil of Russia, identified with all of the people, and having contributed to the formation of its government. It is *the* church of the people. Other religious bodies in the Soviet Union are quite minor beside the Orthodox, estimated at fifty million adherents.

Two moments of history dominated the use of appeal to historical analogy and reference by the Orthodox: 1917 and 1941-45. Clearly, the Russian delegation identified with their Revolution's objectives to benefit the workers and to reorganize society by removing class exploitation. While taking exception to the atheism of Marxists, they seemed to imply that the Revolution had actually strengthened rather than weakened the church by separating it from government and by destroying the priestly class status. When queried, they acknowledged the antireligious propaganda of the Communist Party, though hardly in terms that would be considered extreme or in the nature of persecution. At this point, some may question whether the delegation accurately reflected the struggle of the church under communism or indeed whether they felt free to do so. Whatever the problems, spoken and unspoken, as Russians and as Orthodox churchmen, they enthusiastically embraced the Revolution of fifty years ago.

The Second World War indelibly marked the thinking of the delegation; that event – particularly the Nazi invasion and the stand at Stalingrad – impresses them in ways that we have not known. While we both experienced the War, our experiences cannot be equated. For them, the trauma wages a deep and pervasive presence.

The Brethren, though from a much younger church, pointed to lessons of history from earlier periods: the early church, the Reformation, and the beginning of the Church of the Brethren in the eighteenth century.

The delegation of American Brethren reflected a nation that was settled by many national groupings and religious traditions, a small denomination that has been *one* among *many*. The separation between church and state was established in our beginnings. Nor does the church stand alone as a balance to government; it is one of many organizations and associations. These are among the historical factors that contribute to diversity and shape an emphasis upon individuality.

If one were to cite a principal difference in perception between the delegations that carried throughout the dialogue, it might be in our relationship within the church and within the nation. The Orthodox represented a unity, a corporateness. They are custodians, bearers of a faith. To be of the body of Christ is to participate and to enter into this faith and its celebration – it is not so much each person deciding for himself what to believe, constructing an individual faith. They also identify with the people of the land. Thus, the Orthodox, when asked whether their church criticized the government, spoke of their church being of the people, and of their government being of the people – they are the same. Therefore, they said, the church would have no basis for a position different from that of the government, though an individual member might differ.

The Church of the Brethren, born in a separatist movement, represents a free church tradition. Rather than being a church of all the people, there is a voluntary association and even a consciousness – indeed, a pointedness, a specialness, a remnant quality – about being a minority. To be Christian is to have experienced God personally, and to be faithful is to exercise responsibility according to individual conscience. Each man is his own authority instructed by inner light and his understanding of the scriptures and teachings of the church. Thus, on issues, the church emphasizes the need for each man to decide; and if there is sufficient consensus in decision, the entire church may take a position – not as representing all the people or even all the people of the church – but as a witness, a corrective to the society and to the world.

A continuing agenda

Peace was the central issue in the dialogue. Papers and discussions covered many topics: love, justice, hope, freedom, social concern, race relations, government, peacemaking, revolution, church and world history, conflicts in Vietnam and the Middle East. Beyond the degrees of divergence and agreement found, it became apparent that there were areas wherein thinking was not yet crystallized, wherein the churches have yet to face the implications of an issue.

In the matter of revolution, for example, how does a peace church relate to humanity's struggle for justice? Fully committed to nonviolence, how are Brethren to be involved in the black revolution that sometimes threatens violence? Do we identify with the oppressed until the situation becomes violent and then quit? What if our identification even helps to provoke violence? The Orthodox said to the Brethren that Christians cannot avoid violence and that Christians must struggle for justice even in the midst of violence. When one of the Brethren compared such participation in violence to the Zealot position of the first century, the Orthodox saw problems in drawing such a historical parallel.

To be uninvolved is to support injustice. But how are we who believe in nonviolence to be involved in this explosive, potentially violent situation? There was searching, a probing of options, but no clear answer available for that question.

The Orthodox with their orientation toward tradition, give much weight to what their church has said, and a measure of such weight carries over into statements in which they participate or by organizations of which they are members. For example, they frequently quoted the World Council of Churches as authority. But this procedure is an embarrassment to them on conscientious objection to war.

What is the position of the Orthodox on an alternative to military service for conscientious objectors? When asked, the Orthodox replied simply that the question does not come to them because they serve in the armed services. The World Council of Churches position affirming the right of individual conscience was cited by the Brethren, but the Orthodox delegation declined to respond further. Conscientious objection thereby became the only matter which they would not discuss. Their reticence particularly in light of their respect for WCC statements may signify an awareness of the problem of their present position and some reexamination of it.

Occasionally, the Orthodox left the impression that they were not as much at one with all the people of the Soviet Union and its government as many of their statements would indicate. For example, at one point there came a clarification to our understanding that the Orthodox church always supports the Soviet government. No, they said. We have always stood with the people. We support the government insofar as it is with the people.

Is the Russian Orthodox Church really the church of the people in the Soviet Union today? Is it still valid to assume that identity? Do the government and the church have common goals? Does the church dare to criticize the government? And if it does, has the time arrived to make such a witness? As our delegation confronted the Orthodox with such questions, there were no direct indications, at most a hint, that they may be asking themselves the very same questions.

What results?

What can be achieved in such dialogue? Is the bridge-building imagery a romantic nicety, a flowery benediction to just another church meeting, just another international exchange? Or is there evidence of more?

As a by-product, such discussions will contribute to both church bodies a greater degree of self-understanding. The corporate-individual difference provides an example wherein we held forth a mirror, each to the other. Indeed there may come a greater appreciation of our own heritage, our own fellowship. One church leader, commenting on Brethren participation in the exchange, said, "I just can't help but be profoundly grateful that we have a membership that permits and aggressively supports this kind of exchange because it flies in the face of much of the mood of our times."

For peace itself, the efforts of both churches should find strength, as those efforts are joined through new initiatives, and as the churches offer mutual encouragement and insight.

The body of experience of Orthodox and Brethren will surely have an influence in the larger church — in the World Council of Churches and other ecumenical settings, contributing to the possibility that peace may have a high priority among most Christians. In fact, General Secretary Norman J. Baugher sees the dialogue as contributing to both peace and Christian unity. "There is a profound connection between unity and peace," he believes. "The church's moral leadership on behalf of peace will not be taken seriously by the world as long as the world sees Christians separated from one another. These discussions have a basic value in the search for oneness in Christ as well as peace."

Significant for a peace church, a pacifist body, is the understanding of the Orthodox themselves on the implications of dialogue. Arising in one of the sessions was the question whether Christians should engage in dialogue with Marxists and reference was made to such dialogue now taking place in central Europe. The Orthodox have no church decision on this, but Metropolitan Nikodim declared flatly against such dialogue. "Can you unite ice and fire?" he asked. "The philosophy of Christians has its own foundations in a transcendent God; the Marxist philosophy rejects such an idea." There can be contact and collaboration in common interests, the Metropolitan said but not dialogue, for it "*provides a listening and a readiness to accept in certain measure.*"

That understanding of dialogue becomes quite important in assessing Russian Orthodox participation with a historic peace church. It does suggest that the image of the bridge is appropriate. ☐

Another Testament of Faith

by HARRY A. BRANDT

In the far-off days of my youth there was a growing feeling that man had arrived at a new level of stability and morality. As for stability, Queen Victoria had completed a sixty-year reign over the British Empire — and what was more solid than such an empire! As for morality, it appeared that at long last man was about to renounce war as an instrument of international policy.

Then came the fateful August of 1914. In a matter of days the flames of war had engulfed combustible Europe. Soon the entire so-called civilized world was involved in the war to end war. But how different was the outcome of that gigantic waste of life and treasure! For the "war to end war" became the curtain raiser for a sequence of wars both hot and cold. Of course there were interims, but these were marked by depressions as well as by blood-bought prosperity. National fears and much private despair sobered the optimistic. The "Christian" century was fast becoming the most unchristian era of all! Once more men were learning that there is nothing sure but taxes and death and that these verities are ever more expensive.

Of course we should have known all along that ours is a world of change. Where even the weather is chronically unusual, what is so surprising about the rise and fall of empires? Over geological time even the everlasting hills wear smooth. Even the shapes and contours of continents become altered. The present world is forever in process of passing away. Thus, hoped-for security is an illusion. The proper quest for man is the search for a faith sufficient for stresses in a world of change.

This is no easy venture in times like our own, when an explosion of knowledge compounded by worldwide means of communication challenges every time-honored frame of reference. These are indeed the times of total revolution. Consider any major field of interest or endeavor and observe the stresses of change. In the field of economics the new technology and the refined machine are working havoc with old concepts of business. The social order is rent with generation gaps, class struggle, and racial tensions, to mention one obvious triad of current social problems. The political scene at home and abroad is marked by confusion and conflict. The intellectual climate is characterized by such evidences of stress as rejection, belligerence, despair. The arts are sick. And in the realm of religion, that last bulwark of an established order, there is challenge both from within and from without.

How can the common man find his way when would-be leaders are confused and the seers seem to have lost their way? There are three basic choices in such a time of uncertainty: One may choose to cling to the things that were or to the world that is passing away. Or he may center his entire attention upon the wounds and hurts implicit in the world that is, pulling the scabs from old sores. Finally, one can choose to live by the promise of the better things which could be.

It is my faith that, no matter what the times or how heavy the dieback at the top, the common people provide the hope of the future. It is from this virile group that, as from a root in dry ground, the new nation and the new order spring. It is thus with a spirit of disdain that I would dismiss the would-be leaders of our times and dare to pioneer on my own. I would dare to think my thoughts, to venture to build my personal tower of faith. I once read that if one really set his mind to a problem there was a good chance he could find seventy percent of whatever was essential in the case. And that, in a world like ours, could be a passing grade.

What, then, are some of the convictions of one octogenarian who refuses to throw in the sponge? First of all, I refuse to be stampeded by every latest wonder. It may be nothing more than an old idea, even a discarded one, decked out in new trimmings. The structures we build are never entirely from scratch. They were made possible by what has gone before. The happy relation between the old and the new is summed up in the saying of the wisest teacher of all: "I came not to destroy but to fulfill." Primitive man observed the wonders of life through the clear eyes of a child. His intuitions could outrun our slower methods of "observe, record, organize, and interpret." Like the real scientist who leaps ahead by means of a hypothesis, so also the primitive man of faith foretastes the meanings of ripening truth.

The wonder and the complexity of the natural world are for man experiences in which he moves from the *less* to the *more*. Though Columbus set out to discover the Spice Isles, he grounded upon an intruding new world. How often explorers find something else, perhaps even more, than they set out to discover!

Harry A. Brandt celebrated his eighty-third birthday on February 5 by sending his latest poem to MESSENGER. *For many years Harry was on the receiving end at the editorial office, serving as assistant and managing editor of* MESSENGER *and as book editor. Older readers will remember his books about the Sowers and about Henry Kurtz. In 1965 he prepared a pageant for the seventy-fifth anniversary of the church in La Verne, California, where he now lives. Currently he is writing a history of Hillcrest Homes.*

Galileo trained his rude telescope on the moon, but what he finally saw was more than the mountains of the moon. He glimpsed the satellites of Jupiter, the great ring of Saturn, and the larger wonder of our home galaxy or the mass of stars which constitute the Milky Way. Since his time the heavens have been rolled back to reveal an infinity of space jeweled with countless galaxies. Meanwhile, at the other extreme – in the world of the microscopic – are other wonders to behold. The cell, for example, is in a pattern much like the universe. Indeed, if man were to create a living cell, he would have raised fundamental problems to a new dimension.

Somewhere and somehow there must be direction and meaning. But what can we know of total reality? It is only in the last decade that the human flounder has risen from the depths of earth's atmospheric sea to see the heavens as they really are. Consider the limitations of the human flounder! Think how he is limited by temperature, by pressures, by many other aspects of an unfriendly world. And if this were not enough, man cannot comprehend time as both immediate and eternal or space as both here and everywhere. Some mysteries do not yield to our thinking but seem forever to elude us in the frame of yet deeper mysteries.

In many ways man is a disappointment, perhaps almost as much to himself as to his creator. At best he is a bundle of contradictions. Behold how he can both love and hate, build and destroy, minister and murder. Perhaps it is because of his duality that he has such potential for good and for evil. Who can say why these things should be so? How inscrutable are man and his world! It has been written that the entire creation is straining and groaning as if bearing a purpose beyond our comprehension.

What could be the nature of the far-off reality toward which we push? Is it not reasonable to draw such intimations as we can from the world about us? For example, the law of the conservation of energy tells us that the bit of coal, wood, or stubble that is burned is not really destroyed. Rather, the component elements are released to form other relationships. The world about us seems to be organized as a complex system of convection currents forever welling and falling, fading and renewing, combining and recombining, time without end. Consider how the oceans flow and intraflow or how the heavenly bodies keep to their orbits so faithfully that we can predict the seasons and even tell daily time. Within the human body how many systems maintain delicate balances! Thus wherever one looks it is around and around that things go, being used, renewed, and reused, whether in the world without or the body within. Now if such is the pattern in the world of the seen, may we not surmise that such also is the order for the world of the unseen? that, there also, mysterious convection currents maintain vitality and build toward meaning and purpose?

We do not need to understand in order to believe. It is by faith that even the scientist frames his hypothesis and then tests to see how true it is. The point is to remain insatiably curious about the truth and the reality we would know. For truth-seeking is indeed a quest with ever more to know. However, each question answered may raise at least a dozen more. In the hard times of the prophet Habakkuk it was discovered that "the righteous shall live by his faith." In times like our own this is still abundantly true. As between the world that was and the age that is becoming, the thoughtful man's dilemma is similar to that of the young man on a trapeze. He is forever savoring the dangerous but exciting moment of letting go of those things which are passing away in order to grasp the things promising something better and more. The pioneer lives thus in the faith that in the consummation God will somehow manage to preserve and perfect those values which are eternal. More than the part, it is the whole which reveals meaning. In the larger frame of the good, the true, and the beautiful is the assurance of the real immortality.

But enough by way of hortatory introduction. What are some of the things which one octogenarian has learned from life? Here is a random offering of convictions:

That change is the order of life in our world and security an illusion.

That in the larger frame are the eternal verities which, through change, we seek to fulfill.

That man stubbornly believes what he wants to believe even though he must suffer for it.

That the seedlike individual is more significant for life than the institution, the sabbath having been made for man.

That life is too wonderful and its potential too marvelous to be written off as nothing but an absurdity.

That, generally speaking, man is more responsive to kindness and gestures of understanding than to force.

That the complexity and wonder of the universe increases with the growth of our knowledge concerning it.

That the world of the seen parallels the world of the unseen, thus suggesting the basic shape of reality.

That the worthies of old received not the promise, God having reserved some better thing for us, that together we might be perfect.

That the insights of primitive man may be nearer the truth than the narrow studies of modern researchers.

That meaning and purpose are implicit in the organization and integrity of the universe. □

day by day

Who am I? This is a question children and youth ask their parents, though seldom bluntly or directly. They phrase it in more subtle, indirect ways, for this is the most important question of their lives. Continually they study parents, other adults, those their own age, and the world in which they live to learn just who they are. Each child wants to discover himself, his value, and his place in God's world.

For a child – or for all of us – this learning occurs in everyday experiences. Therefore, parents need to be sensitive to the experiences each child needs to build his feelings of worth, achievement, and self-confidence so he can become a happy, healthy, creative, and useful person, growing to respect himself and others as God does.

We could summarize by saying that, if we want to teach our children that God loves, then we must see that they have those human experiences where they feel loved, recognized, and praised; where they can discover who they are through achievements and personal accomplishments; where they can feel valued because of their unique contributions to the larger group and to individuals.

A child's experiences with adults who verbalize their appreciation for him serve to help that child know who he is. Unless his human relationships contain this love, it will be hard, if not impossible, to convince him that there is a God who loves him. As he grows older, he will need to discover who he is in relationship with his own age group. He will need to recognize the importance of his contribution to his peers and theirs to him. This too will have its effect upon his understanding of who he is.

If he discovers himself to be a person who is valued in relationship to others (his peer group) and if he finds himself to have something to offer, then he can be inwardly convinced of his value in the eyes of God and move toward his fellowman with self-confidence and with the conviction that he and all humanity have roots in a common ground. A brotherhood relationship with mankind can become a reality for him. To help your child have these experiences, preparing him to value himself and others as God does, here are some suggestions.

Suggested activities

1. Set aside time when you can have fun with each individual child. His understanding that you enjoy being alone with him will teach him that he is valued and lovable. Share yourself with him in whatever way seems natural to you.

2. Don't overlook opportunities to let him know that a contribution he has made is valued. Do not hesitate to use words of praise as a natural and normal part of your relationship. You might sit down occasionally and talk about the day or week, pointing out some of the things for which you think he deserves recognition and praise. If a child can receive attention and recognition in a positive way, he won't have to search for it in a negative way.

3. Make yourself available for your child to talk with you. You will have to guard against being censorious or he won't feel free to come to you. You can discipline him without alienating him.

4. Be sure to do things as a family, with each member sharing in the planning and the work. Emphasize the contribution that each one makes toward realizing the goal for which you strive.

5. Encourage your child's relationships with his playmates, but let them work out their own problems and entertainment. Don't push a child into relationships, but provide varied opportunities for getting together.

6. Church camp, Scouts, church school class socials, and other group meetings are important experiences that children need in their self-discovery. – Don and Elberta Hursh

DAILY READING GUIDE April 28 – May 11

Sunday. Luke 2:52. The way a man grows.
Monday. 1 John 4:18-19. Because we are first loved.
Tuesday. Gen. 12:1-8; 17:1-8. Discovering ourselves.
Wednesday. Ex. 3:7-12; 4:1-13; 5:1. A man who lacked self-confidence.
Thursday. John 8:1-11. Love and helpfulness.
Friday. Luke 7:36-50. Feeling like loving.
Saturday. Is. 6:1-8. A grown man still learning who he is.
Sunday. Luke 15:11-32. Two brothers.
Monday. Genesis 1:26-27. Our inherited worth.
Tuesday. 1 Cor. 12:12-27. Discovering self-value in a group experience.
Wednesday. Phil. 1:3-14. Learning to have faith in others.
Thursday. Prov. 6:16-19. Having and discussing values.
Friday. Ps. 40:1-3, 11-15. Coming as children to see God.
Saturday. John 16:7-15. A certain separation.

THE ARTS

by John and Carol Conner

1	2	3	4	5	■	6	7	8	9	10
11					■	12				
13		■	14		15			■	16	
17		18	■	19			■	20		
21			22	■	23		24			
■	■	25		26	■	27			■	■
28	29				30	■	31		32	33
34			■	35		36	■	37		
38		■	39				40	■	41	
42		43			■	44		45		
46					■	47				

Across

1 Sculptor's material
6 Graphic art medium
11 Poetic foot
12 Coincide
13 Registered nurse (abbr.)
14 Put program into operation
16 Public relations
17 Enjoy gourmet art
19 Into the fresh air
20 Saint (Spanish)
21 Andante
23 Drum with pitch
25 Paint used on canvas
27 Female antelope
28 Rope
31 Network
34 People in office
35 Railroad boxcar
37 Parent-Teacher's Association (abbr.)
38 Lieutenant (abbr.)
39 African river
41 Rural route (abbr.)
42 Restrict
44 Refreshing spot
46 Series of musical notes
47 Maiden in mythology

Down

1 Fathers
2 Of musical tones
3 Against
4 Sharp flavor
5 Softly repeated musical phrase
6 Glued together a montage
7 Become mature
8 Irish (abbr.)
9 Himalayan kingdom
10 Alloy-coated steel
15 Sea bird
18 Decorates leather
20 Soak
22 Intelligence
24 Male turkey
26 Assistant to Jewish priest
28 Heaps of soil
29 Comedian's caper
30 Painting cleanup cloth
32 Cartoon series
33 Rough to the ear,
36 Gas used in electric signs
39 Nothing
40 Radiance
43 Master of Arts (abbr.)
45 Small (abbr.)

Motivations and Means in Worship

HISTORY OF CHRISTIAN WORSHIP, by Richard M. Spielman. Seabury Press, 1966. 170 pages, $4.95

WORSHIP AND MISSION, by J. G. Davies. Association Press, 1967. 155 pages, $3.50

THE WORLDLINESS OF WORSHIP, by James F. White. Oxford University Press, 1967. 181 pages, $5

These three books are "musts" for (1) leaders of worship who are interested in making worship meaningful and relevant in a time of extremes of tradition on the one hand and the bizarre and radical on the other; (2) those who would sift tradition to separate the essence from the form, the timeless from the timely; (3) those who would save worship from the equally dangerous perils of slavery either to historic or sectarian traditions or to rootless and vain attempts to separate the incarnate from the transcendent; and (4) those who would more fully understand the real intent of worship and the means by which it is accomplished.

Dr. Spielmans nontechnical historical sketch will prove a challenge to a church that claims to be a New Testament church but is in reality non-New Testament when it comes to worship. As Brethren readers we may not be too interested in the discussion of the English and American versions of the Book of Common Prayer even though we should be. The author's illuminating discussion of how early Christians worshiped, the forms they used, and the mood they expressed leads to his plea for worship to become genuinely corporate and what this means in terms of lay involvement and, finally, to an appeal for immediate and careful study and experimentation with regard to the tone of the service and the language of worship. Dr. Spielman throughout insists that scripture reading, the sermon, intercessory prayer, and communion be given greater emphasis.

For a church that would turn to the world, Dr. Davies' book offers more per page than perhaps any other book published in recent years. He says, "Just to enter into the vertical dimension of worship, to offer thy gift, that is, to commune with God, is not sufficient. . . . Cultic acts may become occasions for escape from the world. . . . Worship is not something that happens between the church and God but between the world and God, the church being no more than an instrument." For pietists (our usual misleading usage of this word) who are in danger of becoming humanists or activists and who emphasize a kind of negative goodness that we think is pleasing to God and that we foolishly think gives us the assurance of salvation, this book is a tremendous corrective, with its pointed reference to "defective concepts of mission." This alone is worth the price of the book. Davies takes another emphatic position when he relates his definition of worship in terms of mission to prayer, praise, thanksgiving, intercession, confession of faith, confession of sin, absolution, and pax, the lections and the sermon, the collection, the notices, and the dismissal. However, to appreciate this book fully one should have the background of Dr. Spielman's book.

James F. White's book, *The Worldliness of Worship*, deals with much the same theme as the one by Dr. Davies, and yet it cannot be said that reading one substitutes for reading the other. White goes much further than either of the other two writers in dealing with motivations for worship. His thesis, stated concisely and clearly, is that no worship is vital, real, or relevant until it is truly corporate and leads to a redemptive and reconciling involvement with the world. His chapter on a worldly spirituality is an impassioned plea for a changed way of relating to the world about us and for coming into a more perfect understanding of the nature of things. Such understanding becomes the motivation for our daily lives. His priceless discussion of the substance and form of baptism offers a corrective for those of us who practice believers' baptism. If he were addressing those who practice infant baptism, a similar message would be apparent, because he makes it plain that both have insights to share with one another. He closes by urging us to enrich and vitalize what he believes are treasures of Protestant worship: freedom in determining the forms of worship, spontaneity in worship, congregational singing, various expressive actions (altar call, going to the rail for communion), and preaching. His assertion that we need to lose self-consciousness, professionalism, and astheticism contains some surprises for those who might jump to conclusions based upon their prejudices. His conclusion is that Protestants should accept as guidelines for the future greater congregational participation, an understanding of worship as the action of both God and man, more emphasis on the sacraments, more theological discussion of worship, and a fuller understanding of the worldliness of worship.

Although a thorough study by ministers, commissions on worship, and laymen of these books may not work miracles — after all, Jesus did have to have water before he could change it into wine — it should make a noticeable difference in the worship services of our congregations. — DeWitt L. Miller

REVIEWS / MOVIES

Planet of the Apes

"Planet of the Apes" is a classical example of the artistic genre about which it can be said, "If you've read the book, you'll be disappointed in the movie." Director Franklin Schaffner and screenwriters Rod Serling and Michael Wilson

REVIEWS / *continued*

have taken author Pierre Boulle's imaginative social commentary and turned it into an imaginative science-fiction adventure story — something comparable to having Winston Smith, antihero of *1984*, played as if he were Flash Gordon.

M. Boulle is not a science-fiction writer. He is best known for "Bridge Over the River Kwai." But he chose this form to develop his concern over the direction of our evolutionary and anthropological thought. By positing a planet where apes are the highest form of evolution — rational beings — and humans are devoid of reason — animal-like — Boulle places some of our preconceptions in perspective.

The epitome of man's pride is to believe only he has a soul. This is the crux of the novel, a point which is bolstered by several events: Professor Antelle's losing his human identity after several months in the apes' cages, the humiliating twist of being treated as we treat our animals, and the apes' ultimate discovery that a civilization of men preceeded them from which the apes learned to speak and think by imitation.

Along the way Boulle takes pot-shots at our race consciousness, our concepts of beauty and ugliness, and our desire to defend cherished "truths" even in the light of facts — especially the emerging dogma of evolutionary science.

Upon this consistent and chilling *Weltanschauung* a totally different conception is imposed by the makers of this film. The story is played for its bizarre, comic, and adventuresome qualities, which make it implausible and ludicrous. At the end social comment appears: that man's "ignorance and intelligence exist side by side" and that he is about to blow himself up. A nice plot twist brings this point home; but because the rest of the film has not led up to it, it is antithetical to Boulle's intention.

The only other philosophical concern of the script is the conflict between the search for truth and established religious dogma — a dead horse to be flogging since the Scopes trial.

What we have here is failure to translate the concerns of one art form into another. The book appears unfilmable (a belief borne out by the movie) for it demands naked humans (the shreds of clothing on these actors destroy any thought of them as real animals), eyes devoid of reason and expression (the actors could not or did not convey this), and apes with four hands (despite creative make-up the apes could not be thought of as anything but human actors playing apes).

Moreover, to reach credibility there must be an overarching seriousness of purpose. Twisted take-offs such as "The proper study of apes is ape," "I never met an ape I didn't like," and "Human see, human do" are non sequiturs at best, destructive of purpose at worst. And when a high ape tribunal assumes the see-hear-speak-no-evil posture the viewer can only avert his eyes in embarrassment at this childish ploy.

Despite a distinguished cast the acting is hardly worth mentioning. Maurice Evans, Kim Hunter, Roddy McDowall, James Whitmore, and James Daly let monkey make-up disguise the acting ability they all have. Charlton Heston, as the unique human, Taylor, has a different role, at least; and he effects a consistent characterization, although it is stiff and uninvolved.

The greatest tragedy of this film is that Rod Serling, one of our finest science-fiction authors, could not see how Boulle's probing book should be filmed. Whether he or Mr. Wilson first started off on this different tack, it is unfortunate that he had to be thus involved.

Read *Planet of the Apes* and struggle with Pierre Boulle's pessimistically disturbing questions. Or see "Planet of the Apes" for a slightly-better-than-average science-fiction flight from reality. Do not do both. — DAVE POMEROY

TRANSFERENCE

I sought, with prayerful urgings from within,
To help me meet, accept the role that I must play
This day, in full humility to kneel,
        to wash another's feet, to find
        the cooling water's cleansing power.

And as I knelt engaged in doing as he said,
I thought of this: the one whose feet I bathed
And I knew stronger bonds than I had ever felt.
When it was done and I had dried the glistening drops,
My eyes were lifted to the face above, and lo,
It was another's yet than I had thought.

And all at once I saw — it was his way!
        How could I fail to see?
        In my own groping style
        It came more clearly now —
For in commemoration of our Lord's last meal
We try to follow his instructions, seek to feel
His agonizing for the world he knew, for ours to come.

And now I know there is no special one whose feet we
    bathe;
The bond of love he gave we in humility recall
Is given not to one alone — but given unto all.

by Rebekah Johnson Ludwick

questions you ask

Having just lost my young husband and baby in a tragic accident, I have many questions about their lives after death. Do our loved ones have knowledge of us on earth after they die? Will we recognize one another and resume the same relationships in heaven we have known on earth, such as a mother to her child and a wife to her husband?

Your questions about life after death growing out of the tragic loss of your family are certainly understandable. Every person sooner or later comes face to face with the same concerns. Our relationships with those we love in this life are so precious and meaningful that we cannot escape the longing for their continuance after death.

The Bible gives a clear witness to the fact of life after death. However, the Hebrew-Christian tradition goes far beyond the Greek concept of immortality in which the spirit or soul is freed from its bodily prison at death. It affirms that all creation owes its existence to the wisdom and power and love of God. Hence, life after death cannot be an impersonal or disembodied existence without relationships, but a renewal of life born of the resurrection of the whole man.

What these relationships after death will be are never clearly defined in the Bible. Jesus promised to the dying thief on the cross immediate companionship with himself in paradise (Luke 23:43), indicating that one is immediately in the presence of God after death in what we call heaven. The parable of the rich man and Lazarus told by our Lord in Luke 16:19-31 would also indicate the remembrance of life on earth.

However, there is no suggestion in the Bible that life after death is merely a continuation of earthly life in a more perfect setting. Jesus makes it clear in his conversation with the Sadducees, recorded in Mark 12:18-27, that life after death will embrace a new order for "when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven."

Because we are forced to conceive of life in terms of human relationships of which we are so much a part, it is difficult for us to understand how life could have any joy or meaning apart from them. Our lives are so bound up with those we love – our husbands and wives, our children, our parents, our friends – that heaven would have little appeal to us if we could not believe that what is left broken and incomplete in this life would find fulfillment in the life to come.

The only real answer to your questions, therefore, is to say that the Christian puts his faith in a God who is loving and merciful, who understand the grief and anguish which the circumstances of this life inevitably bring. If God notes the fall of a sparrow (Matt. 10:29), how much more is he concerned with the needs of his children! Faith can ask no more light on the nature of life after death than to know that we are forever with God and nothing can separate us from him (Rom. 8:38).

Death is a great mystery which is now beyond our comprehension, but we trust a loving father for what we cannot yet fully understand.

Several years ago we placed a brass candelabra in our church as a memorial to a deceased child. Since then we have had many requests to borrow the candelabra for the use of weddings elsewhere. We have refused these as kindly as we can. Are we being unreasonable to deny these requests?

The memorial candelabra is understandably dear to you because you associate it with the child whom you lost. Most appropriately, it symbolizes light and life.

Why should such a lovely memorial not be allowed to give its witness wherever it can? Why should its beauty be restricted to your own sanctuary or to the services in your own church? Of course when it is borrowed it should be treated with care because it is both a work of art and a memorial symbol.

But the true value in a memorial such as this lies in its use through which the life of the person remembered is extended long after his death. To hoard it would be to deny the very purpose for which it was given. — PAUL ROBINSON

BIBLE LAND
TOUR
VIA EUROPE
JULY 27 – AUGUST 17, 1968
$1050

Down Payment — $100 only
Tour Director:
The Rev. Earl K. Ziegler

OPTIONAL EXTENSION
AROUND-THE-WORLD

FOR further information write to:
The Rev. Earl K. Ziegler
Black Rock Church of the Brethren
Brodbecks, Pa. 17308
Phone: Hanover 637-6170
(Area Code 717)

CLASSIFIED ADS

For Sale — At Paradise, California, two-bedroom rock house with garage attached. Will give terms. Three-minute walk from Church of the Brethren. For more information, write Joseph F. Stephens, P.O. Box 428, Columbia City, Indiana.

Travel — A 23-year-old R.N. with Brethren background desires to travel overseas. Would like to go with family as nurse and/or for child care. Contact: Linda Rouch, 2208B White Oaks Drive, Indianapolis, Ind. 46224.

in brief

PERSONAL MENTION

Associate professor of Christian theology **Dale W. Brown** will appear as guest speaker at two functions in widely divergent areas of the country. The Bethany Seminary faculty member on May 12 speaks at a district-wide rally in Western Pennsylvania's Johnstown. Later, July 13-20, Dr. Brown will deliver two addresses at the Estes Park, Colo., site of the thirty-eighth session of the General Conference Mennonite Church.

Harry K. Zeller, Jr., General Brotherhood Board chairman, will represent the Church of the Brethren at the Fourth Assembly of the World Council of Churches in Sweden in July, in lieu of **Norman Baugher**. . . . The second delegate is **Warren F. Groff**, dean of Bethany Theological Seminary and a member of the WCC's Faith and Order Commission.

. . .

Transferred from International Voluntary Services in Vietnam to Brethren Volunteer Service in Europe is **Charles Cable**, Syracuse, Ind. In process of transferring to BVS is IVSer **Ronald Beahm** of Leola, Pa., also now in Vietnam. . . . A long-deferred consultation of pacifists and nonpacifists on the Christian's witness for peace is scheduled in May in Europe, sponsored by the World Council of Churches. Brethren **Dale Aukerman** is expected to be among the participants.

Dr. Howard A. Book has been named acting dean at Manchester College, Indiana, following the death of **Earl Garver**. Dr. Book will continue to serve in his permanent position as director of teacher education during his interim appointment, and assistant to the president **Dr. Eldon E. Fahs** will assist Dr. Book in a part-time capacity.

. . .

An Elizabethtown College, Pa., summer program for college bound students will be under direction of **Robert D. Sherfy**, college minister. SCOPE (School and College Opportunity Program in Education) aids students whose high school academic records do not indicate their potential for college work, Sherfy said of the program, in which more than seventy-five colleges and universities are cooperating with Elizabethtown. . . . Girl Scout Sunday was a memorable day for **Miss Laurell Eberly**. The daughter of Mr. and Mrs. Lee Eberly of South Whitley, Ind., received the God and Community award in services at the Spring Creek church.

Lucy A. Leaman, member of a Pennsylvania family which has given nearly 175 years of service in missions in China, died March 1 at her home in Paradise, Pa. She was 86. Born in Shanghai, she came to the United States for her education and returned to China where she taught kindergarten for twenty-three years. . . . Pastor of the Cabool church in Southern Missouri **John B. Wieand** died March 4.

Congratulations go to couples celebrating wedding anniversaries: **Mr. and Mrs. Charles E. Neff**, Harwood, Md., sixty-second; **Mr. and Mrs. D. I. Pepple**, Woodbury, Pa., sixtieth; and **Mr. and Mrs. David Rummell**, Freeburg, Ohio, fifty-first.

PASTORS AND PARISHES

Earl W. Hammer will go to the Shenandoah District's Briery Branch church as pastor beginning July 1. He presently is pastor of the Topeco congregation in Southern Virginia. . . . Three Northern Indiana pastors have resigned their positions: **Robert Eby** of Walnut church, **Homer Kiracofe** of Plymouth church, and **Wendell Eller** of Wawaka church. . . . Accepting the position of minister of education at the Waynesboro, Va., church, Shenandoah District, is **Robert L. Rowe**, currently pastor of the Mill Creek church, Tyron, N.C.

CALENDAR

April 28	**National Christian College Day**
May 1-7	**Mental Health Week**
May 5-12	**Christian Family Week**
May 12	**Mother's Day**
May 12	**Annual Conference Offering**
May 17-19	**District conference, First Virginia, Copper Hill**
May 19	**Rural Life Sunday**
May 23	**Ascension Day**
May 30	**Memorial Day**
June 2	**Pentecost**
June 2	**Annual Conference Offering**
June 22-24	**General Brotherhood Board**
June 25-30	**Annual Conference, Ocean Grove, N.J.**
June 30	**Christian Citizenship Sunday**
July 4	**Independence Day**

. . .

Honored on March 31 for fifty years of service in the ministry was **Lester E. Fike**, pastor of the Pleasant Chapel church, Northern Indiana. . . . A Western Pennsylvania man has been ordained to the ministry: **Harry Bassett** of the Hooversville church participated in ordination ceremonies in mid-December. . . . Four men in the Shenandoah District have been licensed to the ministry: former BVSer and a member of the Summit church, **Jerry W. Ruff**; Middle River church member and student at Appalachian State University, **Stephen R. Geiman**; King College student and Waynesboro church member **Ronald H. Wright**; and Bridgewater College student, also of the Waynesboro church, **Ronald E. Wyrick**.

. . .

Leaving the Peru church, Middle Indiana, for the pastorate of the Bear Creek church in Southern Ohio is **Daniel C. Flory**. . . . **Carl Cawood** will assume pastoral duties at the Ashland City church, Northern Ohio. He has been at Southern Ohio's Pleasant Hill church.

Resigning at the Painter Creek church, Southern Ohio, is **Harold Kettering**. . . . The White Cottage church in Southern Ohio is seeking new pastoral leadership since the resignation of **Arthur Cupp**. . . . Future plans of **Glenn J. Fruth** are indefinite since his resignation from the Rock Creek-Sabetha yoked parish in the Kansas District.

Philip E. Norris has resigned his pastorate at the Denver, Colo., Prince of Peace church, effective July 31. He plans to remain in the Denver area. At the end of March Pastor Norris conducted a traditional Brethren love feast with feet washing, agape meal, and communion for a Methodist congregation at an Iliff School of Theology chapel service.

Wendell Tobias has resigned from pastoral duties at Northern Ohio's Marion church. . . . **Ervin Block,** pastor of Cleveland First church, and **Irving Glover,** pastor of Canton First church, have both resigned their positions, effective Sept. 1.

ANNUAL CONFERENCE

Amendments to Pension Plan: In accordance with the provisions of the Ministerial and Missionary Pension Plan as set forth in Article XIV, the Pension Board is recommending to Annual Conference that the plan be amended as follows: under article III, "Member Contributions," the insertion as the third paragraph of "The member contribution may be made by the congregation served by the member."

Under Article VII, Annuity and Death Benefits, change the last two words of Section D, paragraph (d) from "The member" to "either the member or the widow, whichever was the last survivor," making the paragraph read: "Any balances of member accumulation becoming payable under the provisions of paragraphs (a), (b), and (c) shall be payable to the contingent beneficiary designated by the member, or if there is no contingent beneficiary surviving, then to the estate of either the member or the widow, whichever was the last survivor."

. . .

Choir: The conference choir will sing six anthems during the 1968 Annual Conference at Ocean Grove: **O Lamb of God Most Lowly,** Gordon Young; **God of Mercy,** Healy Willan; **Turn Back, O Man,** Gustav Holst; **The Heavens Are Telling,** L. von Beethoven; **Speak to One Another of Psalms,** Jean Berger; and **A Blessing,** Martin Shaw.

Participants should purchase their music in advance of Conference and rehearse it thoroughly, as there will be limited rehearsal time at Conference — one rehearsal each day following the afternoon business session.

Each choir member must bring a *Brethren Hymnal.* Music packets may be ordered for $1.60 from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

. . .

Reminder to parents: School age children in children's activities must preregister by May 15 to facilitate planning of their programs. Pastors have received registration blanks for Annual Conference activities, but other blanks may be requested from the Conference Manager's office, 1451 Dundee Ave., Elgin, Ill. 60120.

POTPOURRI

Recipient of the **1968 National Magazine Award** was *Newsweek* for its Nov. 23, 1967, article on "The Negro in America: What Must Be Done." Combining reporting, analysis, and opinion, the project, in judges' estimation, was a departure in *Newsweek's* editorial policy, "skillfully and responsibly executed." Sponsors of the award are Columbia University Graduate School of Journalism and the American Society of Magazine Editors. A news summary in MESSENGER (Jan. 18) highlighted the *Newsweek* program of action.

. . .

A St. Patrick's day celebration in Wichita, Kansas', **Experimental Mission** marked the planting of 500 pounds of seed potatoes in the Mission garden. The Mission is being sponsored by First church in Wichita. . . . **Kalamazoo church** in Michigan has initiated a forum series focusing on issues in this year's political discussions. Planned for three Sunday evenings following Easter, discussions will probe foreign policy, metropolitan government and intercity cooperation, and a yet unchosen state-level issue.

Inspiration Hills is the name chosen for Northern Ohio's new camping facility.

Notable among newly published books are **These Things I Remember,** an autobiography by Minor C. Miller of Bridgewater, Va., and **History of the Brethren Church,** by Albert T. Ronk and printed by the Ashland Brethren.

OPPORTUNITIES

The placement committee of the Ivester Church will assist **Brethren interested in relocation** in central Iowa. Agricultural, industrial, and professional opportunities, especially in teaching, are available. Interested persons may contact R. E. Brunk, Route 2, Eldora, Iowa 50627.

Counselors, clergymen, physicians, teachers, and social workers will find fresh resources for counseling at the twenty-first annual **Marriage and Family Counseling Workshop,** presented Aug. 5-17 by the American Institute of Family Relations in Los Angeles, Calif.

The two-week seminar, held in collaboration with Chapman and Pepperdine colleges, will include lecture-discussions on such topics as counseling members of alcoholic families, the unmarried mother, and the adolescent and may be applied for graduate credit at Chapman or Pepperdine. Further information may be obtained from local pastors.

DEATHS

Baker, Marling, Dixon, Ill., on Jan. 18, 1968, aged 62
Culler, Forrest C., Alliance, Ohio, on Jan. 30, 1968, aged 71
Gerlach, Wilber W., Nevada, Iowa, on March 21, 1967, aged 73
Grimes, Roy A., Everett, Pa., on Feb. 7, 1968, aged 68
Howe, Mary A., Springfield, Ohio, on March 4, 1968, aged 94
Jones, Mary Ellen F., Rocky Ford, Colo., on Dec. 22, 1967, aged 97
Kohne, Hester, Mathias, W. Va., on Dec. 16, 1967, aged 84
Moyers, Charles, Bergton, Va., on Dec. 30, 1967, aged 88
Nisewander, Anna Mae, Mt. Jackson, Va., on March 8, 1968
Pate, Lula Fisher, Rocky Mount, Va., on Feb. 29, 1968, aged 86
Rutherford, Wilma, La Place, Ill., on Dec. 16, 1967, aged 42
Satterwhite, Oral, Ottawa, Kansas, on Jan. 17, 1968, aged 70
Werstler, Artimus L., Hartville, Ohio, on Dec. 16, 1967, aged 76
Whisler, Olive K., Bakersfield, Calif., on March 5, 1968, aged 72

Christianity and challenge . . . yesterday, today, tomorrow

Compiled by Georgia Harkness
A Devotional Treasury from the Early Church
J. EDWARD CAROTHERS
the Pusher and Puller
A CONCEPT OF GOD
Dow Kirkpatrick
SIX DAYS and SUNDAY
PROTESTANT CROSSCURRENTS IN MISSION
NORMAN A. HORNER, EDITOR
WILLIAM A. HOLMES
A Radical Experiment in Church Renewal

A DEVOTIONAL TREASURY FROM THE EARLY CHURCH

Compiled by Georgia Harkness. Poetry, songs, allegories, prayers, letters of counsel—inspiring writings are gathered from first-century Christian literature. Selected for its enduring message, each passage is accompanied by biographic data. $3.50

PROTESTANT CROSSCURRENTS IN MISSION

Edited by Norman A. Horner. Proponents of conservative evangelical and ecumenical positions discuss frankly their opposing views of three facets of world mission—motive, objective, and strategy. $4.50

THE PUSHER AND PULLER

By J. Edward Carothers. Harmonizing modern science and Christianity, a minister-scientist depicts God as not object, but as concept, an evolving presence, the pusher and puller of the universe. $4.95

SIX DAYS—AND SUNDAY

By Dow Kirkpatrick. What moral issues confront each of us in his daily work? Can Christianity help? Is it practical? In nine vocations and categories, laymen and their minister seek to infuse Sunday meaning into a six-day world. *Paper,* $1.95

TOMORROW'S CHURCH: A COSMOPOLITAN COMMUNITY

By William A. Holmes. Worship, study, art, celebration, and mission—all change as a big city suburban church experiments boldly with new ways to express Christian beliefs in a fast changing world. $3.75

At your local bookstore

ABINGDON PRESS

Continued from back cover

assassination. He implied that King could have expected no other outcome because he refused to mind his own business. To this senator and others, the way to avoid violence is to keep quiet about entrenched evil, to condone discrimination, and do nothing about a system which forces some citizens to be deprived while others flaunt their privileges.

But Martin Luther King believed that to confront evil was his business. In the South where he was a pastor he might have stayed out of trouble if he had only preached against segregation, but he insisted on leading a bus boycott – successfully and without resorting to violence. He put the same methods to work for voter registration, for school integration, and for desegregation of all kinds of public facilities. He was hardly more popular in northern cities when he led protest demonstrations against segregated housing, when he contended for equal opportunity in employment, and when he campaigned for ending the blight of slums and the poverty that haunts every ghetto.

Such direct assaults as his were usually a threat to the power structures, north or south, that perpetuate inequities and foster oppression. It is not surprising, therefore, that the nonviolent tactics of Martin Luther King were often countered by violence – on the part of his opponents. Yet in our day, as in the time of Elijah, it is the prophet of God and not the wicked system that is blamed for troubling Israel. Thus, when Martin Luther King disturbed our consciences, we looked around for someone to accuse; and we called him the troublemaker.

But what shall we say about his dream, now that he gave his life for it and we seem to be yet so far from joining hands, black and white together, around the table of brotherhood?

If the dream dies it will not be because of failure on the part of a man like Martin Luther King. If the dream of brotherhood dies it will be because the prosperous middle-class citizens in a city like Elgin, Illinois, rise up to protest against a public housing project that would help eighty low-income families find homes – and then approve a housing project on the same site that would provide apartments for more than a hundred well-to-do families. If the dream dies it is because many a small town and rural community in America protest piously that they have no racial problems – minority families are simply not welcome. If the dream dies it is because parents of white children carry banners expressing their opposition to bussing black children to their schools – although their own children would welcome them. If the dream dies it is because black nationalist leaders, weary of waiting for white institutions to listen to them, advocate tactics of terror and revenge against all whites. If the dream dies it is not because Martin Luther King dreams no more; it will be because we who could have walked by his side and worked by his side were too willing to step aside and let just a few persons bear the weight of the struggle for freedom and justice for all.

One word more. Remember that the dream of Martin Luther King was not his alone. You can find it in the Old Testament prophets; you can see it in the face of Jesus. And if you call yourself by his name, you go on dreaming and reaching out your hands to your brothers – even when the city of man is darkened by the smoke from a thousand fires. – K.M.

If the Dreamer Dies, Must the Dream Die Also?

The black man stood at the foot of the Lincoln Memorial and told 200,000 participants in a Washington march, "I have a dream . . . a dream deeply rooted in the American dream . . . a dream that one day on the red hills of Georgia sons of former slaves and sons of former slave owners will sit down together at the table of brotherhood." And Martin Luther King, Jr., a Baptist minister, went on to describe his dream in the familiar language of the prophet Isaiah.

That was in August 1963. On a dark Thursday recently the nation was shocked to learn that the dreamer had fallen, the victim of a sniper's bullet. His assassination was followed by turbulence in many cities, to the extent that many Americans were asking what happened to the dream of racial brotherhood. If the apostle of nonviolence is destroyed by violence, what becomes of the philosophy he both taught and practiced? If the dreamer dies, must the dream die also?

No one could question Martin Luther King's loyalty to the concept of nonviolence. Even in the face of harsh criticism – when his life was often endangered, when he was arrested for challenging laws and customs he regarded as unjust – he did not return evil for evil. Nor did he ever counsel hatred or sanction the use of destructive weapons. He said, "You don't have to hate." He was quite explicit in telling his black followers, "Our goal is not to defeat or humiliate the white man but to win his friendship and love."

Martin Luther King did not originate the philosophy of nonviolence, nor was he the first to incorporate the concept in a program of direct action. The roots of this philosophy take nourishment from the words and the example of Jesus. The Christian faith itself makes central the cross on which a servant Lord endured violence at the hands of enemies even while he prayed for their forgiveness. But while Christians have often overlooked this power for redemptive action inherent in their own faith, others like Gandhi of India discovered it to be a force that could be harnessed to achieve specific goals. Almost any knowledgeable pacifist can tell you a dozen stories illustrating the intrinsic value of nonviolence, but to Martin Luther King must go the credit of bringing this philosophy dramatically to the attention of an entire nation – and indeed to the world. The theory and practice of nonviolent protest, inspired by Christian faith and often expressed by this Baptist preacher in religious terms, was illustrated time after time in the campaigns he led for freedom and justice, for equal rights for all men.

Little wonder that a trio of top international religious leaders termed him "a first citizen of the world," "the leading American minister of Christ," and "a main hope for a tormented nation."

But the philosophy of Martin Luther King has more admirers than it has imitators. He was often criticized – by whites who thought that he was too militant in his efforts to achieve equal rights and by blacks who contended that only violence would move the white man to grant them concessions. One Southern senator, for example, expressed no grief at the

Continued on inside back cover

messenger

CHURCH OF THE BRETHREN 5/9/68

Christianity and challenge . . . yesterday, today, tomorrow

Compiled by
Georgia Harkness
A Devotional Treasury from the Early Church
J. EDWARD CAROTHERS
the Pusher and Puller
A CONCEPT OF GOD
Dow Kirkpatrick
SIX DAYS and SUNDAY
PROTESTANT CROSSCURRENTS IN MISSION
NORMAN A. HORNER, EDITOR
WILLIAM A. HOLMES
Tomorrow's Church
A Radical Experiment in Church Renewal
ABINGDON

A DEVOTIONAL TREASURY FROM THE EARLY CHURCH

Compiled by Georgia Harkness. Poetry, songs, allegories, prayers, letters of counsel—inspiring writings are gathered from first-century Christian literature. Selected for its enduring message, each passage is accompanied by biographic data. $3.50

PROTESTANT CROSSCURRENTS IN MISSION

Edited by Norman A. Horner. Proponents of conservative evangelical and ecumenical positions discuss frankly their opposing views of three facets of world mission—motive, objective, and strategy. $4.50

THE PUSHER AND PULLER

By J. Edward Carothers. Harmonizing modern science and Christianity, a minister-scientist depicts God as not object, but as concept, an evolving presence, the pusher and puller of the universe. $4.95

SIX DAYS—AND SUNDAY

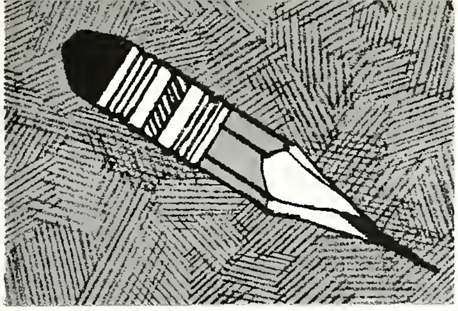
By Dow Kirkpatrick. What moral issues confront each of us in his daily work? Can Christianity help? Is it practical? In nine vocations and categories, laymen and their minister seek to infuse Sunday meaning into a six-day world. *Paper,* $1.95

TOMORROW'S CHURCH: A COSMOPOLITAN COMMUNITY

By William A. Holmes. Worship, study, art, celebration, and mission—all change as a big city suburban church experiments boldly with new ways to express Christian beliefs in a fast changing world. $3.75

At your local bookstore

ABINGDON PRESS



readers write

AMEN, AMEN

"Amen, amen" to Chauncy Shamberger's letter in the March 14 issue. He expressed my feelings about MESSENGER better than I can.

JANE SALINGER
Forest Park, Ill.

WILLINGNESS TO CHANGE

I wish to say how much I appreciate "The Parable," by James Parks (March 14). I must confess that I am often upset by the appearance the church gives of being an organization whose sole function is to keep itself in existence. Perhaps we ought not be quite so concerned with saving the life of the church *as we have grown accustomed to it* but should be more concerned with doing the work of Christ by giving ourselves wherever there is need. Christ was pretty explicit regarding the success of one who is interested only in preserving his own life (Matt. 10:39).

If we expect to make the love of Christ relevant to persons in today's world, we may have to be willing to change when change is required. I regard the new format of MESSENGER to be a large step toward increased relevancy.

LAWRENCE A. RUPLEY
Galesburg, Ill.

A SOLUTION?

Many letters deplore the lack of intimate, folksy news like that in the *Gospel Messenger*. Others, often in the same letters, complain about abundance of white space. Can these two problems solve each other?

Pushing margins nearer the top and reducing some other white space can save at least four pages for intimate news desired by these correspondents. Main shop cost would be extra composition and perhaps slight extra make-up time.

RALPH E. BYERS
Woodland, Mich.

ART FORMS AND TEACHING DEVICES

A request in the Dec. 21 issue asked for deepening content and renewal through the Upper Room ceremonies.

In John 13:1 our Master's problem was devising art forms through which a soon-to-be-absent teacher could remain in a personally present relationship with a worldwide circle of followers. He created art forms in drama designed to help us achieve the renewal we need. Renewal is like growth, nutrition, and prayer. Unless I do it myself, it never happens.

I feel a growing admiration for my Master's skill in offering answers to the hungers in my life today, a longing for nearness to our Lord. Scientists share their discoveries through formulas (ordinances), art forms that reveal to us the mind of God or Christ for our spiritual growth and victory. . . . In pursuit of renewal or recommitment, we devise pilgrimages, tours, ashrams, spiritual life retreats, "hilltops," campfires, dialogues.

The challenge to renewal and recommitment was never more vividly pictured than in the moment in which the Annual Conference moderator received the Conference gavel in one hand and held in the other hand the Savior's symbol of renewal and ministry to need, the basin and the towel. The conference had just endorsed the motto, "The Church Turns to the World."

This penetrating drama showed to all present that the contact agent between the gavel of "all authority is given unto me" resides in the dedicated talents, love, allegiance, and obedience to him who knew that the only alternative for world distress is achieved through "teaching them to observe all things that I have commanded you." Our spiritual vitality is renewed when we advance in agreement with our Savior. . . .

The Upper Room ashram retreat brings me to the test: How well am I in agreement with my Master in forgiveness, in reconciliation, in cheerful witnessing?

It is stimulating to collect the keys, the test questions, employed by successful spiritual leaders. Our Savior's key in the crisis of his life was, "Not mine, but thy will be done." Charles Sheldon's key was, "What would Jesus do?" My favorite elder's key was, "Jesus Christ is right. Christ is the supreme authority in my life. Whatever he asks, I will perform." Billy Graham's key test is "Ask yourself what force is governing your life." Campus Crusades' key test question is "Who is on the throne in my life: Christ or self?" Bill Bright offers the key test, "Lord, I agree with you. What you ask I will fulfill."

The key to spiritual vitality and moral power at every level of life, for individual or nation, is the resolve to do right no matter what it costs.

A Chinese scholar said, "I have studied all the religions. In Christianity I find three things unique: brotherhood, service, and self-sacrifice." Our Savior devised art forms for each of these: for brotherhood, the Lord's Supper; for service, the basin and towel; for self-sacrifice, the bread and the cup. "Except a man take up his cross daily and follow me, he cannot be my disciple." These art forms mean the same in all levels of intercultural penetration, from the jungle to a king's palaces. They carry in dramatic form their original teaching appeal, having now crossed sixty generations since the Upper Room.

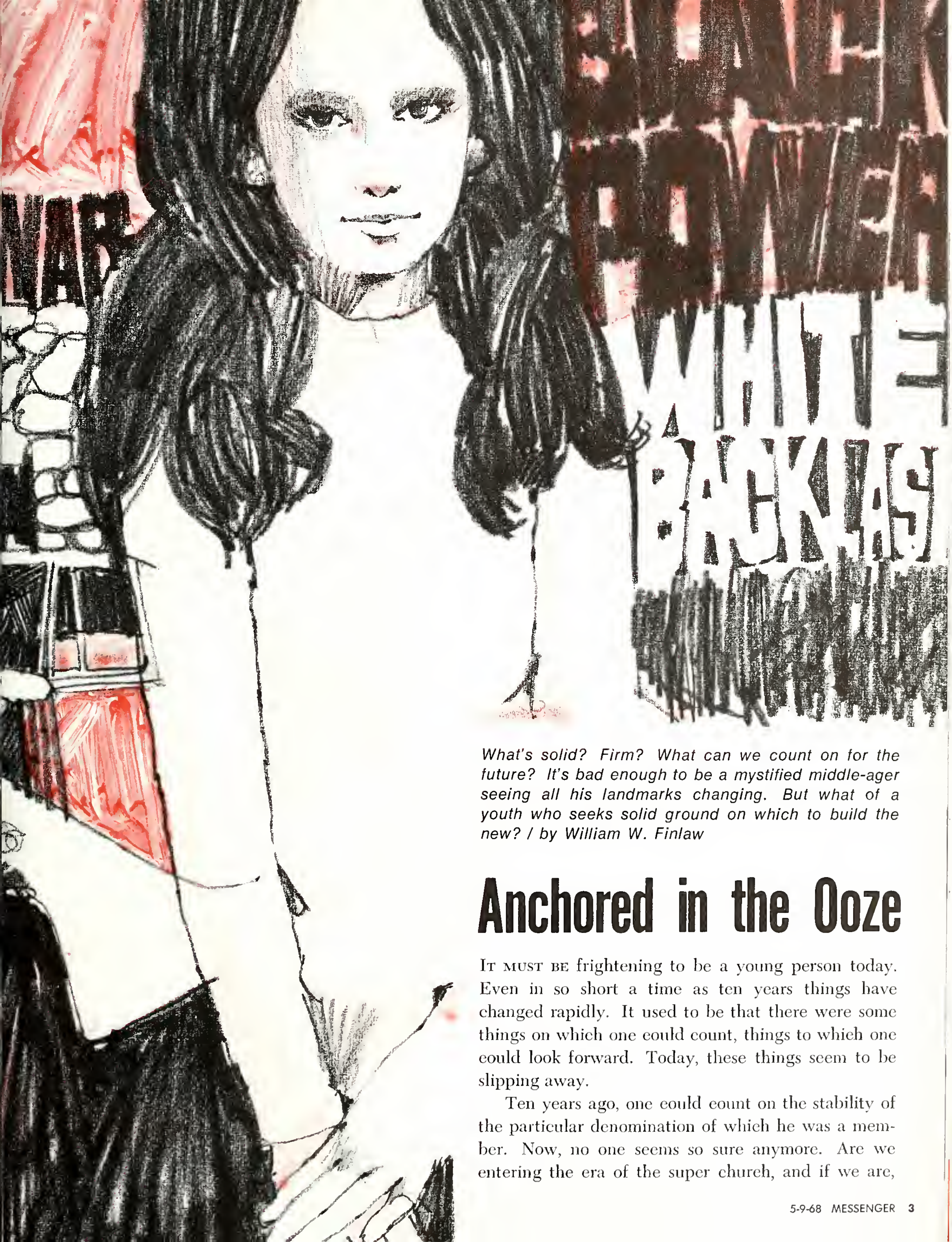
Currently we place confidence in demonstrations. Jesus did, also. "This bread is my body which is broken for you." "This cup is the new covenant in my blood." "As oft as ye eat and drink, ye proclaim my death until I come." "This do in remembrance of me."

He ordained the loaf and the cup to demonstrate divine love spending itself unto death to meet humanity's deepest need – a remedy for sin through our agreement with God's divine will. Our Master expects from us a demonstration in our daily lives that shows forth the blessed rewards that follow in the doing of the things that he commands.

GALEN BARKDOLL
Constantine, Mich.

BYLINES: A staff member of the Episcopal City Mission in Saint Louis, Missouri, **William W. Finlaw** is Protestant chaplain to the juvenile court. . . . **Leland Wilson** serves as director of interpretation for the Brotherhood. . . . Pomona, California, is the home of **Jerry Miles**, assistant sports editor of the Pomona "Progress-Bulletin.". . . The wife of the Crest Manor church pastor, **Cleda Zunkel** lives in South Bend, Indiana. . . . A contributor to "Messenger" and "Leader," **Donald W. Rummel**, pastor of the Ambler, Pennsylvania, church, originally prepared his article as the moderator's address at the North Atlantic district conference in 1967. . . . Serving as pastor of the University Park church, **J. Bentley Peters** lives in Hyattsville, Maryland.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.



What's solid? Firm? What can we count on for the future? It's bad enough to be a mystified middle-ager seeing all his landmarks changing. But what of a youth who seeks solid ground on which to build the new? / by William W. Finlaw

Anchored in the Ooze

IT MUST BE frightening to be a young person today. Even in so short a time as ten years things have changed rapidly. It used to be that there were some things on which one could count, things to which one could look forward. Today, these things seem to be slipping away.

Ten years ago, one could count on the stability of the particular denomination of which he was a member. Now, no one seems so sure anymore. Are we entering the era of the super church, and if we are, what practices that are so meaningful and comforting to us now will be lost if our denomination is swallowed up by a larger body?

Ten years ago, we felt that things were on the way, slowly to be sure, to a truly integrated society. Now we are hearing people say on both sides that there will always be a struggle between the races, and terms like *black power* and *white backlash* seem better to describe our present state.

Ten years ago, Vietnam was a country of which many people had never heard. Today it stands as a haunting specter, a place where we ourselves, or persons we love, may be sent, perhaps to die.

Ten years ago, the real threat of automation still seemed to be something in the distant future. Today it is upon us. Why should an employer hire a bright high school graduate as his secretary or bookkeeper when he can get a computer which will do much more for approximately the same cost?

Ten years ago, a college might accept a student on probation if he did not do too well in high school. Today, if he goofs up in junior high or even in grade school, his counselor will tell him he is closing college doors on himself.

Change after change bangs in on us. Things are becoming so hurried that life seems to be getting out of hand. In many ways we feel that we are going to be passed by, trampled in all the hustle and bustle of change, headed in a direction and toward a goal that we are not sure we even understand.

On my way to work most days, I have to pass within a block of my old house, which is in the process of being torn down to make way for a new four-lane highway. There is something that compels me to go out of my way that one block to watch it being torn down. I do not know why I do this, because I leave there each time with a real sense of sadness. What used to be my private home with all its private human relationships and accompanying emotions, what gave me a sense of deep security with its warmth and feeling of welcome have all been gutted. The house is just a shell now; it is just there with all its innards exposed. An anchor on which I depended to help me live in the rough sea of life has slipped away.

The feelings I have regarding this one anchor must be multiplied one hundred times by today's young person. Where can one secure himself in a world making no promises except that it will continue to be radically different?

Even the biblical anchors so beautifully described by the apostle Paul in 1 Corinthians 13 seem, on first glance, to be slipping away. It is difficult to have faith in a world where, as we have mentioned, denominational lines seem to be blurring. It is even more difficult when certain thinking theologians have concluded that God is dead.

How can one have hope in a world which cannot even promise us anything about which to hope? To hope means to be able to count on something. But who really knows where this old world is heading or what institutions and vocations, what relationships will be available to us in the future?

Even the anchor of love seems to be slipping away. People, more and more, for example, are entering into marital unions with the expectation of finding what they think love to be, on exactly their own terms. And when it is not found in these terms, they either flee from it via the divorce court, or they stay in it and concentrate on making their partners feel as miserable as they do.

So in this day of rapid change, when the winds are blowing the sea of life forward at hurricane force, some of us feel that we are anchored in the ooze; that slippery half mud, half water state of the sea bottom where no anchor can possibly dig in and hold.

It appears that our dilemma can be solved in three different ways. First, we can cast off all our anchors and let the winds blow us every which way; or, second, we cast a number of anchors in the ooze and hope they will at least hold a little; or, third, we can explore for and find a kind of sea bottom where we can dig in and hold.

On a late night show recently, one of the guests was the founder and minister of the Church of Satan. This was no put-on. This man claimed to have many followers throughout the world — people who, like him, were interested only in their own gratification. He envisioned many "Temples of Pleasure" around the world, where people in their worship of Satan would allow themselves any delight in which they felt like indulging. In the terms we are using, he was saying, "Don't try to anchor yourself anywhere. Just go where the winds of your own wants take you. Bounce around from relationship to relationship. Give no thought to the other person. Be interested only in what is fun for you."

This doctrine of living only for pleasure is as old as man himself. But it has never answered man's basic needs, simply because man by his very nature needs anchors on which to count. The idea may have immediate appeal. It is the child's wish for instant kicks met right away. But men do not stay children. They grow up and "put away childish things." They realize that life holds much more meaning, has much more depth than a philosophy based on such a selfish and immature premise.

Most of us would agree that a Church of Satan might have immediate appeal, but most of us would also see that we would pay for our kicks in other ways. So some of us would try the second way, throwing out many anchors, knowing that

none would hold by itself but hoping that the combination might do the trick. We would say for instance to the church, "Ya, I'll show up most Sundays, I'll be a member of the youth group, but don't let all that get in my way the rest of the week." However, in trying to commit ourselves in more than one way, we find ourselves being pulled different ways by the tide. Sometimes we are pulled one way by the undertow of temptation; then we are forced the other way by our consciences, back and forth, back and forth, with no sense of the calm we feel we should be deriving from life.

Anyone with maturity knows that love, trust, and meaningful growth can never come to a human being who never forms any deep relationship. That is why we would reject the Church of Satan. But instead of completely rejecting this way, many of us go only halfway. We become like a couple who might exchange marriage vows and still try to keep the freedom of maintaining deep relationships with old steadies and old fiancés. That kind of marriage could never work, of course, because one cannot give the total commitment to that relationship it must have to flourish and grow and deepen.

Way number one, ala bouncing back and forth, seems out; way number two of halfway commitment also seems to leave something to be desired. Do we have any choice except that of exploring to find the solid ground of way number three? Only a total commitment to a deep and lasting relationship will allow us to feel that we are anchored in the rough sea of life.

Perhaps Paul's three-pronged anchor needs to be reexamined. He calls us to faith, hope, and love. Are these concepts meaningless in our present day and age? Or could it be that under all the rust and barnacles is still solid steel?

Faith

A popular expression nowadays is "Keep the faith, baby." These words, in spite of their questionable source, are very relevant in these hectic days. Faith is a funny thing. We have it whether we want it or not. If I say, "God doesn't exist any more," that is a statement of faith, (because it cannot be scientifically proven) just as much as is the statement, "The living God did, does, and always will exist." The question then boils down to which faith statement makes the most sense, offers the best option in our modern world. With a faith in the living God, we have the most secure ground of all in which to anchor. Without it, we are really grappling in the ooze.

Hope

Hope is inseparably related to faith. Without faith there can be no hope. With it, in the positive sense we have described, our anticipation of the future can also be put in positive terms. I personally do not know what this crazy world of ours will be in the next ten years. No one else does either. But I am not particularly afraid of it, because I feel very strongly that, in spite of all the obstacles I try to put in the way, God will work out his divine plan for me. This is, quite realistically, the one sure hope I do have. But this great hope allows me to have lesser hopes that do not become so devastating when they are not accomplished.

Love

Finally, when the folk singer states that "the world needs love" she is doing more than making music. Love, real love, means relationship in its deepest sense by its very definition. If we have no love, we have no relationships and we are ex officio members of the Church of Satan. If we only halfway love, we will never have more than halfway relationships, halfway commitment. If we can fully love another being, we will enter into a deep and lasting relationship with him. This relationship must of course exist between human beings, but in terms of what we are talking about here, it must especially exist between us and the living God.

Without a love relationship with God, without a living faith in him, without a basic hope in his divine plan for us as individuals, we will never be anchored in anything else but ooze. With a relationship to him, the winds on the sea of life may reach typhoon force, blowing every which way, but we will know that we are anchored on the rock of ages, from which we can never be dislodged. □

LYBROOK: A NEW

"They drink too much, they steal, bribe; they're nomads. They won't do anything for themselves. They won't hold a steady job."

The man who offered this summation of the Navajo Indian operates the Lybrook Inn Liquor store. He says it will always be thus for the tribe of early Americans, "forever, 10,000 years from now. He handles like a prairie dog. . . . You can't help but feel sorry for them. The good Lord wasn't as good to them as he was to me."

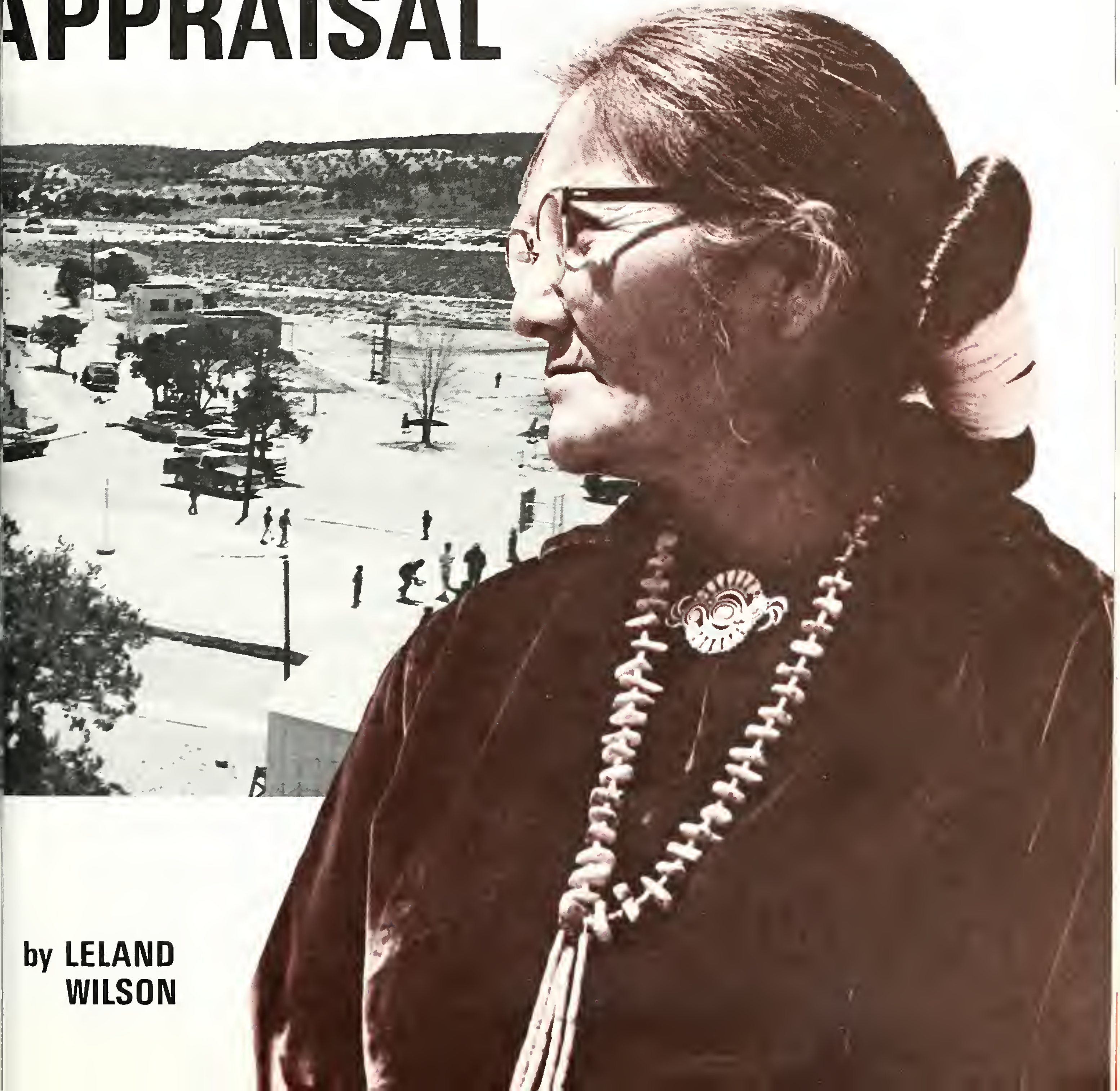
A mile west of the liquor store in northwest New Mexico is the Lybrook Navajo Mission, an evidence of the Church of the Brethren conviction that "the good Lord" intends better things for the Navajos. The Mission, begun in 1953, lies east of the sixteen million-acre Navajo reservation along U.S. Highway 44, between Cuba and Farmington.

Beside the small package liquor store stand the charred, roofless remains of a stone building, built some fifty years ago by Sam Lybrook. Local tradition has it that Lybrook's wife was an R. J. Reynolds tobacco family heir, but Sam's alcoholism marked him as a "black sheep" of the family. Fleeing from family conflict, the Lybrooks moved to New Mexico, where he constructed the grand stone house that became a landmark. After Lybrook's death, his house became a hotel and then a tavern. Until it burned two years ago, the house of an alcoholic whose name came to identify the community had become the counter for alcoholism among the Navajo people.

The Mission is well aware of the tavern's presence, for many of its patrons come for help. They often stay the night. Mission director E. Myrl Weyant describes what happens. "We bed them down for the night. In the morning, we give them coffee or cocoa and Christian literature. Some have requested a morning prayer meeting. Some thank the Lord for sending them mission workers to rescue them before they froze to death. One man testified that while drunk, he prayed for mission workers to come and get him. He was sure God answered his prayer."

Navajos do seem to have more than their share of human tragedy with alco-

APPRAISAL



by LELAND WILSON

hol. Many observers attribute the problem to intercultural conflict with the dominant American society. Ella Mae Schott Zell, a Navajo who began dating her husband while he was a Brethren Volunteer Service worker at the Mission, gives some insight into the situation among the youth. Many of the boys and girls, she says, do not get enough encouragement from their parents as far as education is concerned. "They drop out of school, and they feel, 'What is there left for me to do?' They just then start making trouble for themselves." This may mark the beginning of drunkenness for idle teen-agers, and for the girls it may lead to prostitution in nearby towns and cities.

The Mission's work with alcoholics is in cooperation with a very active Alcoholics Anonymous group and the state-supported rehabilitation center, Turquoise Lodge in Albuquerque.

Andrew Hesuse, a Navajo who has overcome a long history of drinking, was the person most active in starting an AA group at the Mission. Now in a staff position for AA, he utilizes films and talks to educate the people on the effects of alcohol. "The Navajos are beginning to realize what a great problem liquor is among their own people, and they are concerned about the Navajo drinking too much." Hesuse believes that the lack of jobs is the major contributor to alcholism among Navajos.

Coffee and prayers not enough

With all the education, beds for the night, coffee and prayers, the alcohol problem will likely show little improvement until social conditions change. For example jobs are scant. The Mission program has counted among its objectives for several years the establishment of small industries and the development of adult vocational training opportunities. But progress is slow, if it be progress at all. Director Weyant sees some limited possibilities in arts and crafts; but beyond that are obstacles. "We are too far from any large city to really haul in raw materials or to haul out the finished product. Then, in the immediate area we do not have a good source of water."

Nor are there words of encouragement from Raymond Nakai, chairman of the Navajo Tribal Council, who has enjoyed rather remarkable success in bringing industry to the Navajoland of Arizona and New Mexico. Regarding the area of the Mission, Mr. Nakai recently said that the future was uncertain; at best, industrialization will be slow and very limited because of lack of water resources and the absence of a concentrated labor supply.

It may not be enough to attract business, but a partial solution to the water problem may be in sight. The Mission, which has hauled its water from the beginning, has taken an active part in the formation of the Lybrook Water Users Association, representing four trading posts, a cafe, a gasoline and natural gas plant, two mission organizations, a public school, and two ranches. Surveys have been completed; plans for the well and piping have been drawn. The Association hopes that long-term financing will come from the Farmers' Home Administration and the New Mexico Health Department. For Lybrook itself will be the cost of piping from the property line to various buildings. Some funds are on deposit at the General Offices to meet this purpose — a contribution from a women's fellowship.

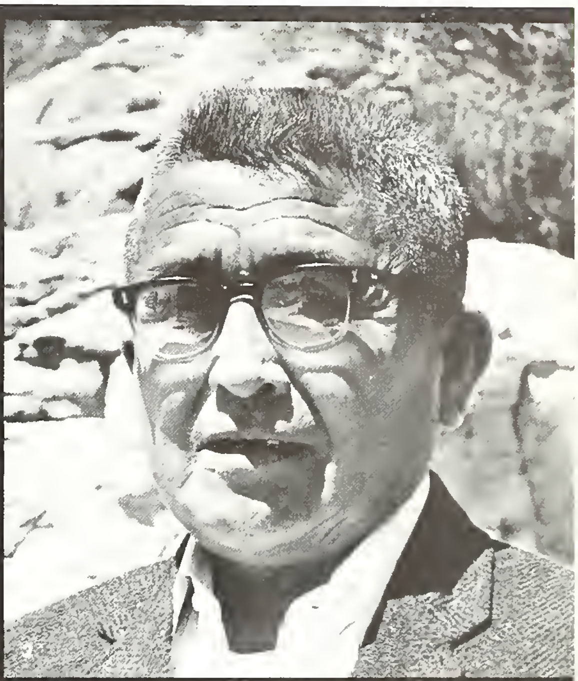
Vocational training opportunities in the area are few. A new training center has opened in Roswell, New Mexico, and there are additional centers in Dallas and Los Angeles. The Navajo Tribal Council and the Office of Navajo Economic Opportunity have both sponsored training and employment projects. But the projects of building a few houses, carding wool, and making rugs and quilts have been short-term — about ten days — and promise little for future employment.

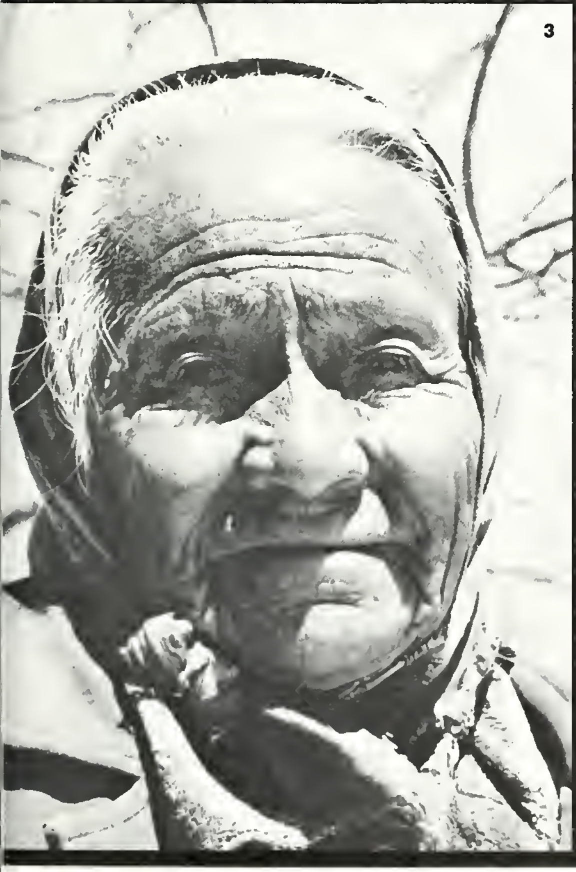
The Mission has been interested in vocational education and will offer in the near future limited mechanical training under Boyd Shull. No full-scale program is envisioned. There are two reasons for this, one very practical. It does not appear feasible for the limited number of Navajos, about 350, that are in the community and could be involved. A second and more important reason concerns the philosophy of the Mission in the way it works — helping to shape community objectives, seeking to encourage related community, state, and national agencies to take responsibility rather than mounting an individual program. For example when Ernest and Olivia Ikenberry opened the Mission in September 1953, there was no school available for Navajo children. At the urging of Navajos, it was but a month until a school was under way with eighteen pupils. The school grew, but as it did the aim and work of the Mission became primarily to induce the state of New Mexico and the Rio Arriba County to provide a public school. Those efforts were finally rewarded in 1963, when a public school opened its doors to Navajo children. At that time two of the teachers transferred from the Mission to the public school system.

The Mission now provides facilities for a preschool program, funded by the ONEO and resembling the national Project Head Start. Teaching in the preschool program are Eva Platero, Joe Canuto, a Navajo, John Dennison, and Rose Hamilton, an energetic woman of seventy-seven years, now in her seventh year at the Mission.

Many are the educational activities related to Christian nurture. These activities, coordinated by Edith Merkey, include church school classes for some one

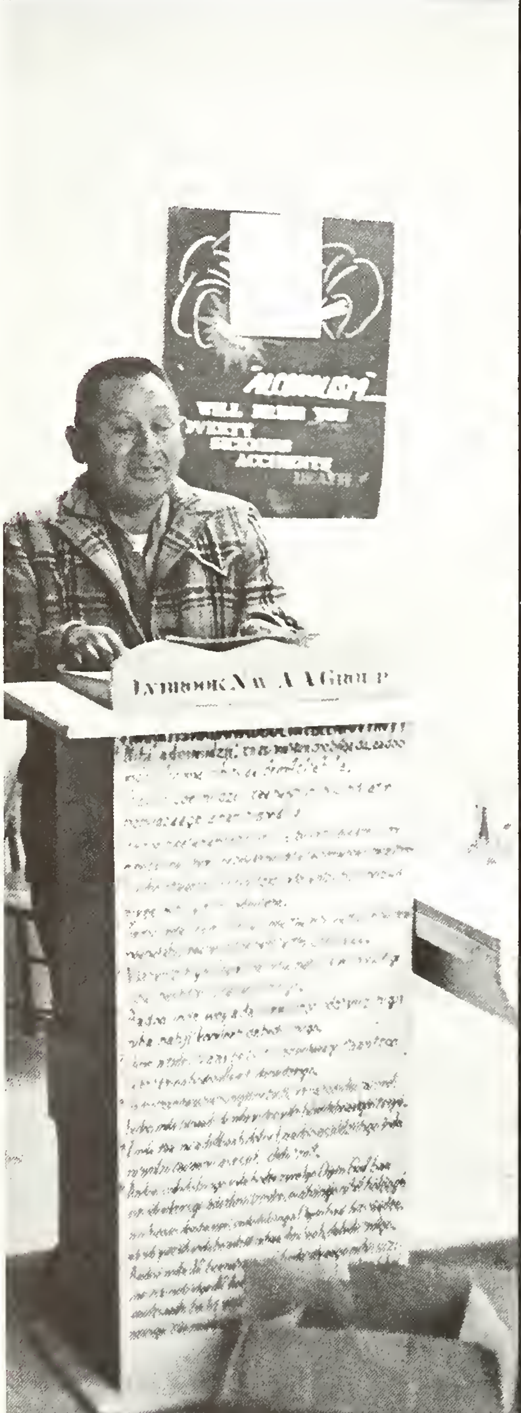
Preschool children play at Lybrook mission (1); Frank Chavez, evangelist (2); one of the worshipers at Lybrook (3); Stanley Keller of the Brotherhood staff talks with E. Myrl Weyant, mission director (4)





3

4


ALCOHOLISM
WILL BRING YOU
POVERTY
SICKNESS
ACCIDENTS
DEATH
Lybrook N.W. A.A. Group

hundred persons spanning the age spectrum. On Wednesdays, about thirty children come to the Mission immediately after school for religious education. A vacation church school in the summer involves seventy to eighty children. Other activities include an active 4-H, women's groups, and a youth program.

A leadership theme

Christian nurture at Lybrook is hardly passive. While some of it is scheduled, the feelings — the dynamic — are not. Consider, for example, the youth program. BVSers have from the first provided much of the Mission's manpower in working with the youth. Though relationships are usually good, the work is not without tension. One BVSer, in relating to a Navajo youth who had been drinking, found his life threatened and then became the target of swinging fists. It took him a long time to overcome his fear after being smashed in the face. A recent volunteer, Diane Garza, feels that the Navajo youth should be given more leadership in developing their activities. Diane is a Latin girl from Falfurrias, Texas, where BVSers have also served in large numbers. "At Falfurrias," she says, "the volunteers stayed out of it. Here the BVSers do everything."

The development of Navajo leadership is a theme that runs throughout the life of the Mission. Seven years ago the General Brotherhood Board completed a study that was clear in its intent: "In time the Mission director ought to be serving as a consultant or adviser rather than a director. The number of white personnel of the Mission ought to be reduced as rapidly as possible and replaced by Indian personnel."

Currently, Frank Chavez is the only full-time Navajo staff member, assisting in visitation, services, and maintenance. In training at the Cook Christian Training School in Tempe, Arizona, and serving on the staff in the summer is Henry Hesuse.

Myrl Weyant sees these men, a newly formed Navajo Steering Committee, and persons like Mabel Hesuse, a member of the Navajo Tribal Council and long active in the Mission community, as a solid basis for a Navajo church in action.

In most of what the Mission does, including worship and club work, there is a transportation factor — panel trucks hauling people from hogans to the Mission and back to hogans. Each of the trucks manages 30,000 to 35,000 miles a year.

Even the modest medical services provided by nurse Nancy (Mrs. Boyd) Shull depends upon the trucks. Some twenty to thirty persons will be brought for examination and treatment on Thursday mornings, known as Clinic Day. Those needing extensive care are taken by the nurse in the afternoon to the Brethren in Christ Hospital some twenty-two miles to the northwest. In former years, a doctor from the hospital came to the Mission once a week. A year ago, he stopped coming because of the limited medical need at the Mission, his own work load, and the growing availability of private autos for use by the Navajos so that they can drive to the hospital. Emergency first aid and simple treatment remain as the most important functions of the medical program.

On the agenda for the future is the possibility of a chapel. Whether such a chapel would be built on the fifty-nine acre Mission property among a dozen other buildings (club house, school, clinic, garages, and residences) or separate from the Mission will depend upon the Navajos' decision concerning the way in which they can best build their own congregational life.

With the church, as with medicine, education, or transportation, one of the hazards that the Mission must avoid is a paternalistic give-away program. The goods already dispensed there, the interest of many well-intentioned people in giving things to "poor" Navajos, has established an image that will be difficult to change. Assessing her own people, Mrs. Zell says, "They seem to feel that the Mission is here to give, always give, and never have anything returned to them. I just don't think the Mission can make it with always giving and not receiving. We as the Navajo people and the mission workers need to work together."

Past and future

Much has happened at Lybrook since the time two decades ago when Mr. and Mrs. LeRoy Hanagarne, he a Navajo, she a member of the Clovis congregation, requested help for the Navajos. Preliminary interest by the Oklahoma and Colorado districts and then action by the General Brotherhood Board in November 1952 committed the church to a Navajo ministry.

A study of Navajoland led to acquisition of the present Mission property. Twelve Pilgrim Holiness churches near Vincennes, Indiana, had formed a small missionary society in the late 1940s. They sent a pastor, Eugene Henry, who secured the first four acres and built a school, shop, and residence. In less than three years, because of illness in the Henry family, the mission was closed. To the Brethren it seemed and has been a sound investment.

First Ernest Ikenberry, then Galen Snell, then Jerry Davis, and now E. Myrl Weyant as Mission directors have guided that investment. The Church of the Brethren has been spending more than $30,000 a year at Lybrook. There, the Brethren are discovering more about their own faith in a mutual search and service with a people only recently introduced to Christianity. ☐

news

On taking risks: Confronting priority issues of the day

"If we are responding to crisis, wherein are we taking the risk?"

The question was put to the Church of the Brethren's General Brotherhood Board by an Ohio youth, a BVSer just home from two years in Greece. As he sat in on the discussions and observed the actions of the board and its commissions at the spring meeting, he pondered if the great compulsion was "to dabble without getting dirty."

Others in the church may feel that in certain steps related to the priority concerns of race, poverty, and peace, the board of elected administrative officials went well beyond dabbling to risk a great deal. No matter how the responses of the board are assessed, it can be said that the 27 members felt the gravity of domestic and international crises and aspired to move the church into ministries appropriate to the hour.

The poor: Concerned that the government give "effective priority to programs designed to offer equality and human dignity to the poor and disadvantaged of the land," the board endorsed the proposed Poor People's Campaign for adequate income, jobs, and housing.

Beyond urging congregations to send the poor from home communities to engage in the appeal to government, and beyond encouraging churches in the vicinity of Washington, D.C., to provide food, shelter, medical and legal services, and spiritual care for the demonstrators, the board appropriated $15,000 to support Brethren participation in the campaign.

Such support, according to one stipulation of the board, was made contingent upon the campaign's adherence to nonviolence.

Special order: In other measures the board endorsed the special order on "Crisis in the Nation" enacted by the General Board of the National Council of Churches in February. The order called for unprecedented and immediate action by the churches in working together for justice on the domestic scene. It also called for a reallocation of funds and staff and for full cooperation with such enterprises as the National Urban Coalition, all toward the effort of producing legislative and community action, better housing and jobs, and broad-based civil rights for minorities.

In support of the NCC's crash measures now being undertaken, the General Brotherhood Board voted $15,000. It also decided to explore providing personnel for cooperative work in tension situations.

The board further authorized that up to $200,000 of its investment funds be applied to efforts to spur racial and social justice and community development in ghettos, working in cooperation with other denominations and the NCC. The amount includes $40,000 invested previously in the cause of minority housing. The new funds will be directed largely to programs other than housing aimed at sparking renewal in the inner city.

At home, is the poverty cycle endless?

Washington witness: Tentative plans were laid for a Brethren Witness in Washington for Peace and Social Justice on July 1, following on the heels of Annual Conference. The purpose, as defined in a Brethren Service Commission proposal, is to convey to the government and to the public the concerns of Brethren on four issues: Vietnam, world hunger, poverty, and race. A prayer vigil, a public demonstration, and visits to administrative and congressional leaders are contemplated. The planners urged that several hundred Brethren participate as occurred in a similar event in 1962.

Further actions related to race and poverty at home came in the funding of two projects of $5,000 each.

One is a pilot endeavor to discover Brethren attitudes toward minority neighbors in two or three congregations and to develop educational and motivational approaches that might be used more widely throughout the Brotherhood.

The second is a donation to the Negro Industrial and Economic Union, an effort to bring Negroes into full participation in the productive phases of the American economy, to create economic opportunity, and to foster self-respect among blacks. A relatively young movement, NIEU is headquartered at Cleveland.

The board's Ministry and Home Mission Commission revealed plans to contact the 336 urban parishes of the denomination, urging that priority be given to crisis concerns in their respective communities. The churches were to be encouraged to recruit laymen and to free pastors to work as agents of reconciliation in tension areas.

Vietnam, hunger: The need for a

Christian ministry of mediation in Vietnam and for the expansion of the church's role in the war on hunger were among other pressing concerns.

An amount of $15,000 was voted toward the establishment of a church-sponsored ministry of mediation and reconciliation in Southeast Asia, in concert with other churches. The assignment, once arrangements are completed and the person is secured, calls for a roving, nongovernment ambassador-type individual to consult with various political factions in Vietnam, and with religious leaders, U.S. civilian and military personnel, and possibly officials of Cambodia, Thailand, and Laos. Much of his work is to be behind the scenes.

Action was taken also to expand Brethren aid to civilian war victims in Vietnam.

In response to an Annual Conference referral, a background report pointed up the wide and varied involvement of Brethren in food production and population control programs at present. Looking beyond this, the board set a goal of virtually doubling by 1969-70 its ministries in food aid, food production, and population control. As a specific step, it voted to extend its family planning and food production work in India through some concrete project in cooperation with the church or government there.

Sources of funds: The funding of several of the above responses — the NCC special order, the Poor People's Campaign, the pilot project on interracial understanding, and the contribution to NIEU — was possible because of a unique situation the past fiscal year in which Brotherhood Fund donation income exceeded actual program expenses by $75,000.

From this unexpended fund, $10,000 was designated in November toward retirement of the Bethany Seminary development costs. An equal amount was set aside for an exploratory approach to church renewal, to be implemented through counselors working with clusters of four or five Brethren congregations.

Overseas, a stepped-up response to the war on hunger, including a specific new undertaking in India

In further actions related to the international scene the board approved the recruitment and sending of two medical workers to the battle-stricken areas of Nigeria, to minister to victims on either the federal or the secessionist sides of the civil war. They will serve under the International Red Cross and work with a 12-member medical team of the Lutheran Church, Missouri Synod. The $7,500 needed for the project will be expended from the Emergency Disaster fund.

Draft concerns: On the matter of draft counseling, plans were discussed for gearing up to the increased demand for such services at various levels. It was reported that draft counseling by Brethren is carried on in at least 70 congregations and in 19 community or area centers.

It was also revealed that the number of draft resisters in prison throughout the nation may be increased shortly from fewer than 80 to more than 600 persons. A cooperative program of visitation to conscientious objectors in prison is being set up by the National Service Board for Religious Objectors, to which program the Brethren allocated $500.

The matter was opened as to the timeliness of reviewing the relationship of the Brethren Service Commission with the Selective Service System, functioning as it does in the capacity of an approved civilian work agency to place conscientious objectors in alternative service. Periodic examination is to be given to the alignment.

A very comprehensive study presented to the board centered on Brethren Volunteer Service, bringing together a summation of 20 years' experience and proposals for future direction. An article on the report and its recommendations will appear in MESSENGER at an early date.

Also to be reported more fully later is an extensive study of urban churches, a study undertaken by the board in answer to Annual Conference queries. The findings put emphasis on the importance of an urban church carrying forth the servant motif in a distinct manner as a part of a vital ministry.

As a follow-up to the board sessions in March the General Offices staff named a "Crisis in the Nation" committee to coordinate work with congregational leaders toward bringing about a more informed and responsive witness on issues of poverty and race.

Genuine priorities: One of the crucial questions facing the Brotherhood Board and its staff, as church groups everywhere, is whether the "crisis in the nation" is felt keenly enough that some ongoing tasks and funds are set aside in order to make poverty, race, and peace genuine priorities.

Whether in all of this there is daring in the responses of the board and in the strivings of congregations remains to be seen. The certainty of the spring and summer is that opportunities to seek justice and show mercy abound, wherever the church is awake, alert, and alive to what is happening around it.

For Indian Americans, removing the shackles

One hundred years ago the Navajo nation was founded. The Navajos were in the United States long before that, but it was in 1868 that the then 12,000 members of the tribe, after being held captives for three years at Ft. Sumter in New Mexico, were herded into a reservation of desert and canyon and scrubland and given 35,000 head of sheep.

For the Navajos, the interval since has been a century of programs rather than a century of progress. They, like other Indian Americans, have the distinction still of being the poorest of the poor. One gain that has been made, a numerical one, compounds the plight of the Navajo: His tribe today numbers nearly 100,000, the country's largest. The birth rate continues to be one of the world's highest. Like the people, the sheep and goats and cattle have proliferated far beyond the capacity of the 16-million acre reservation and adjacent areas to sustain them.

Which culture? Despite the expenditure of millions of federal dollars each year on Indian ministries, the long-standing problems of inadequate education, low income, and poor housing persist. There also is high alcoholism as the Indian responds to the stresses of living simultaneously in two cultures. How to prepare the Indian for the world of today and tomorrow still is a crucial question.

In recent revamping by the Bureau of Indian Affairs, efforts have been taken to grant the Navajos and other tribes greater self-determination. Numerous critics — educators, sociologists, journalists, churchmen — contend that past government policies in effect have created a dependency on welfare that perpetuates apathy, have maintained schools isolated culturally and linguistically from mainstream America, have shackled meaningful decision making on the part of the Indian community, and in sum have robbed the once-proud Indian of the self-reliance which is part of his heritage, prior to the day of captivity.

Paternalism: But if the government has faulted in its handling of Indian affairs over the past century or more, there is evidence that the church has done little better. In 1966 Vine Deloria, Jr., executive director of the all-Indian organization, the National Congress of American Indians, declared his people were weary of paternalism, not only from the government but from the church and private groups as well.

This spring the nation's church leaders were brought into confrontation with this concern through the issuance of a comprehensive blueprint calling for drastic restructuring of existing church programs among the Indian Americans.

In essence the plan outlines the need for conventional, church-centered programs to be replaced with priorities established on the initiative of Indian American leaders. It calls for nothing short of massive involvement of the Indian in decision making.

Based on a Protestant study of the work of Christian churches among Indian Americans, the report urges the sponsoring body, the National Council of Churches, and denominations to face anew their responsibilities toward the half million Indian Americans, taking into account societal changes in progress. The study suggested that note needs to be taken of changes in government policies and programs ("claims settlements have recently brought hundreds of millions of dollars of new capital to various Indian tribes") and of changes in tribal enterprises ("rapidly increasing industrialization of reservation areas in adding income has changed experiences and outlook of tribal councils").

Ferment: Pivotal too is the existence of "a new ferment and an awakening self-consciousness" among younger Indians and the higher educational level on which they move, the report states. Fully half of the Indian population is 17 years or younger, compared with 38 percent of the general population. Present church programs "do not challenge Indian youth of high potential," said the Rev. Cecil Corbett of the Cook Christian Training School, Tempe, Ariz., and a full-blooded Indian of Nez Perce-Choctaw origin.

Mr. Corbett said nearly half of the nation's Indian population is living away from reservations, creating problems of social and economic adjustment. The report urges the church to face up to the greater task of ministering to the off-reservation Indian.

The report suggests increased use of lay Indian workers, membership of Indians on church boards, training of Indians for leadership positions, assistance by the church in voter registration of Indians, encouragement of Indians to run for public office, and church support of efforts to obtain consent of Indians prior to enacting legislation affecting them.

Next steps: A consultation called by the National Council of Churches for June 13-14 in New York City will examine the report further, assess priorities, and establish next steps. Both denominational leaders and Indian leaders will be in attendance.

For the Church of the Brethren, the study carries major implications for the work of the Lybrook Navajo Mission in New Mexico, according to Stanley G. Keller of the Brotherhood's Ministry and Home Mission staff. "In our twenty-year effort to minister to the Navajos and in our investment of a dozen workers and $30,000 annually there, we too have lagged in involving the Navajos adequately in decision making and in preparing them to lead their own program activities," he said.

Mr. Keller described the NCC study of the Indian American as intensive and enlightened. "A thorough review of our own approach to Indian work is most timely," he stated.

Meanwhile the Indian communities look on, perhaps understandably a bit skeptical. They are well aware that in times past new promises, new reforms, new strategies have been heralded — and unheeded.

(A related article appears on page 6.)

ZIGLER HALL, STYLED IN CONTEMPORARY EARLY AMERICAN, GRACES THE FRONT ENTRANCE TO THE NEW WINDSOR SERVICE CENTER CAMPUS

Center to dedicate M. R. Zigler hall

To be dedicated on Saturday, May 25, at the New Windsor, Md., service center will be a new $475,000 hospitality hall. Built by the General Brotherhood Board's Brethren Service Commission, the edifice will be named in honor of the commission's first executive secretary, M. R. Zigler of Sebring, Fla. Dr. Zigler was instrumental in the purchase of the abandoned Blue Ridge College site in 1944 and in its establishment as a center for interchurch aid and volunteer training.

The Carroll County campus, an hour's drive or less from Baltimore, Washington, D.C., and Harrisburg, Pa., has historic roots as an ecumenical center, in earlier eras having served Jesuits and Presbyterians, as well as Brethren. Today its operations relate to Brethren Volunteer Service training, Church World Service, CROP, Interchurch Medical Assistance, Lutheran World Relief, high school and agricultural exchanges, refugee and immigration services, and International Gift Shop.

The public dedication ceremony, to begin at 11 A.M. followed by a luncheon and open house, will include ecumenical participants. Major speaker will be Brethren moderator M. Guy West.

Conference and dining facilities (at left), lodging for 50 guests, gift shop are part of new hall

SPECIAL REPORT

CONTEMPORARY MUSIC MAKERS: TO SING OF A LIVING FAITH

"IS THE CHURCH finally ready for a musical reformation?"

The question, posed by a young Lutheran musician, John Ylvisaker, is pertinent to religious groups which seek to maintain an "open" attitude toward the modern world.

Its answer across a wide spectrum of churches tends toward yes. There remains the further matter, though, as to whether the "reformation" Ylvisaker and others want will be widely accepted as an institutional form or relegated to the place of a permissible exception.

An example of the extent to which churches are accepting the modern idioms in church music came at the end of February, when one of the more staid groups so far as musical regulations go, the Roman Catholic Church, gave implicit approval to the use of guitars and other popular instruments at special religious services.

Sacred concerts: In Protestant circles the popular musical styles generally have found use in services for special congregations and in sacred concerts more than in regular worship services. Impact to this movement has been given through the series of concerts by Duke Ellington. Since 1965, Mr. Ellington's band has given sacred concerts in at least five Christian churches and one synagogue, and more are planned.

The fact remains, however, that Ellington performances in churches are still a relative rarity – with mixed reaction from churchmen and, for that matter, from jazzmen. One Ellington sacred concert, not in a church but in Constitution Hall, Washington, D.C., was opposed by the Baptist Ministers' Conference because his music is "worldly." At the other extreme, some jazz critics have said that Ellington's sacred music, with its large choirs and relatively subdued treatment, is not really jazz.

Ellington is by no means alone among professional musicians in his orientation toward religion. The English pop group, the Beatles, while avoiding explicitly Christian themes, recently has reflected considerable religious perspective. Take, for example, its albums, *Sgt. Pepper's Lonely Hearts Club Band* and *Magical Mystery Tour.*

Mysticism: This attitude, difficult to define, may be described as a sort of transcendental mysticism, heavily influenced by the teachings of the colorful Indian religious leader, Maharishi Mahesh Yogi. Mysticism can be perceived as a pervasive influence throughout the group's recent productions and pinpointed in some songs with particular clarity.

WE ARE A
PECULIA
PEOPL

Reformer John Ylvisaker: Musical parables for today

"Within You, Without You," from the Sgt. Pepper album, deals with "people who hide themselves behind a wall of illusion" and preaches a clearly religious and perceptibly Oriental message: "Try to realize it's all within yourself; no one else can make you change. And to see you're really only very small, and life flows on within you and without you."

Most Beatle fans seem to feel that the basic message of *Magical Mystery Tour* is contained in the song, "I Am the Walrus," which may possibly deal with a mystical unity of all living creatures.

Another pop music group, the Electric Prunes, has gone even farther into religious music with a recorded *Mass in F Major.*

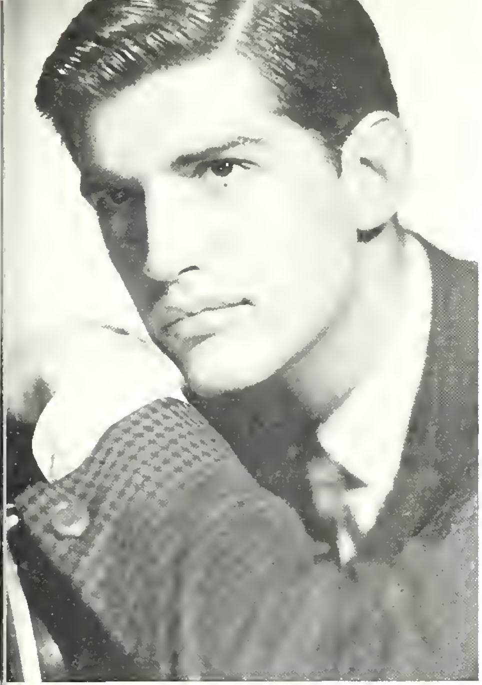
While professional musicians have been attracted toward religious themes, the gravitation of the professionally religious toward composing and performing popular music is even more noticeable.

This trend is reflected occasionally in a special worship service, but its chief, permanent impact and documentation are coming on phonograph records and in public concerts. In these two media we find today a high level of competence achieved by persons for whom religion is the vocation and music an avocation.

Interaction between religion and the jazz-folk-popular spectrum of musical styles was illustrated at a concert entitled *Praise the Lord in Many Voices*, performed in Carnegie Hall and recorded by Avant Garde Records. Beginning with the relation between jazz and Negro spirituals, this concert surveyed many modern, popular developments in religious music.

Folk music influences are particularly noticeable in the work of two nationally-known Catholic composer-performers who participated in this concert and have made a number of recordings. Sister Miriam Therese Winter of the Medical Mission Sisters, who presented a folk mass at the concert, generally writes for choral performance. Her music (though often very lively) seems to be written with a view to congregational singing.

Paul Quinlan, a Jesuit seminarian, uses



Singer, composer Robert Edwin:
"The devil wore a crucifix"

a more personal idiom in his modern, free versions of material from the book of Psalms. The music is more oriented toward concert performance by a soloist or small ensemble than toward community expression.

Alienation: Also featured at the "Praise the Lord in Many Voices" concert was John Ylvisaker, who puts special emphasis on promoting new idioms in church music. His *Mass for the Secular City,* following loosely the usual sequence of music for a mass – Introit, Kyrie, Gloria, Credo and Sanctus – provided some of the concert's most striking musical effects. The emotions associated with the various sections of the mass are integrated in this composition into a narrative dealing with the role of religion in the life of alienated modern men.

Mr. Ylvisaker's second album, *Cool Livin',* is also recorded by Avant Garde, which specializes in modern pop-religious music. In all his work, the young musician reveals unusual mastery of modern styles, ranging from the apparent nonchalance of a talking blues to intense ballads with a solid rock 'n' roll accompaniment. He also has made special study of Shaker music.

To say that his songs are religiously oriented and carry a moral message seems an understatement in describing music that often conveys an acute note of existential anguish.

Some of the same anguish is also in the music composed and recorded by the Montfort Mission, a group of seminarians who live in slum areas of St. Louis while they study for ordination. Their first professional album, on the Reprise label, lifts up social protest and anger at slum conditions. "If I had my way," runs the refrain of one of their most powerful songs, "I would tear this building down."

A group of Jesuit seminarians, the Woodstock singers, also issued its first album privately. This caught the attention of Aardvark Records, which has just released the group's first professional disc, *Walkin' Through the Park.* Though the note of social protest is included, with such material as Bob Dylan's "The Times They Are A-changin'," much of the collection's emphasis is on popular favorites. Among them are such Broadway tunes as "Sunrise, Sunset" from *Fiddler on the Roof* and "The Impossible Dream" from *Man of La Mancha.*

Religioso: In the past, the relationship between religion and popular music has often been tinged with exploitation, notably in the type of song known to the trade as the "religioso" – sweet, vaguely devout, and virtually meaningless either as music or as religion.

There has been, too, mutual hostility between religion and popular music. Through the centuries, churchmen have often denounced "secular" songs. Musicians have countered with satires on religion – "Pie in the Sky," for instance, or the more modern "Plastic Jesus," which lampoons a familiar auto dashboard ornament.

But today, churchmen are using the popular song as a medium for self-examination and reform as well as for exploration of modern religious attitudes. Baritone Robert Edwin does this in his album, *Keep the Rumor Going (That God Is Still Alive).*

Mr. Edwin, whose rich voice is equally well-trained in classical pop and jazz styles, is associated both with St. Clement's Episcopal church in New York and with the Rev. John Gensel, Lutheran pastor to New York's jazz community.

Some of Mr. Edwin's songs are based on themes drawn from the popular religious writings of Malcolm Boyd. He also writes social protest music and hymns in a contemporary idiom. His chief effort is to put Christianity in a new perspective appropriate for the younger generation, and in so doing he reflects youth's critical attitudes. One song he sings, in which the key, recurring phrase by lyricist Sydney Carter is "the devil wore a crucifix," makes a particularly pointed contrast between churchliness and holiness.

It is typical of the honesty and vitality with which men dedicated to religion are using popular music – not only to convey a message in an attractive form but to strengthen values which might be allowed to lose their vigor. – Religious News Service

Jazzman Duke Ellington:
Is it sacred? Is it jazz?

Ohio educator named Juniata president

John N. Stauffer is an educator and churchman who not only talks of ecumenicity – he lives it.

Upon being named the first lay president of his alma mater, Juniata College, Dr. Stauffer outlined some of the factors which made exciting the invitation to head the 92-year-old Pennsylvania institution. "While committed to the Christian tradition, the college and its board stand free from control by a church body. Juniata's tradition and present posture are favorable to the pluralism and the ecumenism appropriate to the needs of students.

"Juniata's religious tradition is one with which I can identify, especially as this is interpreted in terms of altruistic service and high moral and ethical standards."

Firsthand: The ecumenism, pluralism, and religious tradition of which Dr. Stauffer speaks are values he upholds from firsthand experience. He grew up in Palmyra, Pa., of Brethren in Christ background, was influenced by friends to enroll in the Church of the Brethren college at Huntingdon, was graduated from there in 1936, two years later married a college classmate, the former M. Louise Lee of Altoona, a Methodist, and together they became active in the Lutheran Church in America and have since reared their four children in it.

Through the years Dr. Stauffer has been in close touch with Juniata, serving as a trustee and as national president of the alumni association.

He will become the college's seventh president on Sept. 1, succeeding two generations of Ellises at the administrative helm, Calvert N., president since 1943, and Charles C., president from 1930 to 1943.

To this office Dr. Stauffer, 52, brings five years of experience as president and sixteen years as dean and professor at Wittenberg University, a Lutheran-related institution at Springfield, Ohio. During his term as president, Wittenberg revised its undergraduate program, evolved a master plan for campus development, enlarged its student body by more than a fourth – up to 2,200 – and added $10 million in assets.

Dr. Stauffer holds graduate degrees from the University of Pennsylvania and Pennsylvania State University. He also studied and taught at Harvard University.

He has been active in YMCA work at national and area levels, in local mental health and welfare programs, on boards related to public utility and banking firms, and in professional organizations.

Climate: Among still other factors which make the work at Juniata appealing, Dr. Stauffer outlined, are its high academic reputation and its intimate relationship between the faculty and students. The campus climate is strengthened, he said, by the residential nature, the Christian worldview, and the moral seriousness of the college.

"There is work to be done to which I will gladly be committed. The tasks, as I see them, are leadership, administration, and unrelenting fund raising, and the conditions for success in these tasks are most favorable."

Juniata's president-elect John Stauffer

International students: Assessing the trend

Paul Young of Illinois and Ryuji Ishikawa of Japan first met at Manchester College in 1966. Paul, a husky 200 pounder, was intrigued by the incredible ease with which the diminutive Ryuji could joust him about. As a result Paul took lessons in judo from his Japanese peer.

Today Paul and his wife Janet are in Japan, Paul in the U.S. Air Force. In Tokyo the Youngs have been virtually taken in by Ryuji Ishikawa and his wife, who operate a small industry there. They find their common experiences as well as their distinctive differences enriching.

The surge: Such international friendships have occurred again and again as foreign students have come to U.S. campuses. According to a recent survey of the United Nations Educational, Scientific, and Cultural Organization, one fourth of all the world's students studying outside their own countries are in the United States. Their number here, which has increased by 10 percent since 1965, now totals 83,000.

Of the six Brethren colleges, McPherson College in Kansas leads in the ratio of foreign to domestic students enrolled. Its 20 overseas youth this year hail from 14 countries. The number on other Brethren campuses ranges from one to 16.

Hurdles: The matriculation of overseas students is not without hurdles. "Many of the international students feel that every American college must be a Harvard, and they are somewhat disappointed to find it otherwise," said McPherson College spokesman Larry Marcellus. Manchester's admission counselor Paul S. Bowman said the complexity of establishing academic qualifications comes in comparing foreign schooling with U.S. standards, measuring English proficiency, and determining aptitudes and abilities of applicants.

Several of the colleges are like Juniata, where there is no formal recruitment of overseas students. Letters from prospective students come randomly; occasionally a lead is given by an alumnus in the Peace Corps or other contact abroad.

International students in Brethren colleges for the most part do not receive major support from outside foundations. One administrator said that type of assistance goes mostly to enrollees in graduate programs and big name schools. Some of the Brethren colleges provide partial tuition scholarships to overseas students.

Aside from the practical hurdles of the programs, it would appear that the presence of overseas students generally is regarded as a boon to the campus community. And in turn, according to Bridgewater's alumni director Jacob F. Replogle, the international students have seemed to appreciate the experience of being in a Christian college even though they may not have had that background.

At Bridgewater, one young lady from France, an outstanding student, was so appreciative of the school that she sold her brother in the French Air Force on it. He later enrolled. Both she and the brother were on the dean's list and in Who's Who in American Colleges and Universities. At Juniata College, Andrew Adede of Africa, a 1965 graduate, was president of the student government. He now is in law school in Massachusetts.

Numerous of the graduates from overseas have gone on to positions of note in education, missions, government, science, medicine, and the Peace Corps.

Scrutiny: Still with all the warm plaudits and apparent gratification for the program, there are those who feel some rigorous scrutiny needs to be given as to how beneficial education in American schools and with American students is for overseas youth. One is Manchester's dean of students, R. V. Bollinger.

"Perhaps the alleged values are more sentimental than educationally defensible except in specialized cases," Dr. Bollinger said. "At the least, the patterns of study by overseas students need to be individually tailored instead of dictated by our own tradition."

Survey / names and news of note

Nonagenarians: Six of the 26 residents of Tennessee's **John M. Reed Home for the Aged** are in the ninetieth year or past. The secret for longevity, summed up an interviewer of the six: "Manage to be born on a farm in east Tennessee, devote your years to hard work, and, in the expressive words of one, 'Live with the Lord!' "

Community on campus: Project Communication was observed at **McPherson College** in Kansas as an informal effort to deepen the sense of community among students and faculty. "I think the gap of suspicion and perhaps dislike between East and Midwest, religious and nonreligious, 'beatniks' and 'squares' may have been narrowed," observed junior **Marilyn Smith** of Cedaredge, Colo. "However, a new division was created by the speaker (Methodist minister **George Emory**) in his belief in reincarnation, communication with the dead, guardian angels, and such. The rationalists quickly separated themselves from the spiritualists." The basically student-planned day was sparked by McPhersonites who attended last fall's Brethren Conference for College Students and Older Youth.

The broken wall: Three couples from the **Beacon Heights church, Fort** Wayne, Ind., and three couples from a Negro church of the city participated in "Operation Friendship." The couples met in homes, shared in the study of **Clarence Jordan's** treatment of The Sermon on the Mount. . . . Hosts to a party for 70 Head Start Children at La Verne, Calif., were the residents of **Hillcrest Homes.** . . . The **Midland, Mich., congregation** is planning to host 20 Negro Job Corpsmen in the homes of members for a weekend late this month.

The many faces of outreach: Among congregations enlisting volunteers for "patterning," working with brain-damaged individuals, is the **Boulder Hill church,** Aurora, Ill. Their assistance is offered to a three-year-old boy. . . . The **Potsdam, Ohio, Church of the Brethren,** along with other churches and agencies of the area, is working to establish a community recreational park in the church's woods. . . . As a follow-up to the challenges on social issues presented by Iowa's governor **Harold Hughes** in January, the first of three rallies on "Council Bluffs Faces Its Problems" was held in the **Peace Church of the Brethren,** under auspices of the Ministerial Association. . . . The **Hagerstown, Md.,** church is engaged in its 36th year of continuous broadcasting over local WJEJ.

Assignment abroad: Foreign Service officer **Glen H. Fisher** this year has undertaken a U.S. State Department consular post in Bolivia. Dr. Fisher is a former "guinea pig" in Civilian Public Service, a Manchester College alumnus, and a former director of Friends' work camps in Mexico. He is the son of Michigan district executive **E. R. Fisher;** his wife, **Lorita,** is the daughter of retired missionary **Chalmer G. Shull.** Last year *Christian Science Monitor* carried a full-page feature on Dr. Fisher's previous assignment as the State Department's first desk officer on Ecuador. . . . **Robert S. Zigler,** on the staff of the Agency for International Development (USAID) and the son of former Brethren Service executive **M. R. Zigler,** was assigned in mid-March to Saigon, to train development workers.

What can the Christian do? With this headline an item in the newsletter of **First Church of the Brethren,** Akron, Ohio, enumerated the clippings posted on the narthex bulletin board. Among them were articles on "Dilemma of a Divorced Man" and "Can People Keep on Living in Our Cities?", a MESSENGER story on draft resister **Jeremy Mott,** a picture of the 90th Congress standing for prayer, a *Weekly Reader* report on Vietnam refugees, and Norman Rockwell's painting of a Negro family moving into a white neighborhood. The newsletter note then inquired: What's your Sunday school discussion about?

day by day

Connie, our five-year-old daughter, and I were walking beside the small creek which flowed behind our house when we noticed a small school of fish milling around in the calm, clear water. We stopped to watch their antics and to comment about their various colors that every now and then would catch a sunbeam and make their scales glisten like sequins.

I remembered the significance of fish to the early Christians, and turning to Connie I said, "You know, these fishes remind me of Jesus."

"Jesus?" came the reply, as though she thought she had not heard correctly.

"Yes," I answered. "Just after Jesus' death a lot of people disapproved of those who believed in him, and to keep the authorities from discovering who they were the Christians used the sign of a fish to stand for Jesus whenever they wrote or spoke to one another."

I am not sure she understood but I went on to explain to Connie that the word *fish*, when written in the Greek language, contains the first letters of each of the words in the Greek phrase, "Jesus Christ, Son of God, Savior." Thus, whenever anyone greeted another with the Greek word *Ichthus*, the word for fish, he immediately knew he was a fellow Christian. A picture of a fish on the door of a Christian home was a sign to all Christians who saw it that a service of worship or a communion service would be observed there that evening. The fish became a very important symbol to the early church.

The use of symbols has had a varied and interesting history among the Brethren. In earlier days the use of crosses and candles and robes was avoided, while plainness of dress and the shaped note symbolized Brethren life and worship. In recent years we have had a renewed interest in symbols. We are coming to realize that the use of symbols is one of the most biblical of all our religious activities. In Genesis there are the symbols of the flaming sword (3:24), the altar, and the rainbow. In the gospels the dove stands for the Holy Spirit. Jesus himself hallowed the symbols of baptism and the bread and cup of Holy Communion.

Symbols are everywhere in our lives and are meaningfully used to convey an idea or message that deserves consistent recognition or that is too great to express in any other way.

Follow the suggested activities and scripture readings to gain a greater appreciation and understanding of symbols.

Suggested Activities

1. Obtain a reference book on symbols to assist you in your study. Chances are there is one in your church library; or your pastor could loan you material on the subject. A book containing information about symbols in all of life might be found at your public library.

2. Discover how many symbols there are in the church sanctuary where you regularly worship. Try to remember them while you are at home and then check your list the next time you go to the church. If you do not know what each symbol means, find out. For example, does IHS mean "In His Steps"?

3. List as many symbols in everyday life as you can find. Perhaps if your family likes competitive games you could create a contest to see whose list is the longest at the end of the two weeks. The winner could be rewarded a piece of symbolic jewelry.

4. See if you can develop a symbol that could represent your family in character and fellowship. Relate it to your Christian faith or heritage. Be creative.

5. If your church uses the Brethren bulletin covers take time each week as a family to discuss the meaning of the symbolic frontispiece. Perhaps you may have a good opportunity for this as you drive or walk from church.

6. Somewhere in your study of this subject discuss the dangers of "symbol worship." Are you aware of any symbols that may have become idols in your family? Could money be one? car keys? TV tray? clock?

7. If there are very small children in the family perhaps the other family members could make a mobile of various symbolic patterns to hang on a crib or somewhere in the children's room.

8. You may want to climax this two-week emphasis by inviting your pastor to conduct a communion service in your home for your family. — Fred and Nancy Swartz

---

DAILY READING GUIDE — May 12-May 25

Sunday. Gen. 3:22-24. The flaming sword, symbol of God's authority.
Monday. Gen. 9:8-17. The rainbow, symbol of God's covenant.
Tuesday. Gen. 12:4-9. The altar, symbol of man's covenant.
Wednesday. Ex. 3:1-12. The burning bush, symbol of God's call.
Thursday. Ex. 14:17-22. The pillars of cloud and fire, symbols of God's presence.
Friday. Ex. 32:1-14. The golden calf, symbol of man's arrogance.
Saturday. Deut. 6:4-9. "And write them on the doorposts. . . ."
Sunday. Psalm 121. The hills, symbol of God's unfailing care.
Monday. Isaiah 53. Strange-sounding symbols of hope.
Tuesday. Matt. 3:13-17. Baptism and dove, symbols of God's Way and love.
Wednesday. John 10:7-14. The good shepherd, symbol of the Redeemer.
Thursday. John 13:3-5. Towel and basin, symbols of humble service.
Friday. John 19:17-19. The cross, symbol of sacrificial love.
Saturday. 1 Cor. 11:23-26. The bread and cup, symbols of communion.

Arthur Baldwin: Minister and City Leader

by JERRY MILES

The soft-spoken man, sporting a neatly trimmed crewcut and looking much younger than his fifty-two years, settled back at his desk. It was obvious that Arthur M. Baldwin was prepared to answer the interviewer's questions.

"I'll be fifty-three soon," he grinned, "and, you know, I've enjoyed every year of it. Every year there's a new challenge, a new experience."

He is the kind of person who welcomes a challenge.

And, as the pastor of the Glendora, California, Church of the Brethren and a member of the Glendora City Council, new challenges are constantly coming up for Mr. Baldwin.

"It's demanding to be a full-time pastor and a city councilman, but I thank the good Lord for the strength to do it. I said when I decided to run I would in no way shortchange my church. I would give it the time and energy it needed. At the same time I promised, if elected, to do the same for the city council. Let's just say it makes for some long days and nights."

Mr. Baldwin is in his twelfth year at Glendora and the church has made more than the usual advancement since his arrival in 1955.

"We've made progress, but there's still a great deal of work. There was a disturbance many years ago in the church which caused a split. It's not uncommon for this to happen, but it is a slow process of healing the scar.

"It is a credit to the ministers before me. They laid the groundwork. I came along at a fortunate time," is the way he describes the church's rebounding.

Mr. Baldwin calls Glendora, a city of 25,000, "a basically religious community."

"More so than most communities," he adds. "At the same time, there is a lot of lethargy along with complacency. The community wants the church and a religious life, but it doesn't want to be involved.

"Of course, you find this in every walk of life. We live in a time across the nation where people just don't want to get involved."

Mr. Baldwin is one of those exceptions, a person who believes it's his responsibility to be involved.

"I've always been interested in community life. It's my opinion that the church earns its right to be in the community only as it serves the present-day needs of the people. This means involvement.

"The minister is a leader, not just a pusher. I can't understand how a minister can tell the church to get involved in its community and not get involved himself."

A group of prominent community citizens came to Mr. Baldwin and asked him to run for the city council. It was only after a long and thorough check with friends, church members, and especially his own family, that he decided to toss his hat into city politics.

Mr. Baldwin received the second highest vote in the April 1966 election.

What did the church think of its pastor seeking a public office?

"The church was one hundred percent for it," replied Mr. Baldwin. "There was not one dissenting vote. Without the church's approval, I would not have even considered running. My first call is the church."

He admits there is "an intermingling of duties" as a minister and councilman. "But I do not use one to aid the other," he quickly points out. "In this sense, they definitely are separated."

As a councilman, Mr. Baldwin sees his position as another opportunity for fulfilling his own Christian mission. "From the standpoint of service to my community I believe this, not only for today, but for tomorrow."

Does the dual role of minister-councilman have its advantages as well as disadvantages?

"That's a yes and no thing," he says. "It's kind of shocking for some people to learn that I'm a minister. They say, 'A minister as city councilman?' I come back with, 'What's wrong with that?' It's amusing at times. Time will tell if it's an advantage or disadvantage being a minister."

It might seem that there would be some city council matters where a decision could be difficult for a minister-councilman.

Mr. Baldwin hasn't had that problem and he doesn't expect to.

"To be truthful, I refuse to think of

BALDWIN / *continued*

them in that manner. I'm a citizen. I don't think of myself as a minister in the council chambers.

"I'm there as a citizen, vitally interested in community welfare, vitally interested in things that are good for the majority but still conscious of the needs and desires of the minority."

The councilmen are identified by name in the council chambers. Each has his own name plate, with "Mr." preceding each name.

"I like it that way. I prefer 'Mr. Baldwin' instead of 'Rev. Baldwin' in the council chambers," he says.

Mr. Baldwin doesn't feel there has been any resentment since he has taken office. "I have had no criticism. If there has been any ill feeling, it has never been mentioned to me or to any others as far as I know."

He has no higher ambitions in politics.

"Im not interested in partisan politics," he says, with strong emphasis on "not interested." "A minister in partisan politics couldn't do the work along with active ministerial affairs."

Mr. Baldwin calls serving on the council "an education all its own."

"I can recall council meetings where, as an observer, I saw the councilmen fight — and I mean that literally. There was swearing in the chambers. That no longer exists.

"We have a group of five men who can agree or disagree and do it in a gentlemanly manner. There is a different atmosphere; but don't think it's just because of me, because it isn't.

"All of us have a wide variety of interests and work. All are college graduates, and four hold advanced degrees in their field. There's one retired man, one educator, one successful merchant, and one successful building contractor."

He left out the fifth councilman — an energetic preacher. ☐

A MOTHER'S LULLABY

I press him to me, heart to heart,
To force my life into his veins,
But he is gone —
And my son's life has been in vain.
His haunted eyes,
So filled with war and death and hunger,
Couldn't even cry.
He never touched a velvet rose
Or chased a butterfly.
Where are the little childhood games,
The funny, secret places?
The joy, the peace, the happiness
That spills from other children's faces?
God, take my son — my lifeless one —
Hold him tenderly;
Take him to another place
Far from reality.
Erase the anguish from his eyes,
Take all his pain away,
Then turn him loose on lofty hills
Where happy children play.
Teach him to be a child again,
My son — my precious little man
who died — before his life began.

by Anne T. Oxley

Mother Made It

by CLEDA ZUNKEL

I was with Mother all of the week before she died. At ninety-four she was still alert and radiant. Concerned about her guest, she invited me to listen to her records, which contained the entire Bible, many complete books, each week's church school lessons, and hymns by the score. Thus she kept her faith strong and her mind growing, in spite of her blindness. When I told her that I wasn't sure how long I could listen because of my ear difficulty, she said, "How am I going to entertain you, then?" I thought I was the one to do the entertaining. But that was Mother, still interested in the other person.

One day I suggested a Bible game which we and our children often played on long trips. I would give a verse, then she would give another, beginning with the first letter of the last word used in mine. We continued this for some time, the only problem being that Mother wouldn't stop with a verse – she wanted to continue on to its conclusion. She had memorized entire chapters by playing them over and over on her records. She memorized hymns too; William Beery's "Take My Hand and Lead Me, Father" was one of them. She knew every verse of it. Those who attended her say she often sang it as she walked about the house with her cane.

I left Mother on Saturday noon and, at her suggestion, she and I had prayer together. This was not unusual. Facing each other and holding hands, we prayed, first I, then she. Her prayer was long, earnest, expectant. So when the phone rang Monday morning with the message, "Mother is gone," I could scarcely believe it.

She had gone to church on Sunday to a special service for older folk. That afternoon she wrote a letter of cheer to a widowed daughter-in-law, enclosing her corsage from church. Her letter closed: "May God bless and keep you in his love and care in the loss of your dear companion! Much love and prayers. God bless you. Mother."

All of us children have photostats of this, her last letter. After many years of blindness she still wrote legibly, and always there was a prayer for us all.

As I left the phone that Monday morning, I felt no grief. I returned to my ironing board, and I am sure I had a glow on my face as I said aloud, in an otherwise unoccupied room, "Mother, you made it. You got just what you wanted." For she had slipped away quietly in her sleep, just as she had wished, at her own home.

As they lowered Mother's body into the grave, I had no strange feelings, no sadness. She was not there; she was with God and all her loved ones, singing her triumphant praises. Inwardly I sang them with her.

The mother whose final days are described here was Clara E. Shull, wife of W. H. Shull, a minister who served for many years in the "free ministry" of the church. Her ten children include Chalmer, a missionary in India for forty years; Jesse, now deceased who served Brethren and Presbyterian churches; Merlin, former pastor and minister for the Brotherhood to nonresident members; Russell, a minister and educator, founder and president of the National Forum; Ethel (Mrs. Everett Brubaker), a teacher; Cleda (Mrs. Charles Zunkel), pastor's wife; Bertha (Mrs. Hugh Thompson), whose first husband was a minister and college professor; Ralph, a carpenter; Arthur, a teacher and school administrator; and Ernest, former missionary, now a college professor. – Editor

IN BUT NOT OF THE WORLD

by Donald W. Rummel

When Lucy asked Charlie Brown how his birdhouse was coming along, he said, "Well, I'm a lousy carpenter. I can't nail straight, I can't saw straight, and I always split the wood. . . . I'm nervous, I lack confidence, I'm stupid, I have poor taste and absolutely no sense of design – so all things considered it's coming along O.K."

This may be oversimplified, but it suggests the paradox of the church of Jesus Christ. All of us know the imperfections of the church, but knowing its imperfections we proclaim the glories of the church and find it difficult to be honest about them both. The church at the present time is under great criticism – more, likely, than her share. And yet this may be the result of her accepting and claiming more than her share of plaudits in days gone by.

At least once a year pastors prepare annual reports giving a picture of the life of a local congregation and showing membership gains or losses, average attendance, and offering income. One can then compare with the previous year and discover increases and decreases. The very strange irony in these reports is that though all the statistics could show gains, increases, and higher levels of giving, the congregation could have been a complete failure. At the same time a group with no statistical identity might have succeeded admirably in being the church of Jesus Christ.

The church is a strange breed, and, because of its very strangeness, we who are part of it are sometimes the least understanding of its nature, its problems, and its glories.

A common phrase aptly describing the condition of the Church is "in the world, but not of the world." A hasty look at dictionary definitions indicates the word *in* to mean location or existence within time and space.

Obviously this fits the concept of the church *in* the world: located within time and space, within the world. But is there actually any other place to be? Ivory towers, castles of stone, caves for hermits are all *in* the world. It is an illusion to think that the church should be any place other than in the world.

Rudyard Kipling recognized the impossibility of being any other than "in the world." He wrote:

For to admire an' for to see
  For to be'old this world so wide
It never done no good to me,
  But I can't drop it if I tried.

The poet's words characterize the church – call her the people of God, call her the bride of Christ, call her what you will, but never forget she's in the world.

The word *of*, on the other hand, signifies an origin or source. It indicates "an expression of, a quality, a belonging or pertaining to." . . . Thus the phrase, "in, but not of" accents the paradox of the church. She belongs to, originates from, and has a quality stemming from a source outside her environment. This is the predicament of the church – in the world, but not of the world. And this is the problem of working with the church. To some, *in* the world seems to mean *of* the world; and to others, *not of* the world seems to mean *not in* the world.

Our Brotherhood theme has been "God loved the world so. . . ." The whole message of the incarnation is that God loved even the world and the men that set themselves against him. Martin Luther cried out, "If I were as our Lord God . . . and these vile people were as disobedient as they now be, I would knock the world in pieces."

"But God loves the world; his foolish blundering wayward, sin sick world, and cannot bear to leave it in the troubles and disasters in which it has involved itself" (*Interpreter's Bible*, Vol. 8, page 510).

How God can love as he does or, indeed, how he can love at all, is beyond our earthly understandings. Why does he not shrink back in shuddering loathsomeness or annihilate us because of our sins?

Look at the divisions within the church. We can offer many historic reasons for our denomination, and some of us believe that we still have a valid contribution to make to Christendom. However, we are guilty, like all other denominations, of making the part we represent be more important than the whole of which we are a part. Division is of the world – caste systems, tribes, nationalities, racial groupings, and economic levels. Edward Carnell makes a telling blow at us all when he writes:

"Denominational distinctives are an index to our blindness, not our vision, for if we knew Christ as we ought, we would succeed in mediating the gospel without dividing brother from brother on the level of the local community. . . . The apostles went everywhere preaching the gospel, but sectarians go everywhere preaching the Episcopal view of succession, the Lutheran view of the real presence, the Baptist view of immersion, the Methodist view of holiness and the Pentecostal view of speaking in tongues. Church history proves that denominational distinctives trace to ambiguous evidences. They have no right to share honors with the gospel; they are adjectives not nouns" (*The Case for Orthodox Theology*, p. 131).

Jesus prayed that his followers would be knit together with such perfect cords of unity that, when the world saw the church, it would see an image of unity like that between him and his father.

In Paul's letter to the Church at Ephesus we find these breathtaking words: "For God has allowed us to know the secret of his plan, and it is this; He purposes in His sovereign will that all human history shall be consummated in Christ, that everything that exists in Heaven and earth shall find its perfection and fulfillment in Him" (from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company).

This profoundly suggests that the spirit of unity is of God and that division is of the world. Yet in the church we have erroneously claimed division to be of God and unity to be of the world.

Take another "for instance." Our church has a strongly pietistic background. Most members accept the concept that if a person has beliefs about God and in Jesus as the Christ, then it ought to show up. Faith without works is dead. Unfortunately the ethical code which develops from a too rigid atmosphere of pietism often becomes negative. The result is that we equate the "good life" with a separated life – separated, that is, from the social mores. Virtue then assumes a negative identity – *not* smoking, *not* dancing, *not* playing cards. These activities are easy to see and to identify. Certainly one would need to acknowledge that there ought to be better things to do with one's time. But by overconcentrating on these activities, we sidestep the greater sins of anger, jealousy, gossip, malice, schism, and every shade of pride. Not by intention does this occur, but when one's limited energies focus upon one area, they are pulled away from others. History shows too clearly how self-righteous pride develops when one accents the sins he does not have while assuming easy attitudes over the sins he does have! The Pharisees of the New Testament are prime examples, just as are many Christians today. Any group that concentrates upon its own virtue, that uses the holy word of God for self-security, and that does not find its type of group condemned within the same scriptures is blindly making its own human understanding more ultimate than God himself.

We are provincial, cultic. In our mad search for security we take our own psychological complexes, bolster them with pietistic words and actual scriptures, and then claim virtue. We take that which is of the world and give it credance beyond its worth. This is idolatry.

Christ's virtue rested wholly on the fact that he loved God with all his heart and his neighbor as himself. He said, in John 13:35, "By this all men will know that you are my disciples, if you have love for one another." Paul wrote (I Cor. 13:2) "If I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing."

In the long ages since our Lord walked the face of the earth, the church has solidified her beliefs. She has made great pronouncements concerning good and evil. She has competed in the world of business and with tax exemption has been successful. She has built great cathedrals and beautiful churches. She has compiled statistics and developed strong organizations. All this might well be part of her responsibility, for she is *in* the world.

But the judgment and the condemnation is that, with all these worldly achievements, she has not yet learned to love!

If we have spent these past 2,000 years learning to be in the world, then let us pray that the next 2,000 years might witness that we are not of the world. We have tried to be peculiar by our dress – but dress too is of the world. We have tried to be separate by a negative ethic – but our "don't-do-this-and-don't-do-that" attitude has led us to self-righteousness. Some have tried to sharpen their beliefs and witness to their doctrines, but this has only pointed out the tremendous ability of debate and who the good debaters may be.

It is time for the Church of Jesus Christ to find meaningful, honest ways to love. This cannot come from the world, for the world is far too limited.

The world says: Love yourself.

Christ says: Love your neighbor and even your enemies.

The world says: Find justice for yourself.

God's word says: Let justice roll down like waters and righteousness like an everflowing stream.

The world says: Tear down your barns and build bigger barns.

Jesus says: Thou fool, today thy soul is demanded of thee.

For 2,000 years we have called Jesus the "Prince of Peace." Yet wars and divisiveness have drenched the world in

"Ivory towers, castles of stone, caves for hermits are all in the world. It is an illusion to think that the church should be any place other than in the world"

blood and bitterness. The end is not seemingly near. If it takes all the energy we have in local congregations to keep peace at home, how can we dare to speak too loudly to our nation?

The church of Jesus Christ must begin by confessing her own sins. She is *in* the world and is under judgment just as is the world.

The "good news" to the church is the same as the gospel to the world. "Fear not . . . for behold we bring you tidings of great joy, for all people. . . ." For God has acted in history in love.

He has not dashed us to pieces, as we have deserved. But he has opened a channel of power through his son to the church and to the world. As Kingsley has said, "The world is God's world after all."

The world today cries out in the agony of brokenness, in the agony of loneliness, in the agony of sorrow. It is only the church that dares speak of love, mercy, forgiveness, repentance, and reconciliation. No other institution can claim these values, for they are not of the world.

If the church fails to reach out in love, there is no hope. But if she is the Church of Jesus Christ, then she must. It is not her own love that is her glory. It is the love of God who continues through history to act in love. And the glory of the church is that she is in the world and the love of which she speaks is not her own but is sent through her to the world that God loves so! ☐

JET SIGHT

So fast
it trails a stream
of smoke already past
a quarter-sky of space — my world's
new realm!

(A man
of skill, tool-winged,
can dare the soundless span
where beckon vast uncharted spheres
beyond.)

A near
half-world away,
huddled humankind dare
not look up when probing wings invade
their blue.

(O God,
scorch me with their
fear . . . lash me with their rod . . .
reach me the torment of all men's
despair.)

by Emily Sargent Councilman

FORESEEN

You said, "Mommy, look!
the tide is tearing down
my castle walls;
it's toppling my tall, tall towers."
And I said, "Yes, let's watch."

We saw the swift waves
pounce on your sand fortress —
its walls and turrets, its moat,
till only gentle mounds
dividing those swirling waters.

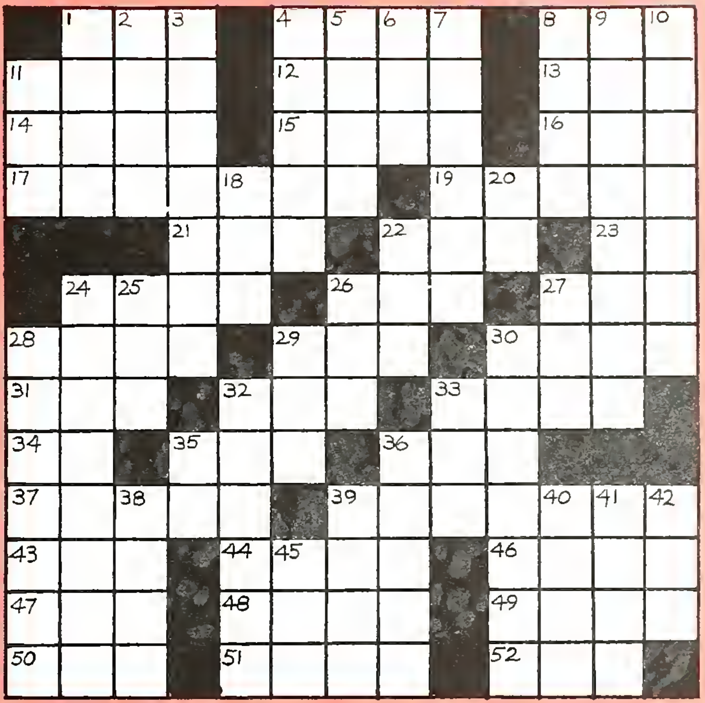
Dancing on tiptoe,
you finger-tipped the clouds.
"Tomorrow, I'll build another one,
a taller one,
as tall, as tall as me!"

And I said, watching you
and the very gentle mounds still
changing the course of the sea,
"Yes, you will.
You will."

by Emily Sargent Councilman

Church Crossword

by John and Carol Conner

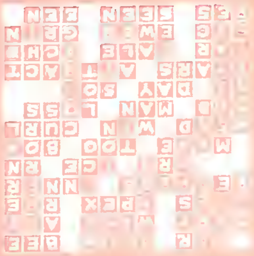


Across

1 Long way off
4 Crystalline salt
8 Gathering for work
11 Be concerned about
12 Understanding what is right
13 Amount (abbr.)
14 American Indians
15 Tip of church steeple
16 Reformed Protestant Episcopal (abbr.)
17 Those who get returns
19 Of the soul
21 Sand containing gold
22 Frozen dessert
23 Royal Navy (abbr.)
24 Long, thick hair
26 More than enough
27 Python
28 Repair worn choir robes
29 Save souls
30 Ringlet
31 Left over
32 One created in God's image
33 Person lost
34 Northern Ireland (abbr.)
35 Time of celebrating an event
36 French coin
37 Heavenly bodies
39 Draw people into the congregation
43 Waterproof a road
44 Auction
46 Suffer pain
47 Et cetera (abbr.)
48 Water pitcher
49 Smile
50 Case in law
51 Perceived with the mind
52 Even

Down

1 Destiny
2 Region served by a church
3 React to teaching
4 Conscious
5 What form words of worship
6 Utilize our talents
7 Spanish-speaking country
8 Hay shelter
9 Rulers
10 Everlasting
11 Mongrel
18 Before
20 New England (abbr.)
22 Electrically charged particle
24 Think about God
25 Also
26 Soft metal
27 Motor coach
28 Gigantic
29 Course of life
30 Moral strength to face danger
32 Great numbers of people
33 Ground on which church stands
35 Doctor (abbr.)
36 Severe
38 Rainbows
39 Away from the wind
40 God's ______, a churchyard with graves
41 Part of face
42 Number of Commandments
45 Reverence



Critics Who Tread on Sacred Ground

A MODERN PRIEST LOOKS AT HIS OUTDATED CHURCH, by James Kavanaugh. Trident Press, 1967. 190 pages, $4.95

A QUESTION OF CONSCIENCE, by Charles Davis. Harper, 1966. 278 pages, $6.95

These two books ought to be read by every minister today, Catholic and Protestant alike. They speak particularly to the man working in a parish setting. Although both Kavanaugh and Davis speak specifically to their own Catholic tradition, many of their comments, reflections, and criticisms are apropos to Protestantism of today.

Certainly any pastor involved in the daily dilemmas that come with sharing life with others faces constant confrontation with the real and the false. Does one relate openly and honestly or with deep sanctimonious tones which further the ethereal image of the church? As a pastor does one give to another in real integrity and love so he too can be a person or does one as a pastor hand down smooth sounding assurances as a man of the cloth with something to "tell" the layman? Is it possible both to meet the needs of persons as human beings and to respond creatively to the complexity of world problems within the framework of the institutional church? Both Kavanaugh and Davis answer with a resounding NO!

By the words in their books and the action of their lives in leaving the priesthood, they have affirmed their belief that it is no longer possible for them to fulfill the role of priest in the Roman Catholic Church today. The questions they asked and the standards they used for evaluation of their ministries deserve attention by every minister in his own self-examination and identification in the church and society.

The two books are very different. Although much of the content in each is centered around the same crucial issues, one comes away from *A Modern Priest Looks at His Outdated Church* with much the same feeling one has after reading a popularized, emotional sharing of a personal diary. After wading through the pages of *A Question of Conscience*, one senses that he has just finished a theological treatise. Kavanaugh is a down-to-earth, passionate man sharing his thoughts at the gut level. Davis is a theologian, concerned with a systematic analyzation of his thoughts about himself with the church.

Mr. Kavanaugh writes in an appealing, easy-flowing style. He presents the issues at stake in an unavoidable fashion. His emotions and deep concerns about his past life as a priest are shared with real fervor. His resentment and sick feelings toward the church erupt with cathartic-like intensity. One gets the feeling that Kavanaugh is a very confident, almost arrogant, man. This, coupled with his emotional style, at times borders on seeming overstatement of the case. It is possible to feel that the issue is more James Kavanaugh than the Roman Church. Yet this expression of caution about personality in no way lessens the very basic criticism leveled at the institution. From Kavanaugh's perspective, the priesthood, as representative of the institution, is without question sick beyond the point of serving those who are the church. For him, the only option is to renounce his role and to seek other avenues toward the mature Christian life. Kavanaugh emphatically states that priests are molded into images and forms, not into men and leaders of men. "O God, if I am to be a priest, first let me be a man!" Does this not speak to every clergyman working today? James Kavanaugh has struggled and with a great deal of agony has come to a decision which demands a severe change in his life. For him, it is necessary to live as the unique man he is. "Now I am lost, but free; honest, but afraid; certain, but ever in doubt. I do not fear hell because I cannot fathom it, I do not seek heaven because it offers no image I can grasp. I only struggle to find myself, to love my fellow man, and to hope that in this way I am truly loving God" (p. 178).

In addition to the differences in style and approach already mentioned, Mr. Davis makes one major emphasis which Kavanaugh does not. Davis questions the validity of the Roman Church itself, while Kavanaugh clearly suggests his view is a personal one. Mr. Davis believes that because of certain practices, the church has compromised its reason for existence. "I should recall at this point that the basis for my present examination of the Roman Catholic Church is the conviction that the Church of Christ should be the embodiment of truth and love. Unless, despite inevitable abuses and failures, a social entity retains sufficient signs that it is in reality such an embodiment, it is no longer credible as the Church of Christ. The points I have been making are diverse and some of them banally familiar, but they have been given because they converge for me upon the conclusion that the Roman Catholic Church as a distinct social entity with a particular social structure is not credible as an embodiment in this world of truth and love of Christ" (p. 96). This statement puts theologian Davis in an even more radical stance than Kavanaugh. It questions to the apex the state of the Roman Catholic Church in today's world. Not only are his church and ministry dead, but Davis implies that one is wasting one's time by struggling in the church in its present form and in light of its current action (or lack of action). Again, is not Davis' penetrating analysis of the Catholic Church speaking also to any thinking Protestant and the problems in contemporary Protestantism?

A Question of Conscience is much more difficult reading and much less appealing in the casual sense, but it is extremely thorough and warrants serious attention. For deep personal affinity with the problems highlighted in these two books, *A Modern Priest Looks at His Outdated Church* is the book to read. For a scholarly and theological examination of the salient concerns, *A Question of Conscience* merits widespread consideration.

These books are controversial because they disturb our complacence. They raise questions which are supposed to be beyond question. They tread on sacred ground and for that reason are being severely criticized. If the central thrusts of these books are ignored by either Catholics or Protestants, the main points made by Kavanaugh and Davis are only magnified. For any minister looking at his outdated church, these books, to be sure, pose a question of conscience. — J. Bentley Peters

---

REVIEWS / RECORDS

Contemporary and Varied

IN CIRCLES: Al Carmines (Avant Garde) proves that Virgil Thomson is not the only composer who can take the words of Gertrude Stein and wed them to highly listenable music. Carmines, associate minister of Judson Memorial Church in New York City, may lack Thomson's distinctiveness, but he is no slouch. His lively score, often reminiscent of the Kurt Weill of the twenties, compares favorably with much that is emanating from Broadway and Hollywood. Don't expect *In Circles* to make too much sense at first, but it's fun and it grows on you. And don't brush it off as a parson's game try — it's for real.

SAINTS AND SOLDIERS: Ornette Coleman (RCA Victor) is a pensive work for string quartet written by a largely self-taught jazz musician. It is rather formless and unmelodic, mildly dissonant, intriguing rather than compelling. More successful is *Forms and Sounds*, which makes good use of the resources of a wind quintet, punctuated with free-form trumpet interludes played by the composer. This is "third stream" music in flux, a glimpse of genius in the making, not yet fully arrived.

LITURGY OF THE HOLY SPIRIT: Ed Summerlin (Avant Garde) is one of three works for jazz ensemble and various vocal combinations. The other two are an Advent cantata, *The Coming of Christ*, and *Gift of Joy*, "a paean for Pentecost." They sound very good too, but since I wrote the words you'll have to look elsewhere for an objective opinion.

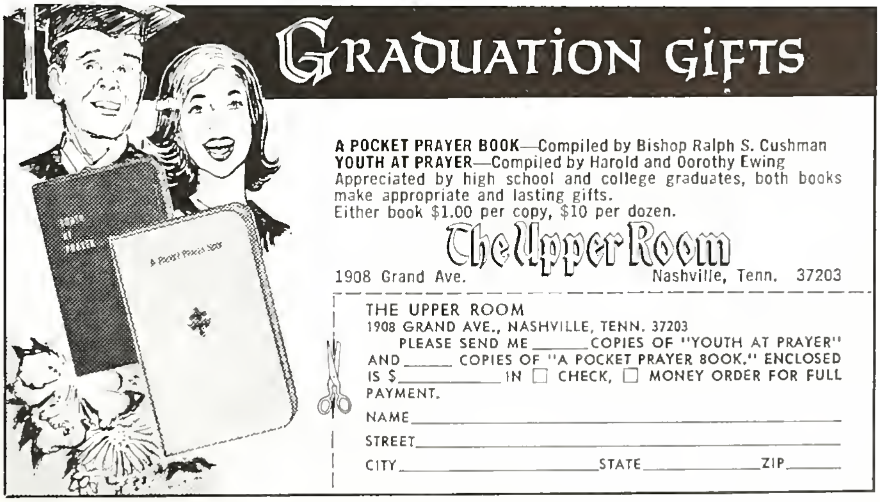
HAPPENING: Malcolm Boyd (Columbia) features guitarist Charlie Byrd backing the author of *Are You Running With Me, Jesus?* in his second album of readings from that best selling book. Boyd reads with characteristic earnestness, and Byrd sculpts the spirit of each piece into music that is more than mere background. The earlier disk bore the book's title as its own. Both are well worth hearing, having — and playing for your jaded, secular friends.

DHYANAM / MEDITATION (Nonesuch) opens a window on Hinduism through the music of South India. Devotional texts in Tamil, Telugu, and Sanskrit are sung in the fascinating staccato-melismatic Carnatic style, accompanied by violin, *mridangam* (two-ended drum), and *tambura* (drone). If you want to expand your musical horizons, this disk can be an exciting experience with its intricate rhythms. Singer Narayanaswamy, who has appeared in the United States with India's top instrumentalists, is nothing short of fabulous, matching the rapid beats of the *mridangam* with incredible fluency.

IN THE BEGINNING: Aaron Copland (CBS) features mezzo-soprano Mildred Miller in a long-overdue and beautifully definitive recording of a major American composer's setting of the Genesis story of creation. This is an undeservedly neglected work, one that local church choirs could well explore. Copland conducts the New England Conservatory Chorus in this and two short secular pieces. Overside, the composer turns pianist and soprano Adele Addison sings *Twelve Poems of Emily Dickinson*. Addison's singing, unfortunately, compares poorly with Martha Lipton's earlier rendition of these splendid songs, but the latter is now out of print. — William Robert Miller

CLASSIFIED ADS

Travel — A 23-year-old R.N. with Brethren background desires to travel overseas. Would like to go with family as nurse and/or for child care. Contact: Linda Rouch, 22088 White Oaks Drive, Indianapolis, Ind. 46224.



GRADUATION GIFTS

A POCKET PRAYER BOOK—Compiled by Bishop Ralph S. Cushman
YOUTH AT PRAYER—Compiled by Harold and Dorothy Ewing
Appreciated by high school and college graduates, both books make appropriate and lasting gifts.
Either book $1.00 per copy, $10 per dozen.

The Upper Room
1908 Grand Ave. Nashville, Tenn. 37203

THE UPPER ROOM
1908 GRAND AVE., NASHVILLE, TENN. 37203
PLEASE SEND ME ______COPIES OF "YOUTH AT PRAYER" AND ______ COPIES OF "A POCKET PRAYER BOOK." ENCLOSED IS $__________ IN ☐ CHECK, ☐ MONEY ORDER FOR FULL PAYMENT.
NAME______________________________
STREET______________________________
CITY______________STATE__________ZIP______

in brief

NOTEWORTHY

Last-minute changes in the format of the April 25 MESSENGER, due to the death of Dr. Martin Luther King, Jr., necessitated the omission of photo credits.

Photographs and artwork in that issue are as follows: Cover Howard E. Royer; cover 2 Religious News Service; 2, 3 artwork by Jim Woodend; 5 Everett C. Johnson; 6 Ed Eckstein; 12 Mrs. Gerald Mease; 13 (right) Paul Cordes; 19 (first on left) Wesley Pusey; (fifth) Fabian Bachrach; (sixth) Shelley Studio; 23 H. Spenser Minnich; 25 De Wys.

ANNUAL CONFERENCE

Reminder to parents: School age children in children's activities must preregister by May 15 to facilitate planning of their programs. Pastors have received registration blanks for Annual Conference activities, but other blanks may be requested from the Conference Manager's office, 1451 Dundee Ave., Elgin, Ill. 60120.

. . .

Choir: The Conference choir will sing six anthems during the 1968 Annual Conference at Ocean Grove: **O Lamb of God Most Lowly**, Gordon Young; **God of Mercy**, Healy Willan; **Turn Back, O Man**, Gustav Holst; **The Heavens Are Telling**, L. von Beethoven; **Speak to One Another of Psalms**, Jean Berger; and **A Blessing**, Martin Shaw.

Participants should purchase their music in advance of Conference and rehearse it thoroughly, as there will be limited rehearsal time at Conference.

Each choir member must bring a *Brethren Hymnal.* Music packets may be ordered for $1.60 from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

. . .

Amendments to Pension Plan: In accordance with the provisions of the Ministerial and Missionary Pension Plan as set forth in Article XIV, the Pension Board is recommending to Annual Conference that the plan be amended as follows: under Article III, Member Contributions, the insertion as the third paragraph of "The member contribution may be made by the congregation served by the member."

Under Article VII, Annuity and Death Benefits, change the last two words of Section D, Paragraph (d) from "the Member" to "either the member or the widow, whichever was the last survivor," making the paragraph read: "Any balances of member accumulation becoming payable under the provisions of paragraphs (a), (b), and (c) shall be payable to the contingent beneficiary designated by the member, or if there is no contingent beneficiary surviving, then to the estate of either the member or the widow, whichever was the last survivor."

. . .

Invitation: Palmyra Area Church of the Brethren extends an invitation to Annual Conference camper-travelers to stop overnight at the Pine Woods, a camping area owned by the Pennsylvania church. Interested persons may contact James S. Flora, pastor, at 45 N. Chestnut St., Palmyra, Pa. 17078, for details.

PERSONAL MENTION

"The United Nations and World Order" was the topic of **Dr. Andrew Cordier**'s address to a gathering at Detroit, Mich., as one in a series of lectures on foreign affairs. Dr. Cordier has served at the UN as executive assistant to secretaries general Lie and Hammerskjold and as undersecretary for General Assembly affairs. **Bob Williams**, Church of the Brethren delegate to the Church and Society Conference last fall, coordinates the lecture series.

. . .

P. G. Bhagat, called "an architect of the Church of the Brethren in India," died April 4, 1968, in India of a coronary occlusion. He was 75. His son, **Shantilal Bhagat,** will be joining the Foreign Missions staff at the General Offices in August as coordinator of social services. . . . President emeritus of Church World Service, **Sidney D. Gamble**, died March 29 in New York following a short illness. He was 77. Mr. Gamble served from 1949 until 1965 in various staff positions for the overseas relief agency of the National Council of Churches.

Assistant business manager of Bethany Seminary, **William T. Wagoner,** has resigned his post at the Oak Brook, Ill., campus, to be effective June 1. . . . **William Sonnenberg,** 16, a member of the Frostburg, Md., congregation, March 31 received the God and Country Award in Scouting. He is the son of the Walter Sonnenbergs.

A former pastor, **G. O. Stutsman,** has suffered a severe heart attack. His home is at La Verne, Calif.

. . .

Two couples recently marked their golden wedding anniversaries: **Mr. and Mrs. Eldridge Saville** of Cumberland, Md., and **Mr. and Mrs. Cassius M. Simmons** of Dallas, Texas. . . . Celebrants of more than fifty years of marriage are **Mr. and Mrs. Clyde Smith,** Hartford City, Ind., fifty-three; **Mr. and Mrs. Walter Bossinger,** members of the Brookville, Ohio, church, fifty-five; **Mr. and Mrs. Ora Blickenstaff,** Lima, Ohio, fifty-nine; and **Mr. and Mrs. Wilbur Dexter,** Long Beach, Calif., fifty-nine.

. . .

Two district secretaries have announced wedding plans. **Richard N. Miller,** executive secretary of the districts of Illinois and Wisconsin, announces his marriage on April 9 to the former **Mrs. Phyllis Keifer** of Reading, Pa., at the Tillman Chapel of the Church Center for the United Nations, New York City.

CALENDAR

May 12	Mother's Day
May 12	Annual Conference Offering
May 17-19	District conference, First Virginia, Copper Hill
May 19	Rural Life Sunday
May 23	Ascension Day
May 30	Memorial Day
June 2	Pentecost
June 2	Annual Conference Offering
June 22-24	General Brotherhood Board
June 25-30	Annual Conference, Ocean Grove, N.J.
June 30	Christian Citizenship Sunday
July 4	Independence Day
July 7	Brethren Youth Seminar, Washington, D.C.
July 12-14	District conference, Southern Plains, Camp Springdale, Cordell, Okla.
July 19-21	District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa
July 21-27	Church and Group Life Lab, Bridgewater College, Va.

. . . To wed before Annual Conference is district secretary of Middle Indiana, **E. Paul Weaver.** His bride-to-be is **Mrs. Eleanor Carter** of Huntingdon, Pa.

PASTORS AND PARISHES

The new president of the Fairfax Division of the Council of Churches in Virginia is **Albert L. Sauls,** pastor of the Oakton church in the Mid-Atlantic District. . . . San Antonio, Texas, churchman **John Trivitt** has been licensed to the ministry.

Resigning as associate pastor of the Mt. Morris church in Illinois is **Darrell L. Ford.** . . . Pastor **Warren W. Hoover** has also announced his resignation from the Mt. Morris church after seven years of service there. . . . The Fresno, Calif., church has called **Paul Miller** to serve as pastor. He has been associate pastor at the La Verne church. . . . Fresno's former pastor, **Jacob Dick,** will remain in Fresno teaching at the high school level.

DEATHS

Arrick, Lowell E., Wabash, Ind., on March 2, 1968, aged 44

Bechtel, Lizzie, Vernfield, Pa., on Feb. 15, 1968, aged 78

Bottomfield, Catherine, Hollidaysburg, Pa., on March 2, 1968, aged 71

Bowman, Mrs. Otis, Louisville, Ohio, on March 17, 1968, aged 82

Brown, Omer, Greenville, Ohio, on March 4, 1968, aged 68

Eikenberry, Catherine, Flora, Ind., on March 25, 1968, aged 85

Finlay, Lois, Ashland, Ohio, on March 9, 1968, aged 60

Frantz, Mrs. Phares, Denver, Pa., in August 1967, aged 87

Hamer, Vaughn, Oakland, Calif., on Feb. 9, 1968, aged 48

Hill, Verna, Greenville, Ohio, on Feb. 28, 1968, aged 57

Johnson, Loren, Campobello, S.C., on May 23, 1967

Landis, Lowell L., York, Pa., on March 23, 1968, aged 61

Lear, Elizabeth, Greenville, Ohio, on March 30, 1968

Lohr, Anna Ruth, Holsopple, Pa., on Dec. 22, 1967

Metzger, LaVerge, East Cleveland, Ohio, on March 18, 1968, aged 76

Myers, Margaret, South Euclid, Ohio, on March 21, 1968, aged 56

Norman, Fanny, Mound City, Mo., on Feb. 26, 1968

Orr, Ernest C., Holmesville, Neb., on Feb. 24, 1968, aged 75

Royer, Cora B., Denver, Pa., on April 11, 1967, aged 80

POTPOURRI

Northern Indiana's **Crest Manor church** at South Bend dedicated a 536-volume library April 28 in services in which the entire congregation participated. The library, opened last September, contains a variety of materials which reinforce the various phases of church program.

In the Church of the Brethren **Postal Chess Tournament** Clyde Carter, pastor of the Midland, Va., church in the Mid-Atlantic District, has won first place in the Christopher Sauer section of the contest. Persons interested in participating in the tourney may contact tournament director Ward B. Crabill, 11819 Mentone Road, Silver Spring, Md. 20906.

SORROW, CONVICTIONS RELAYED

The following telegrams expressed the sentiments of Brotherhood staff members and Church of the Brethren constituents during the weeks in late March and early April.

SOUTHERN CHRISTIAN LEADERSHIP CONFERENCE — APRIL 5, 1968
334 AUBURN AVE., N.E.
ATLANTA, GEORGIA

THE CHURCH OF THE BRETHREN AND ITS BRETHREN SERVICE COMMISSION EXTEND SINCERE SYMPATHY TO YOUR BOARD AND STAFF IN THE TRAGIC LOSS OF DR. MARTIN LUTHER KING, JR. WE ASSURE YOUR BOARD AND STAFF OF OUR CONTINUED SUPPORT IN YOUR EFFORTS TOWARD JUSTICE, FREEDOM, AND PEACE THROUGH NONVIOLENT DIRECT ACTION. WE STAND READY TO BE OF ASSISTANCE IN WHATEVER WAYS WE CAN. WE ENCOURAGE YOU TO UPHOLD AND CONTINUE DR. KING'S PHILOSOPHY OF GOODWILL TOWARD ALL MEN, HIS DREAM FOR ALL THE CITIZENS OF OUR COUNTRY, AND HIS FAITH IN NONVIOLENT DIRECT ACTION AS A MEANS OF BRINGING HIS DREAM TO REALITY.

(SIGNED) S. LOREN BOWMAN, ACTING CHAIRMAN
GENERAL STAFF, CHURCH OF THE BRETHREN
LEE C. WHIPPLE, DIRECTOR RACE RELATIONS
BRETHREN SERVICE COMMISSION

MRS. MARTIN LUTHER KING, JR. — APRIL 5, 1968
ATLANTA, GEORGIA

THE CHURCH OF THE BRETHREN AND ITS BRETHREN SERVICE COMMISSION EXTEND SINCERE SYMPATHY TO YOU AND YOUR FAMILY IN THE LOSS OF YOUR HUSBAND AND FATHER. WE HAVE EXTENDED TO THE BOARD AND STAFF OF THE SOUTHERN CHRISTIAN LEADERSHIP CONFERENCE ASSURANCE OF OUR CONTINUED SUPPORT IN EFFORTS TOWARD THE FULFILLMENT OF DR. KING'S DREAMS FOR ALL PEOPLE.

(SIGNED) S. LOREN BOWMAN, ACTING CHAIRMAN
GENERAL STAFF, CHURCH OF THE BRETHREN
LEE C. WHIPPLE, DIRECTOR RACE RELATIONS
BRETHREN SERVICE COMMISSION

THE PRESIDENT — APRIL 8, 1968
THE WHITE HOUSE
WASHINGTON, D.C.

THE CHURCH OF THE BRETHREN COMMENDS YOU FOR YOUR ACTIONS OF LAST WEEK: YOUR CALL FOR A REDUCTION OF THE BOMBING OF NORTH VIETNAM AND YOUR INITIATIVES TOWARD NEGOTIATIONS, YOUR RESPONSE TO THE TRAGIC DEATH OF MARTIN LUTHER KING AND YOUR DECREES OF TRIBUTE AND RESPECT, AND YOUR ANNOUNCEMENT OF A SPECIAL MESSAGE TO CONGRESS THIS WEEK. WE URGE YOU TO CALL FOR PASSAGE OF STRONGER CIVIL RIGHTS LEGISLATION, TO CALL UPON ALL LEVELS OF GOVERNMENT, CITY, COUNTY, STATE, AND FEDERAL, TO TAKE BOLD ACTIONS FOR EQUALITY AND JUSTICE. WE URGE YOU TO CONTINUE EFFORTS AND INITIATIVES TOWARD NEGOTIATIONS IN VIETNAM.

(SIGNED) S. LOREN BOWMAN, ACTING CHAIRMAN
GENERAL STAFF, CHURCH OF THE BRETHREN
W. HAROLD ROW, EXECUTIVE SECRETARY
BRETHREN SERVICE COMMISSION

Attitudes and Actions in the Current Crisis

Early in March the National Advisory Commission on Civil Disorders published its formal report. This distinguished group of Americans, appointed by President Johnson last summer to investigate the causes of riots and racial conflicts, came to conclusions that some may be reluctant to accept. They rejected the idea that urban disorders are the result of any organized plan or conspiracy. They gave due regard to a variety of contributing causes, but when it came to singling out the most important cause the commission minced no words. They said:

"White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II." The Commission also warned that "our nation is moving toward two societies, one black, one white – separate and unequal." With reference to the deplorable ghetto conditions in which many black people live, the report asserted that "white society is deeply implicated in the ghetto, white institutions created it, white institutions maintain it and white society condones it."

In offering recommendations for action the Commission called for a massive attack on the basic causes of injustice to the Negro, asking for constructive programs "on a scale equal to the dimensions of the problems," especially in such areas as employment, education, and housing. The National Council of Churches responded by announcing a nationwide, cooperative program calling for study and action on the parts of member churches. Some denominations quickly set aside other scheduled activities in order to devote the spring months to facing up to the crisis which Dr. Arthur S. Flemming, president of the Council, has described as "a domestic Pearl Harbor."

In its March sessions our own General Brotherhood Board endorsed the National Council emergency program and encouraged local congregations to support plans for legislative and community action to provide better housing and more job opportunities for minority groups. For the support of this program the Board authorized the use of $15,000 from unexpended funds available at the end of the last fiscal year.

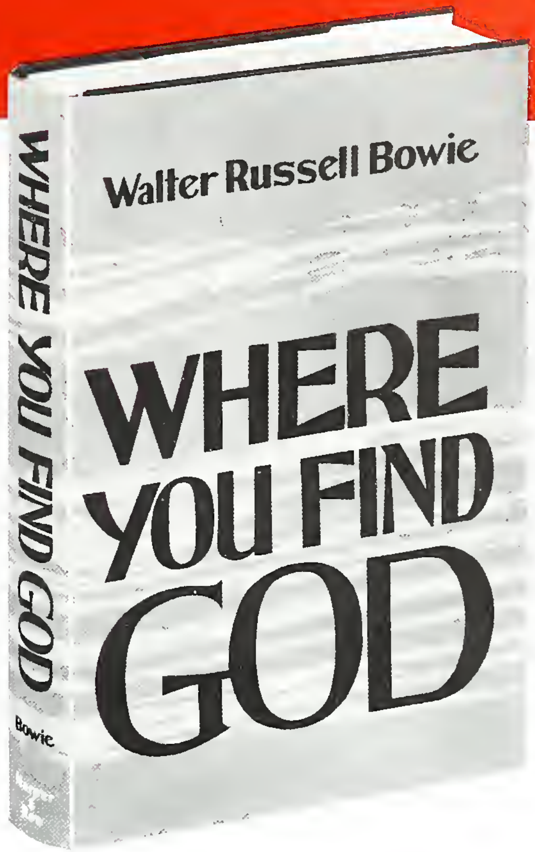
In a characteristic way, denominational leaders have responded to this crisis by promoting specific actions. However, many individual members complain that such programs, though well intentioned, miss the mark. These critics insist that individual salvation is the primary responsibility of Christians and, consequently, that men must first confess their belief in Christ before basic and needed social changes can be effected. Many of us agree with their concern for the individual person and his need to be reborn and made new. But we also contend that the church, like its Lord, is interested in all men and seeks to serve especially those who are poor, dispossessed, hungry, discriminated against, or treated unjustly. The church dare not wait until each individual makes his commitment to Christ before it acts in the name of its Lord and on his behalf.

We would remind every church member that the Report of the National Advisory Commission goes to the root of our problem by observing that *white racist* attitudes are essentially responsible for our predicament. So it is evident that even if we are reluctant to campaign for housing, education, and jobs for minority groups, there is plenty of work for us to undertake in the area of changing attitudes – our *own* attitudes.

How do we account for the fact that white racism is so prevalent in the areas of the country, both north and south, where churches are often the largest and where the gospel is vociferously preached? Indeed, a recent study by two California sociologists reveals that "church members have more religious and racial prejudices than those who are unchurched." There is obvious need not only for the preaching of the whole gospel of Christ – a gospel that includes genuine love of neighbor as well as genuine love of God – but also for the translation of that gospel into actions and attitudes that are worthy to be called Christian.

What we are saying, quite simply, is that no one, whether he emphasizes personal salvation more than social action or social action more than personal salvation, can excuse himself from making a positive response to the crisis in human relations that now confronts our nation. Whether we preach, pray, organize, agitate, or legislate – or do all at the same time – we must still search our own hearts and ask God to forgive us for arrogance, indifference, and insensitivity. Above all, let's stop making excuses and looking for someone else to blame. – K.M.

FAITH *in an age of unbelief*



WHERE YOU FIND GOD
Walter Russell Bowie. **$3.95**

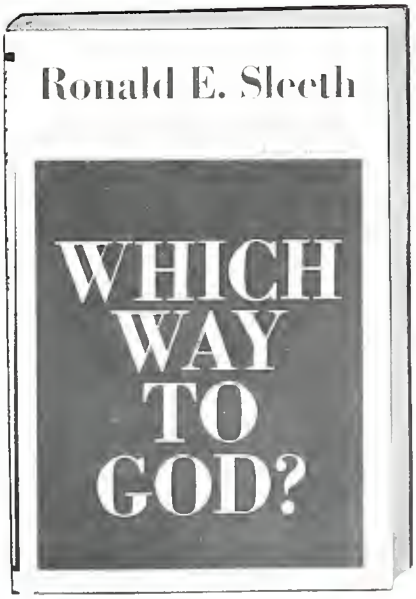
Modern men and women have to cope with problems unknown to previous generations. Many, for instance, find themselves utterly bewildered by all the new theories in theology. Yet, asserts the author, the gray idea that "God is dead" is flamingly contradicted by what Bonhoeffer called "religionless Christianity." In this practical, down-to-earth book the author tells where one should look for God. He points out that what some men call anxiety and others call loneliness is, in reality, a sign of deep spiritual hunger that can be appeased only by the discovery of God.

WHICH WAY TO GOD?
Ronald E. Sleeth. **$3.00**

An exploration of the varieties of religious experience showing that mature religious experience may encompass many different aspects of faith. Writing especially for laymen, the author works from the conviction that people are not all alike and their ways to God are not alike. Mr. Sleeth helps the reader understand that although the Christian life assumes a Christian experience, that experience is not the same for all and that each Christian can grow and move toward God from where he is at the moment.

MAN THE BELIEVER
Samuel H. Miller. **$3.00**

A contemporary exploration of the meaning of faith. In it the author looks at our assumption that this is an age of unbelief and then shows that in the final analysis man lives primarily by what he believes rather than by what he knows. Here is an attempt to deal frankly with faith as an intrinsic part of the human venture. Man, says Mr. Miller, neither gains nor loses faith; he merely changes the object of it.



MAN the BELIEVER
IN AN AGE OF UNBELIEF

CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Anchored in the Ooze. *Here are three alternatives in the dilemma of living securely in a world which makes no promises except that it will continue to be radically different.* by William W. Finlaw. page 3

Lybrook: A New Appraisal. *A Brotherhood staffer takes a candid look at the successes, disappointments, and opportunities of a twenty-year-old mission with the Navajos in New Mexico.* by Leland Wilson. page 6

Contemporary Music Makers. *A special report examines the musical reformation in the church, being led by such professionals as Duke Ellington, the Beatles, and John Ylvisaker.* page 16

Arthur Baldwin: Minister and City Leader. *The pastor of the Glendora, California, church finds his position as a city councilman another opportunity for fulfilling his Christian mission.* by Jerry Miles. page 21

In But Not of the World. *It is the glory of the church that she is in the world. But if the church fails to reach out in love, there is no hope.* by Donald W. Rummel. page 24

OTHER FEATURES include guidance for family devotions, by Fred and Nancy Swartz (page 20); poems by Anne T. Oxley (page 22) and Emily Sargent Councilman (page 26); a testimonial to an abiding faith, "Mother Made It," by Cleda Zunkel (page 23); a Bible crossword puzzle for children (page 27); reviews of two current books, by J. Bentley Peters (page 28), and of some contemporary recordings, by William Robert Miller (page 29).

COMING NEXT

Missionary and teacher Chalmer Faw reveals vitality and dedication in an interview with Bethany Seminary professor Graydon Snyder. . . . "The Quality of Possibility" is in the future of our existence, says author Edward B. Lindaman, but can we match it with an understanding of the purpose of God? . . . Ralph W. Schlosser looks back on "Fifty Years of Change.". . . Richard Bowman shares his perspective on twentieth-century pacifism. . . . "How free are we to give expression to our faith?" is Inez Long's question in "What Form? What For?" . . . Dave Pomeroy reviews the movies, "Cool Hand Luke" and "The Graduate."

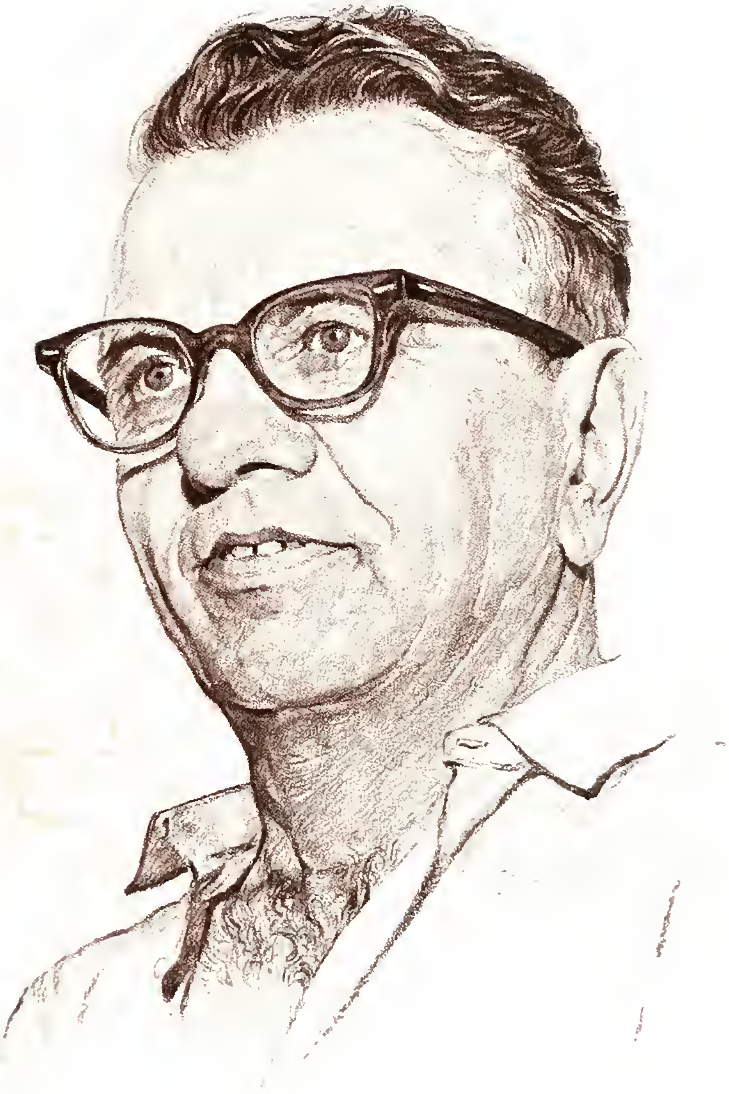
PHOTO CREDITS: Cover Robert Regier; 2-3, 5 Mark Stockstill; 7, 9, 10 Leland Wilson; 12, 17 (bottom) Religious News Service; 13 World Council of Churches; 16, 17 (top) Avant Garde Records; 21 Jerry Miles; 22 Associated Press

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren. Norman J. Baugher, general secretary. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 1

messenger

CHURCH OF THE BRETHREN 5/23/68

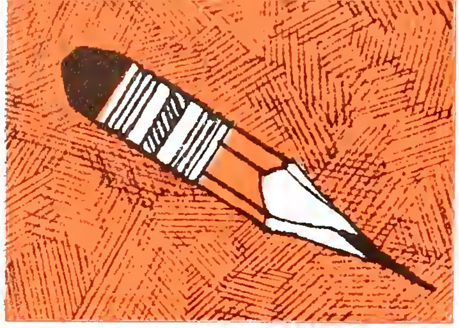


Chalmer Faw: Man on the MOVE

What Form? What For?
by Inez Long

The Quality of Possibility
by Edward Lindaman

Amid the Flames of Racial Crisis
by Donald Miller



readers write

URGED TO WRITE

As a church we should be interested in the following bills and let our voices be heard in Washington. Please urge people to write the honorable Warren G. Magnuson, chairman of the Senate Commerce Committee, Senate Office Building, Washington, D.C. 20010. Tell him of your interest in Senator Morse's bills, S. 2202 (a bill to curb the advertisement of alcoholic beverages in radio and television) and S. Res. 152 (a bill to prevent the serving of alcoholic beverages in the Senate side of the Capitol), and ask that the bills be considered and reported out favorably for action.

Also write to the Honorable Harley O. Staggers, chairman of the Interstate and Foreign Commerce Committee, Rayburn Building, Washington, D.C. 20015 and ask that his committee consider and report out for favorable action Mr. Cunningham's bill, H.R. 13702 (to curb the advertisement of alcoholic beverages on radio and television), Congressman Moss's bill, H.R. 11717 (on cigarette labeling), and Congressman Nelsen's bill, H.R. 5981 (to amend the Civil Aeronautics Act to prohibit the serving of alcoholic beverages to airline passengers in flight).

Mrs. Iverson Mishler
Sebring, Fla.

CHEWING ON THE MEAT

Messenger is consistently good, and the March 28 issue is especially meaty. Here is my two cents' worth of chewing.

In the report on "The New Religion" Dr. Driver predicts that the church will crumble "if it identifies with those who have it made rather than those who are on the make."

Certainly Jesus did not identify with those who have it made – "Woe to you who are rich" – but neither did he identify with those who are on the make – "Beware of covetousness"; "do not lay up for yourselves treasures on earth"; "you cannot serve God and mammon." (By the way, what could be more absurd than the worshipers of Mammon denouncing the worshipers of Mars?)

Brother Mock sees the revolution dividing the church into two uncommunicative camps, the partisans of social action vs. the advocates of spiritual salvation. He thinks we need to start talking. Apparently he leaves out of account the inconspicuous ones who quietly do the truth (1 John 1:6, KJV) and who never "engage in dialogue" (a euphemism for mouthing off).

Brother Bollinger's article is one of the most sane and charitable that I have read in many a day. More, please.

Christian Bashore
Gettysburg, Ohio

BANE OR BLESSING?

According to a news item in Messenger (Feb. 1) the item of C.O.C.U. will again make its way before the Annual Conference at Ocean Grove, N.J., this year. Once more this bane or blessing of the Brethren is challenging ministers and laymen of our Brotherhood to do some serious thinking about who we are, what we stand for, and where we are going in an age when the world God loves is torn apart by war, economic greed, social turmoil, and widespread apathy.

Perhaps the issue should have been settled at Louisville in 1966. For many it was, for in this way we could forge ahead by uniting our witness and turning our efforts toward a stronger proclamation of our Anabaptist heritage of the free church, believer's baptism, and a peace witness to a world which needs renewal no less now than in the sixteenth and eighteenth centuries from whence our roots have grown.

But great issues are never settled so simply, and once again we as Brethren need to talk, think, and pray for the Spirit's guidance in the matter. New birth, like birth itself, is a painful process; thus far, our new birth pangs seem to reveal several things.

1. A majority in the church are not sympathetic toward C.O.C.U. Some within this group may prefer isolation, but it is my belief that most of this group feel that we can best witness to our faith in Christ by continuing to stand in the heritage and ideals of the "radical" reformation. (Here the term *radical* means, as Vernard Eller suggests, "driving toward the root.") This emphasizes a concept of the church based on obedience and discipleship as bases for the Christian faith. To understand this point of view one might consult Franklin Littell's *The Anabaptist View of the Church.*

2. A minority seem to see Christian unity in terms of organizational and structural union. This appears to be the case in the present query coming to Conference. I wholeheartedly agree that "Christian unity is an essential condition to the fulfillment of our concern about the church's mission to the world God loves," but unity, it seems to me, does not mean that we need to commit ourselves organically to a superstructured church which, in the end, could reduce real unity by its inherent size and powerful nature.

Perhaps the district of Kansas (including the states of Colorado and Nebraska) believes that such a move toward C.O.C.U. on our part will help small churches grow numerically and spiritually, but this is not always the pattern. Only recently I have discovered that the small churches in the Western provinces of Canada grew no better after the culmination of the United Church in that country. Size does not guarantee growth!

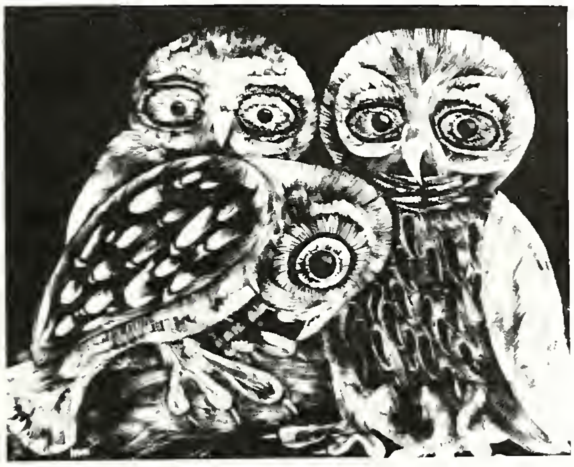
3. There is a sufficient core in our Brotherhood who want the Brethren to move out and become the forgers of a new link in the witness of Christ's church to the world – a link whose steel contains the fire of zeal in witnessing for peace to a world gone

Continued on page 29

BYLINES: **Iowa Kuehl** retires this year from her post as art supervisor for the Polo, Illinois, schools. . . . As Professor of biblical studies, **Graydon F. Snyder** is a member of the faculty at Bethany Theological Seminary at Oak Brook, Illinois. . . . A member of the Christian Education Commission of the General Brotherhood Board, **Inez Long** resides in Lancaster, Pennsylvania. . . . **Edward B. Lindaman** manages Inter-Divisional Projects for North American-Rockwell Corporation's Apollo Space and Information System Division at Downey, California. . . . Bethany Seminary professor **Donald E. Miller** is an associate in Christian education and ethics. . . . BVSer **Richard Bowman** works in a student center serving an Ecuadorian government normal school in South America. . . . **Gayle Wooters** and **Marilyn Smith**, juniors at Colorado State University and at McPherson College respectively, both hail from Colorado; **Edna Sexton** attends Manchester College, while **Andrea M. Wilson** is a senior at Altoona Area High School in Pennsylvania.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

The Owl of the Waste Places



by Iowa Kuehl

As the owl of the waste places:
We are like the lonely birds
We cry out
with our eyes
with our movements
with our unspoken desires.
We seek.

As the owl of the waste places:
We are like lonely birds
We are abused
by superstition
by unsound legends
by wanton cruelty and destruction.
Will we become extinct?

As the owl of the waste places:
We are like lonely birds
We cry out
to our love
to our neighbor
to our world.
Are we heard?

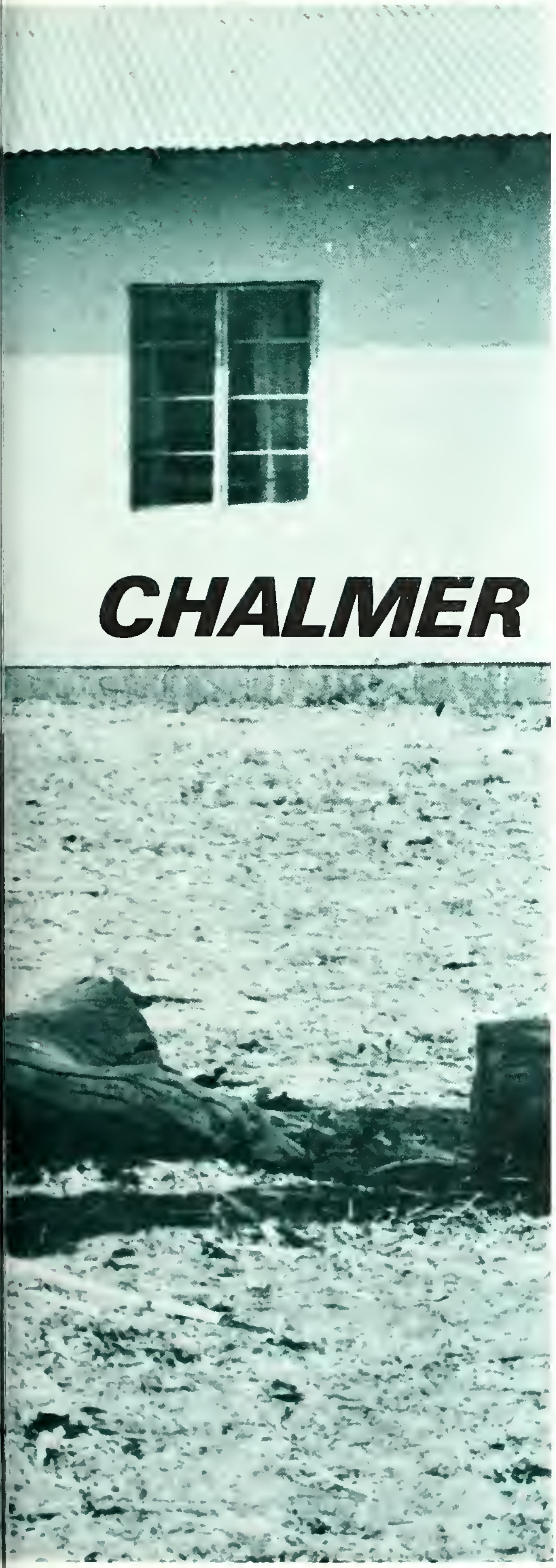
As the owl of the waste places:
We are like lonely birds
But by God
we are loved
we are nurtured
we are forgiven.
Our prayers are heard.

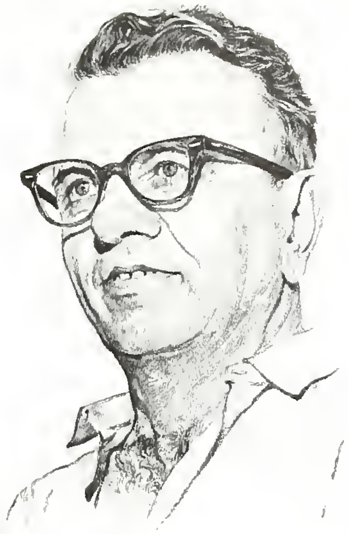
As the owl of the waste places:
We are like lonely birds
We abuse
by our affluence
by our discrimination
by our apathy
by our influence.
Have we forgotten our God?

Let us cry out to our God.
He will hear.

Hear my prayer, O Lord; let my cry come to thee! Do not hide thy face from me in the day of my distress!

My heart is smitten . . . like an owl of the waste places; I lie awake. I am like a lonely bird. . . . — Psalm 102:1-7





CHALMER FAW: MAN ON THE MOVE

by Graydon F. Snyder

Chal is back. It is a delight to see him in action. Vigorous. Heads for the coffee machine. Sits at a table. Introduces himself to new students. Grabs old ones. Probes his old colleagues. Leans all the way over the table for a point. Always offside. Just a jump ahead of you. Like a living "Kilroy" sign. And it is good.

Faw of Yakima (they called him Yakky). A man in motion. Got a Ph.D. Went to the mission field in Nigeria. That was crazy! Came to the seminary back in '45. That's more like it! Became a great teacher. Then back to Nigeria in '65. There he goes again.

Now he's home for awhile. I'd better give him the latest on theological education. He'd like to know what is happening. Maybe he could use some of the ideas in Nigeria. I guess he's been teaching at Kulp Bible School. I can't seem to keep it straight. Yale I know, not Kulp.

If I can get Chal away from everyone else, we can talk better. Good. "Well, Chal, some of the new theories in education are rough on the seminary. Some suggest that as much as two thirds of our time ought to be spent

Chalmer and Mary Faw at home in Nigeria, Africa

with the student in the field rather than in the classroom or the library."

"It's something like that in Nigeria," replied Chal. "My new job in Nigeria is called 'director of evangelism,' but the major emphasis will be on in-service training."

"You mean the students come back to Kulp for further training."

"Oh, no. We're going where they are. You see, Kulp has done a good job. Every year it graduates twenty-five couples who are prepared to live in the villages, support themselves in agriculture, teach, and preach on the side. But we are missing many people with this type of education. Teachers, headmasters, government workers. They might be interested in theology, but they have a job. Besides Kulp aims more at the upper elementary level rather than college. How can we reach these people? We've decided to set up training sessions throughout the Eastern District of the Church of Christ of Sudan. There will be a series for those who can use English and have had considerable education – like headmasters, policemen, teachers. Then there'll be a series in Hausa – that's the language in common for our district – for those who have had some Bible school training. Another series will be offered for those who have had no training."

"Will it work?"

"It has. Just before I left we had a twelve-week series in Uba and Michika, followed by an intensive three-week series in Garkida and Libu. The response was great."

Well, I really wondered if Chal needed much information about the decentralization of seminary education. Maybe I should change the subject. I tried again.

"Our biggest problem around here is student power. Students want a say in everything. They resent any idea that a teacher has more power than they do."

"It's been like that in Nigeria for a long time. These are the hardest times to be a missionary. There are more conveniences, but what does a missionary do? What does it say about Nigerians, their faith, their church, when we send people several thousand miles to 'help' them? It has to be their church. We are members of their church. Do you know how I got this job? The district board thought we ought to get out in the villages with theological education. We thought we would live at Kulp and travel out. But, no, they want us in the local churches. There we can work together and plan the courses. Like I say, it's their church, not ours."

Nigerian power, indigenization, students. Maybe it was time to change the subject again. How about theology? That's safer ground. Let's give it a whirl.

"Say, Chal, everyone is talking about a theology of revolution now. Moltmann, Marty, you know."

"We're not talking about a revolution. We're having one. The Ibos and the Federal troops. It's a Vietnam right at our doorsteps. The Federal army is not Moslem, but maybe seventy percent Christian. Some of our boys are sucked up in it. Some church leaders were just talking about it. What should the church do with men who are murdering one another?"

Carthage, Hippo, Uba, Garkida. I reached for the atlas. Kilroy was there. It was that man in motion again. A jump ahead. ☐

Dr. Chalmer E. Faw will be director of evangelism in the Eastern District of the Church of Christ of Sudan when he returns to Nigeria this summer. This position continues a long succession of distinguished tasks in his career and another chapter in a life of service.

Chalmer and Mary Faw returned to Nigeria in 1965 after serving the church for twenty years at Bethany Theological Seminary. In addition to his role as professor of Bible studies at the seminary, Chalmer found time for considerable scholarly activity, as an author of a number of influential articles in New Testament scholarship and a book on preaching from the Bible and as secretary of the Chicago Society of Biblical Research.

At the same time the Faws served the church prodigiously. As moderator, Chalmer guided First church in Chicago through some of its most difficult years. On the national level he served as secretary of the Annual Conference from 1952 until 1959.

The Faws had served as missionaries in Nigeria prior to the Seminary chapter. Stationed at Garkida, they did church work, educational tasks, and research in local languages. Chalmer's work there followed his earning of the Ph.D. from the University of Chicago in 1939. He was graduated from Bethany in 1936.

Chalmer and Mary are both "Westerners." He was born and raised in Yakima, Washington (1910), while Mary (Platt) hailed from San Bernardino, California. They have five children.

WHAT FORM? WHAT FOR?

by Inez Long

A sixteen-year-old with the frame of a Conestoga wagon and the speed of a sports car careened his high hips and skinny feet through the high school corridor. Locker doors slammed. Those that wouldn't open were kicked open. At one end of the hall a small, black-haired sophomore girl stuffed her coat into her locker and stood, without hearing anything, until — until the boy swung open the hall doors, rushed up to the girl, slapped her on the back with a ritualistic wallop, and yelled, "Hi, ya!" And the girl laughed.

Everything about the dingy public school hallway came alive to the sounds of "Hi, ya!" and the girl's laugh. The sounds were a celebration of a boy, a girl, and a relationship.

Across the hall a sunken-eyed student looked out of the corner of his eye at a girl two homerooms down the hall. Her light hair was wispy gold, glowing even in the dark corridor. The boy stacked his arms full of books, slipped down the hall in the direction of the golden gleam, halted, consulted his weight of books, finally decided he needed something more, and retreated to his locker again.

What was celebrated? Nothing. Not a boy or a girl or a relationship.

Which of the boys gave form to his belief? Of course — the boy who believed and acted. The boy with his "Hi, ya!" — cheap though it may have been, and lacking, it is true, in the sophistication of the hesitant scholar — gave shape and form to his ideas about himself, a girl, a relationship.

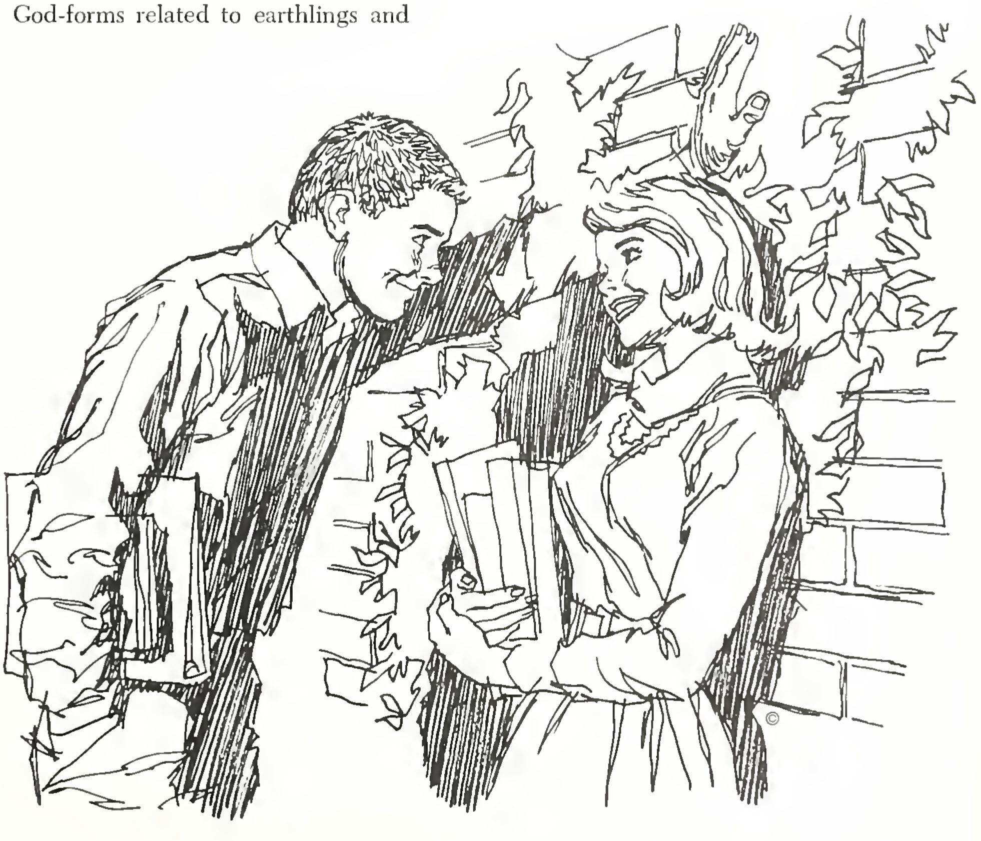
If, then, in a matter as small as teenage first love, we praise the boy who gave form to his belief, why do we hesitate to give form to our own experiences and beliefs in matters of religion? Why are we followers of intellectualizing, of indecision, lagging with nonbelievers who are hesitant, timid, reluctant? Why do we, who are in the religious tradition which insists that spiritual matters be materialized, act as if compassion has no tears? And why do we, who are in the tradition which has said from its beginning that the mundane was created by God into life, go about our human enterprises as if untouched by the Spirit?

A little girl was drawing a picture. "What are you drawing?" her mother asked. "I'm drawing a picture of God," she replied confidently. "Well," said her mother, "don't you know that no one really knows what God looks like?" To which the little girl answered, "They will when I get through with my picture."

That forthright answer is squarely in the Judeo-Christian tradition. There are God-forms related to earthlings and earthy things. God clearly came; God noticeably comes and keeps on coming; God continually will come. That's the good news.

What is the difference between a man and an animal? A poet said, "The difference between a man and an animal is that animals haven't heard the news." Christians are persons who not only have heard the news but have heard the good news in reply to questions such as: "I wonder what's doing around town — Capernaum, for instance? What's happening over in Joseph's garden? around the house at Bethany? down in the fisherman's quarters?"

Christians have an impertinent way of



asking, "What's God doing on earth anyway?" Or of saying directly, "God, what *are* you doing here?" And when a man hears God answer, "Haven't you heard? Good news! I'm living here" – that's when a man who hears and believes really begins to shape up.

And that shaping up is the fashioning of a form for what one believes. Hearing the good news; seeing it with my very own eyes; telling it as I saw it; celebrating it with others who have seen and have incorporated the experience in poetry, music, and ritual; and living it everyday – all of these together give form to the gospel.

The good news heard, believed, celebrated, and lived has the interwovenness of a tapestry. One cannot see where the design begins and ends – but there it is – the design in its fullest, combining the original event of God in Jesus, the Christ, the telling of these events by the first generation believers, the faith experience of the church confirmed in personal experience. Herein is a motif for human life.

The form of a God-event is like the work of a sculptor. A sculptor works with materials: wood, bronze, copper, marble. These materials give shape – to what? An idea. Suppose we say that the idea the sculptor has in his head is void, and the material is mass. Then the idea is known only as it is translated into mass. Suppose we describe an idea as transitory. Then the transitory is known only as it is put into something permanent. The idea needs mass to translate it out of the void. The material needs an idea to translate it into something more than static stuff. Form is the union of the two.

For centuries sculptors have thought of the characteristic of sculpture as permanence, compact mass, exclusion of space. Consider the statues of Michelangelo. The sculptor saw the massive marble and shaped the mass so that the mass of the statue coexisted with its opposite, space. The lions at the Art Institute in Chicago suggest the same concept.

Now place alongside those lions the Picasso sculpture in the Civic Center in Chicago. Here Picasso fashioned form with inner forces that break out. Holes are as important as mass. Solid volume has been opened up. Form and space do not so much coexist as interact.

Modern sculpture has been called a sign in space. Forms literally carve patterns from space. Space needs form. Why? To define space!

It seems strange to me that at the very time when space and timelessness are opened up by science, art, and literature, we who are in the religious tradition so readily ground God – even bury him. Are we so enchanted with the humanist's arena of the "here and now" that we make a frantic grasp for massive, time-bound solidity when scientists have long since taken off into timelessness and space? Are we so nearsighted as to use our own skins as the perimeter lines for human life with no frame or dimensions beyond?

To me, the harshness of the gospel is the demand that the good news that "God is here" be given form. That form has the motif of the original event, never isolated from tradition, always incorporated in a faith community, committed to the individual for development. The question to be posed concerning the form of the good news each of us fashions is this: Does the form make a sign in space? This is another way of asking: Does the form outline, not itself, but the infinite? ☐

© 1967, Public Building Commission of Chicago. All rights reserved.

The Chicago Picasso

The Art Institute of Chicago

Edward B. Lindaman

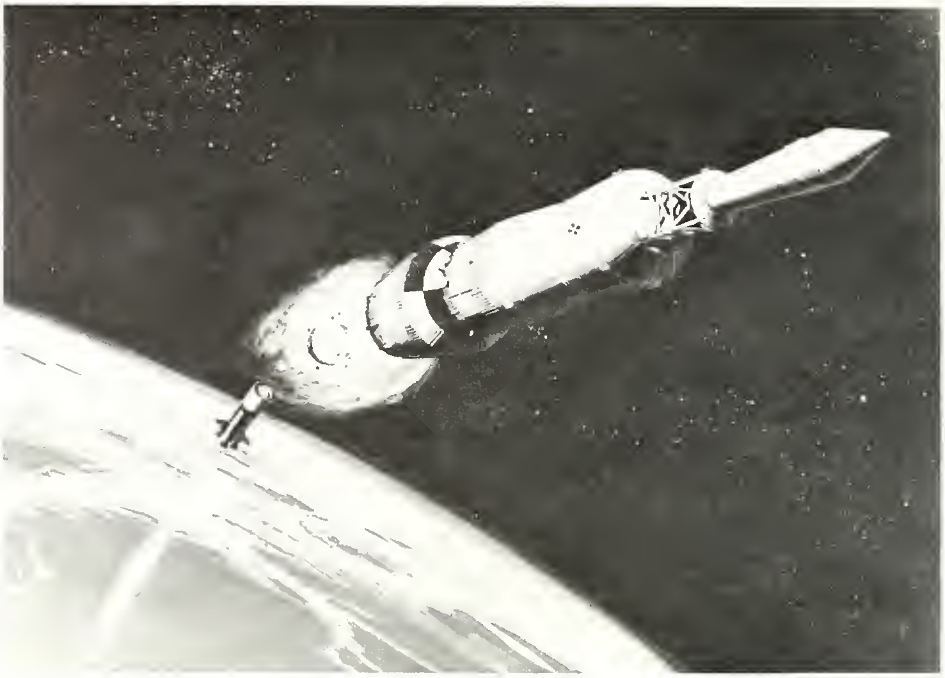
the Quality of Possibility

Pioneers of the space age are ready to probe the secrets of the universe. Will men of faith discover new possibilities for God's action?

Last November people all over the world held their breath as Apollo 4 blasted off for the first time, to orbit one hundred and twenty tons. Powered by the gigantic Saturn V rocket, the largest rocket in the world, Apollo went out to an apogee of over 11,000 miles. I must often search for ways to convey just what took place during this historic launch. Perhaps you need to use your imagination if you are to conceive what happened.

In your imagination go to a busy street and stop the first 2,000 cars that go by. Then in your imagination channel all the rivers in North America through one huge turbine. Then stack the weight of those 2,000 cars and the power of all those rivers into a stack 33 feet in diameter and 365 feet high – then balance it all on half a human hair! This will give you a vague idea of what man (who once rubbed two sticks together to make a fire)

Going to the moon itself is not what is significant. It is what comes of our going . . .



THE QUALITY OF POSSIBILITY / *continued*

did a few months ago. He is determined to explore beyond the earth!

For centuries man has stood on the hills of planet earth pondering the vast oceans of space. Wandering minstrels sang about the stars. The psalmist wrote about the stars. But now man has gone into the laboratory to build a ship to carry him into the heavens. Who is man that he can think about such an adventure?

Someday, perhaps in late 1969 when Apollo is finally sent to the moon with its three astronauts, we will be escaping from the earth at a speed of 25,000 miles per hour. As we approach the moon we have to slow down in order to get into lunar orbit. To do this we "kick in" the service propulsion engine for about twenty seconds to act as a brake. The power thus generated by that engine is equal to a Hoover Dam and a half!

Apollo is a fantastic technological achievement. It is the combined effort of close to 400,000 persons. There are two million parts in the spacecraft command module alone. (This compares to only 268,000 in Gemini.) Just about every known discipline was somehow involved in solving the problems encountered. Every state in the union, except Hawaii and Alaska, was involved.

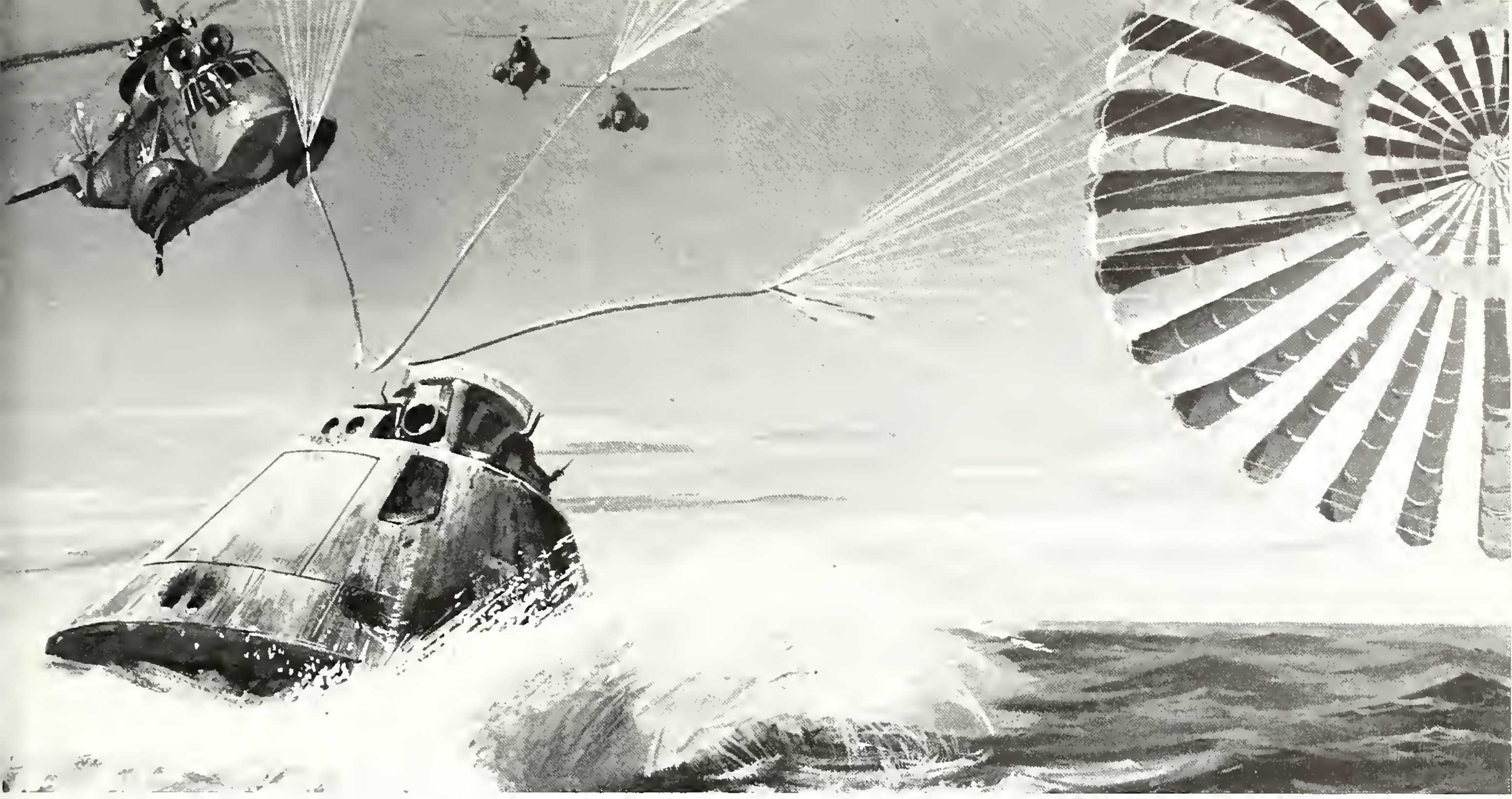
The year 1969, when the translunar trip is planned, is symbolic. For it was in 1869 that this nation completed its first transcontinental railroad trip. Who is man that he can do all of this in virtually one man's lifetime? What else is in store for him?

I sometimes wonder what it will be like when that first astronaut climbs down the steps of the lunar module and places his foot on the lunar surface for the first time. After a few minutes of orientation he will begin to walk – temperatures of minus 200 degrees and one sixth gravity – and after a few moments he will kneel down. He will kneel down to pick up a rock – for we intend to bring back about fifty pounds of the lunar surface rock. What will he think about as he kneels? What thoughts will cross his mind as he, in this kneeling position, looks down at the earth beneath?

I maintain that at that moment we will have to begin a rewrite of history. Always we have to rewrite history in the context of new events. What is in store for men who can walk on the moon? What is it that God is trying to say to man in this event? What is it that God is permitting man to do? Do we know? Do we care? Is there a message here? Do we see a new quality of possibility here on earth?

Projects such as Apollo most certainly raise our level of imagination. And this new level of imagination will find its way into all the things we do. It will spill over into politics, economics, sociology, and, yes, into theology – as we attempt to fathom a God who lets his people explore the universe. A new quality of possibility is now on the horizon. Going to the moon – in itself – is not what is significant. It is what comes of our going. Reaching the moon is a goal beyond the achievement of the individual members of society. It transcends the subsistence needs of society. It is the organization of highly complicated tasks around an objective.

Who does man think he is leaving the confines of mother earth – leaving the security of life-giving oxygen and stabilizing gravity? Is he playing God? Or is he responding to God? I'm not certain we can answer that yet. I don't think the decision has been made yet. It all depends upon what we do with these new qualities of possibility. I think the next generation, the young people, teen-agers, will make that decision. There is a new level of creation at work in our midst. We all sense it. It was man's soaring spirit that lifted him above the routine



of mere existence. The river had to be forded. The sea had to be crossed. The mountain had to be climbed. Forces had to be subdued — and now, you see, the solar system must be encircled!

The image of a creating God has been expressed in man. Man is not satisfied merely to react to his environment. He became a tool user, and tools became technology. And technology now becomes the possibility for the achieving of the enrichment of all mankind: to raise the level of human dignity; to enable man to express his full humanity. He needs a way in which to express his humanity. He now knows that to be human is to undertake tasks that never cease and that to be human will involve him in an endless dilemma. From whence will come his direction? his purpose?

It was through confusion and amazement, over the centuries, that man began to have an awareness of the problems and possibilities in his surrounding environment. And then at some moment in history thinking man shed religion that was a taboo! In that instant (an instant historically speaking) he knew that God was a personal God, a living God. In that instant — freed from religion as a taboo — he was enabled to link creatively his imagination to action. Thus began the continuing movement of a creative God in this world of men.

Prehistoric man must have blinked his eyes when he looked out upon his world from the cave. Likewise we, too, blink our eyes as we look out upon the world from our (suburban) dens. We blink our eyes with the sudden realization that the filters have been removed from between us and everything that happens anywhere in the world. All the cave man saw was local thunder and lightning and dangerous animals. We now see the whole world and all its people — and their needs. We sense a new responsibility. Everything that happens anywhere in the world suddenly comes in on us — and we sense the return of responsibility to us as individuals. We see a new unity of knowledge. We see new combinations of knowledge. We see whole new levels of interpersonal communication. But most of all — as we look out upon our space-age world — we see (if we are aware) a new quality of possibility. This is all part of the anatomy of change.

Abraham Joshua Heschel has written about this. In his book *Who Is Man* (Stanford University Press) he puts our time into a tremendous context. He says, "An authentic individual is neither an end nor a beginning, but a link between ages. Both memory and expectation. Every moment is a new beginning within the continuum of history. It is fallacious to segregate a moment and not to sense its involvement in both the past and the future. Humbly the past defers to the future but refuses to be discarded. Only he who is an heir is qualified to be a pioneer." Thus we continually have to ask ourselves — in the face of new levels of creation — are we just heirs or are we also pioneers? *Pioneer* is a very Christian word. We have come a long way from rubbing two sticks together to make a fire. We have come from water wheels to Hoover dams. From fire and water to steam. From steam to atomic power.

Well-known scientists are now predicting that in twenty-five years there will be useful exploration of the ocean bottom, limited weather control, commercial generation of synthetic protein, automatic language translation, radar for the blind, servomechanical limbs, automated interpretation of medical symptoms, wide use of mechanical robots — some with a low IQ — a permanent base on the moon, manned landing on Mars — and plans in the back of man's head for landing on the moons of Jupiter.

Never has the present been so perishable!

But technical capability — by itself — is not sufficient. Technical ability without a purpose rooted in God's word can be disastrous. And God's purpose drives us back to the scriptures. If we can "hoist up" the need for and the "voice of" the scriptures to equal the power that we face in only a few years, then there is hope for man — hope that he will use his newfound power to bring dignity to all men instead of destruction.

Who does man think he is, going from rubbing two sticks together, huddled in a dark, cold cave, to an undertaking involving the organized and creative effort of 400,000 men and women to bring back a fifty-pound bag of moon dust? Who is man that he can begin to fathom multigeneration travel to other galaxies? Who is man? What is love? Do we care? Is love a scientific question or another kind of question? Do we know? Who are we to one another? Do we find that answer inside the guts of Apollo rockets? Or do we find it on the pages of scripture?

Two million people in the technological community are working around the clock to bring us new things. New places to go. The quality of possibility is there — if we can match it with an understanding of the purpose of God.

Paul wrote: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:38-39).

Up to this moment in history there has always been a limit to human aspiration, a frustration to human self-development; but now the quality of possibility symbolized in our technical prowess literally bursts with a new promise of freedom, enhanced human dignity, and unfettered aspiration.

Is this freedom to alter and control ourselves and our environment part of the process of becoming more human? Does it offer us a means of relating to God in an even higher way? Is this God's divine purpose showing us never-ending possibilities? I think it is. Christians believe that God expects man to exercise dominion over the earth — to name the creatures, to cultivate, to penetrate, to identify, to understand the world and all that is therein. Man has a priestly function not only toward other men but toward the whole of nature. We are keepers and transformers, not conquerers, of the world. Our faith frees us to see the present and the future as possibilities for God's action and as a new quality of God's action.

God is still at work in the universe and in the world. As Christians we do not stand before good and evil asking which is good and which is evil. Goodness has been shown to us. So we ought not hesitate.

Tomorrow is already here. The future of technological man is far richer and more brilliant than we can imagine. How can we understand the word of God in such a way that this word will come to us continuously from outside the structures of our sacred rationalizations and, therefore, always be able to permit us the freedom to use our abilities for human purposes? How does the word penetrate our boundaries of self-justification and thereby enable us to be led?

In this age we are called to celebrate our humanity. The human adventure is just beginning. Until the present man was restricted in developing his innovative and creative powers because he was overwhelmed by toil. But now we are free to be as human as we wish. And we have the image and the spirit of that humanity reflected in the pages of holy scripture. We hear the call more clearly than ever to worship God in the context of celebrating our joint power to provide all the children of God with the word of God, with food, with clothing, and with shelter. We now see that all men can delight in the joy of living and the thrill of experiencing the sheer mystery of being alive in this corner of the universe.

Life of primitive man was the ceaseless repetition of gestures initiated by others. Life of space-age man (you and me) is the freedom to link imagination to action and to explore. To explore is to tolerate uncertainty, but uncertainty will not harm us. As we look to the horizons of tomorrow, sensing what we are experiencing today, we hear the words of Paul and sense the quality of possibility therein for us as members of the human race: "In my opinion whatever we may have to go through now is less than nothing compared with the magnificent future God has planned for us. The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. The world of creation cannot as yet see reality, not because it chooses to be blind, but because in God's purpose it has been so limited — yet it has been given hope. And the hope is that in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in that magnificent liberty which can only belong to the children of God!" (Rom. 8:18-21, from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.)

Text of an address by Edward B. Lindaman to the Advisory Council of the American Bible Society. Reprinted by permission.

day by day

"WHY DO THEY SIT for the benediction?" "So that was communion bread. It was so thin I thought he gave me a piece of paper by mistake." "It was real wine. I could smell it on your breath!" "Those offering plates on long handles remind me of old fashioned corn poppers." "I was surprised to find no organ in the synagogue, since so many musical instruments were used in Old Testament worship." "How strange to see men cover their heads for worship!" "I had no idea that Seventh Day Adventists wash feet." "Do you mean that every person brought his own offering to the front?"

A car and trailer park at the curb and five camper-travelers hurry into the trailer to emerge minutes later as Sunday-best dressed churchgoers to join those walking to church nearby. By using vacation Sundays in this way and by visiting places of worship near home that are "different," our family has shared the discoveries above.

How intriguing to compare a Congregational church in Vermont with its informal service and our neighboring Reformed church, where our friends use a formal liturgy. Each has retained familiar worship ways, but both have entered the merger forming the United Church of Christ.

We learned to know the Anglican Church in Gaspe, Quebec (scene of wafer and wine), with a nearly life-sized portrait of Queen Elizabeth on the sanctuary wall (her gift after worshiping there), with a high service, and with a friendly, very British priest.

We appreciated the United Church of Canada, Antigonish, Nova Scotia, where the minister was a former Royal Canadian Mounted Policeman and where a male choir with Gaelic accents sang a capella.

Some preparations help before visiting an unfamiliar church. We learn all we can of the beliefs and worship forms and discuss what to expect. We remind ourselves that we are to worship the God we know and that we will be with persons who worship the God we know, though the worship ways may be quite strange. We remember that we go to worship God, although our going is educational and our minds will compare and evaluate. We know that some things may seem amusing, but we will remember that later is the right time to discuss them with a Christian sense of humor.

After a visit we discuss the experience and often in family worship use some new song, prayer, or symbol. Best of all, we increase our understanding of those who once seemed different.

Suggested activities

1. Check church bulletins, communion customs, plans of organization of other Church of the Brethren congregations. You may be surprised to learn how many different customs Brethren have.

2. Do you know something about the churches in your community? The church page of your local paper is revealing. Churches will give you materials about their beliefs and histories. Use your findings for family discussion.

3. When possible, bring guests to your home who represent different religious backgrounds.

4. Some books to study: *One God — The Ways We Worship Him*, by Fitch; *With the Jewish Child in Home and Synagogue*, by Levinger; *What Americans Believe and How They Worship*, by Williams.

5. Collect from newspapers and magazines all national and world news of churches and religions — about denominations, councils of churches, cults and sects, mergers, protests, demonstrations, the usual, the unusual. Evaluate these in family discussions.

6. Use *The Brethren Hymnal*. In the index of scriptural allusions count the number of hymns based on Psalms. Note that "The God of Abraham Praise" (38) is a Jewish hymn. "Shepherd of Tender Youth" (548) and "O Gladsome Light" (55) are Greek hymns. "O Sacred Head" (168) and "Welcome, Happy Morning" (191) are Latin hymns. In the index of authors, find hymns of Luther and Rinkart (Lutherans), hymns of Faber and Newman (Roman Catholics), and hymns of Charles Wesley (Methodist). A book of hymn stories such as *The Gospel in Hymns*, by Bailey, will show how indebted we are to widely varied sources for our hymns. How many "Brethren hymns" can you identify? *Handbook of Brethren Hymns*, by Statler and Fisher will enable you to find them all. — SAM AND LILLIE ANN FLORA

DAILY READING GUIDE — May 26 — June 8

Sunday. Deut. 5:1-15. Long ago men were commanded to worship only God.
Monday. Ex. 35:4-19. Building fund offerings are not new.
Tuesday. Lev. 16:6-10, 21-22. What a strange way for confession and forgiveness!
Wednesday. Lev. 1:1-9. Sacrificial giving is nothing new.
Thursday. Deut. 6:4-9. The family receives instruction for discussion and worship.
Friday. Ps. 51:10-19, Amos 5:21-24. Outlined are some new ideas about sacrificial giving.
Saturday. Psalm 150. Worship is lively with instruments, singing, and dancing.
Sunday. Luke 2:39-52. Jesus goes to the temple to learn and to teach.
Monday. Matt. 3:13-17. When Jesus was baptized, a new worship form began.
Tuesday. John 4:19-24. You can worship God anytime, anywhere.
Wednesday. Matt. 6:5-15. That kind of prayer requires real honesty.
Thursday. Luke 9:23-26. Jesus gives more new ideas about sacrificial giving.
Friday. Acts 2:1-4, 43-47. Real worship always brings special power.
Saturday. 1 Cor. 11:23-29. Worship is a celebration of God's love in Jesus Christ.

news

A cool approach to hot issues: Ocean Grove's 9:15 features

HAVE YOU SOMETHING you would like to say to General Hershey?

Do you wish to join in a religious happening firsthand?

Care to view *The War Game?* to debate situation ethics or civil disobedience? to zero in on the urban crisis or the 1968 political scene?

Like to think along with seminary professors what conversion to God and his kingdom means?

Inclined to discuss the role of modern woman? to examine the use and misuse of drugs? to tune in on socioeconomist Robert Theobald?

Have you an impulse to express yourself, perhaps for the first time, through the visual arts, creative writing, the rhythmic movement? Or to hear civil rights folk singer Jimmy Collier of National Youth Conference fame?

These are among options open to each 1968 Annual Conferencegoer, June 25-30, at Ocean Grove, N.J. But pace yourself if you plan to attend; the array of special features does not commence till 9:15 at night.

You can relax a little, though, for the 7:15 A.M. "postbreakfast" meetings of past years have been dispensed with, as have the late night theological talks and film previews. In their place on Tuesday through Saturday is the postevening session series called "Facing the Issues."

A major thrust of the series, explained Leland Wilson of the planning committee, is that it be conversational and participational in tone. Hence the approach will be informal, with interviewers and panels widely used to spark give-and-take.

Two of the general session speakers, George W. Webber and Charles A. Wells, will be available for talk-backs at the 9:15 hour. They and other general session speakers — M. Guy West, Ronald K. Morgan, Ralph E. Smeltzer, Harold Z. Bomberger, Floyd H. Mitchell, and Chalmer E. Faw — as well as worship leaders for the general sessions and the Bible Hour leaders were announced in the Feb. 1 MESSENGER.

Other between-session program features include three evening dinners. On Thursday the Brethren Service dinner will feature Andrew J. Young, executive vice-president of the Southern Christian Leadership Conference. On Friday Foreign Missions will hear Bitrus Sawa, assistant principal of Waka schools in Nigeria. On Saturday Christian Education will honor several persons, including two retiring college presidents, for distinguished service to higher education.

The program for the 9:15 P.M. "Facing the Issues" is as follows:

Tuesday, June 25

Modern Women: The Uneasy Life (film). On the complexities of women's role today. Irven F. Stern, Hutchinson, Kansas, chairman.

Creation or Destruction (film). On man's potential for a better world or for chaos. Owen G. Stultz, Oakland, Md., moderator. David E. Miller, Goshen, Ind.; W. Harold Row, Elgin, Ill.; and Robert E. Ziegler, Elizabethtown, Pa., panelists.

Coffee House (film). On a congregation's efforts to minister to persons in the slums. Stanley L. Davis, Jr., Chicago, moderator.

Preparation or Panic (film). On man's successes and failures in preparing for change. Ralph G. McFadden, Ellicott City, Md., moderator. A. G. Breidenstine, Lancaster, Pa.; Mrs. J. Bentley Peters, University Park, Md.; and Mrs. Edward Lyons, Orlando, Fla., panelists.

Wednesday, June 26

Situation Ethics (debate). Resolved: that love is an adequate guide in making personal decisions. Stanley R. Wampler, Harrisonburg, Va., moderator. Donald E. Miller, Lombard, Ill., affirmative. Guy E. Wampler, Jr., Ephrata, Pa., negative.

Personal Renewal Through Self-Expression (workshops). Visual arts, Wilbur E. Brumbaugh, Elgin, Ill.; Mrs. L. C. Metzler, Martinsburg, Pa.; and Paul Kline, Bridgewater, Va. Creative writing, Kenneth I. Morse, Elgin, Ill. Rhythmic movement, Mrs. Donald Fritz, Troy, Ohio.

Use and Misuse of Drugs. Robert L. Pierce, Youth Ministry staff, National Council of Churches, New York City. Edward Crill, Elizabethtown, Pa., chairman. James B. Weaver, Broadview, Ill.; Ronald G. Lutz, Philadelphia, Pa; and

From right, reading clockwise: philosopher, economist Robert Theobald; civil rights leader Jimmy Collier; NCC's Charles Spivey; and Selective Service's Lt. General Lewis B. Hershey

John Sollenberger, Annville, Pa., panelists.

Conversion to God and His Kingdom. The individual and conversion (directed study). Donald E. Miller, Robert W. Neff, and Graydon F. Snyder, all of Oak Brook, Ill.

The Glass Wall (A one-act play). On communication across the generation gap. Inquiry, reflection with the cast. Players from the Elizabethtown, Pa., church.

Thursday, June 27

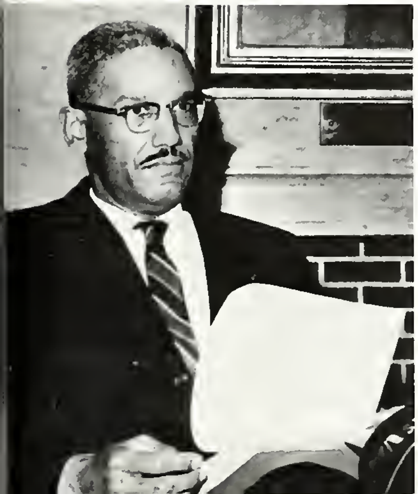
A Critique of the Church in Modern Society. Robert Theobald, socioeconomist and adviser to government, to be interviewed by B. Wayne Crist, Los Angeles, Calif.; Wayne F. Geisert, Bridgewater, Va.; and Mrs. Glenn Rieman, Dayton, Ohio.

A Talk-Back With George W. Webber. Mr. Webber is director of the Metropolitan Urban Training Facility, New York City. Carl E. Myers, Elgin, Ill., chairman.

Conversion to God and His Kingdom. The church's role as an agent of conversion. Leadership same as on Wednesday.

Experiencing the New Media in Worship (a religious happening). Paul M. Abel and Roger E. Ortmayer of the Department of Church and Culture, National Council of Churches, New York City.

Personal Renewal Through Self-Expression. Leadership as on Wednesday.



Friday, June 28

1968 Political Scene. John H. Eberly, Washington, D.C., moderator. Rep. John Brademas (D-Ind.); Rep. Richard S. Schweiker (R-Pa.); Gene A. Bechtel, Washington, D.C.; and Raymond L. Flory, McPherson, Kansas, panelists.

Crisis in the Nation. Charles S. Spivey, director of the Department of Social Justice, National Council of Churches, New York City, speaker. Franklin Wallick, Washington, D.C., chairman. Mrs. Irvin F. Block, Cleveland, Ohio, and Thomas Wilson, Chicago, Ill., reactors.

Civil Disobedience (debate). Resolved: That a Christian in his witness may participate in civil disobedience. Arthur M. Baldwin, Glendora, Calif., moderator. C. Leroy Doty, Jr., Long Beach, Calif., and A. Stauffer Curry, Nyack, N.Y., affirmative. Robert M. Keim, Somerset, Pa., and Bert G. Richardson, Johnson City, Tenn., negative.

Conversion to God and His Kingdom. The implications of conversion for life in society. Leadership as on Wednesday.

An Evening With Jimmy Collier and Frederick Douglas Kirkpatrick. Mr. Collier and Mr. Kirkpatrick are folk artists who have performed on PBL national television. They are recruiters for the Southern Christian Leadership Conference in New York City.

Saturday, June 29

The Vietnam War: Opposition, Conciliation, Service, and Reconstruction. Leland Wilson, Elgin, Ill., moderator. Arthur G. Gish, Oak Brook, Ill.; Mary Sue Helstern, Dayton, Ohio; and Kurtis F. Naylor, New York City, panelists.

Economic Development in an Underdeveloped World. Kenneth E. McDowell, Elgin, Ill., moderator. Franklin K. Cassel, Lititz, Pa.; John D. Metzler, Jr., Nappanee, Ind.; J. Benton Rhoades, New York City; and Nina Bazouzi, Bethlehem, Jordan, panelists.

A Talk-Back With Charles Wells. Mr. Wells is editor and publisher of *Between the Lines*, Princeton, N.J. Donna Forbes, Palmyra, Pa., chairman.

The War Game. A semidocumentary film of what could happen if man's folly were to lead him into nuclear war.

The Selective Service System. An interview with Lt. General Lewis B. Hershey, director of Selective Service. Wayne L. Miller, Elizabethtown, Pa., chairman. Kenneth L. Brown, North Manchester, Ind.; Glen Shive, Philadelphia, Pa.; and Ramona Smith, New Enterprise, Pa., panelists.

Tasks in reclamation: Citrus and Cypriots

Apprehension filled the face of the old Turk who rode beside me. This was his first foray out of the Turkish quarter of Nicosia since he had abandoned his home and land forty miles away three years earlier and had fled to the city for security. Now we were returning with him to his old homesite, located in a village controlled by Greeks.

As our Land Rover left Nicosia behind, the Turkish friend wondered what his absence and neglect may have meant for his citrus grove. He owned about twenty acres of trees, which is quite a few for a Cypriot. His anxiety was interrupted and sometimes intensified at checkpoints along the way, where he displayed his identification card.

But without serious trouble we arrived in Ayios Nikolaos, his old community, and did what every visitor to a Cypriot village does. We went first to the coffee shop. It was owned by a Greek. As we drank coffee, the old fellow's former neighbors – Greeks – began filtering in: one, two, three, finally fifteen. They threw their arms around the lost neighbor, joked and drank with him, and discussed old times. "How's your wife?" they asked. "Where's this person and that person? When are you coming back to stay?"

In the midst of the reunion a policeman walked in, a Greek Cypriot officer who first of all wanted to know what we were doing, who we were, what our ticket was to remain in Cyprus. Then he turned to the Turk. We knew the situation was irregular and wondered what trouble might result.

But something amazing happened. The old Greek friends in the coffee shop did not wince at all. They were not about to deny their friendship with their Turk neighbor; it was real and accepted. The policeman, after asking a few more questions, left.

Reclamation: The encounter of the Turkish refugee and his former neighbors at Ayios Nikolaos reveals two basic reasons why our service team is in Cyprus: the citrus and the Cypriots. The first, the reclamation of abandoned citrus groves, is secondary but strategic because it makes possible the second, the reclamation of friendship and understanding among the Greek and Turkish on Cyprus.

Nationalistic feelings behind these two factions, Greeks and Turks, give foundation to the view that Cyprus is a violent island, one of the most stubbornly perplexing problems in international relations. While four fifths of the Cypriots are Greeks, the island's location 600 miles from Greece and only 40 miles from Turkey brings strong Turkish influences to bear. When Cyprus became independent of Britain in 1960, the British left the Greeks and Turks pitted against one another.

Still, in spite of recurring provocations, talk of partition and *enosis* (union with Greece), occupational forces, and a decade of simmering and sometimes boiling over, Cyprus has a base upon which to work toward reconciliation. I know this firsthand from the experience of our international service team.

But to accomplish this is to cross over the now rigid separation of Greek Cypriots and Turkish Cypriots. Generally the Turkish minority can travel into Greek areas but the reverse is not true; the Greek majority are not allowed in Turkish enclaves at all. This is understandable in part because the minority Turks depend on the Greeks for commerce. In turn the Greeks do not depend on the Turks for anything.

Even when villages such as the one we lived in, Kalohorio, is partly Greek and partly Turkish, separate boundaries prevail with a no-man's-land in between. Add to this religious loyalties: The Greeks are mostly Orthodox and the country's president is their archbishop; the Turkish are mostly Muslims. And note also that ethnic community means far more in the Middle East than it does to many North Americans.

Goal: In the midst of such polarities the goal set for our team – building communal understanding – was and still is a formidable objective.

When the ecumenically sponsored unit, to be administered by the Church of the Brethren, arrived in Cyprus in March 1966, it was conceived that we would act as escorts for farmers to work the land they had left previously because of fear. The United Nations had suggested this

---

Like so much else, it all began in Greece . . .

M. R. Zigler

"A lot has been learned about ecumenical teams since the first one was formed in the early 1950s to work in Greece on the initiative of Bob Zigler of the Brethren Service Commission."

With this introduction the March *Newsletter* of the World Council of Churches devoted several articles to interpreting current directions in ecumenical team work. Throughout the accounts of random programs the Church of the Brethren was conspicuous by repeated mention of its involvement from the time of M. R. Zigler's creative and pioneering work.

Among several guidelines which have evolved through the years, stressed one *Newsletter* writer, is the extreme importance of volunteers relating not only to fellow team members but to nationals. The way this concern is being carried out in Cyprus today, in an ecumenical project headed by the Church of the Brethren, is described in the accompanying article based upon reports by returned Brethren Volunteer Service worker Steve West of Goshen, Ind.

In one early project team members cleaned a mile-long irrigation channel left clogged since Cyprus' 1963-64 political crisis. In another project, on land abandoned by Turks, the team cut off limbs and crowns of old wild citrus, and grafted on lemon. The grafts flourished.

course for our work. It was soon discovered, however, that we lacked the power to carry out such a service. As an alternative we began working on abandoned land ourselves.

Just outside of Kalohorio on the northwest coast, we began work in nearby Lefka, whose 10,000 residents comprise the island's largest purely Turkish village. In this first endeavor we sought to care for an orange grove of a Greek Cypriot in the Turkish area where Greeks were not permitted to go. We finished one complete irrigation in Lefka before we were kicked out of the village and told not to come back.

Our efforts then turned to working on Turkish land in Greek areas, which is by far the predominant situation so far as abandoned citrus land goes. This entailed clearing land, pruning trees, and unclogging irrigation channels. In our pilot project we grafted lemon branches on to 150 wild citrus trees; all but six of them took. Since we were excluded from assisting Greeks in the one Turkish area, we sought other projects to balance out the work.

The land, once it is reclaimed and once Cyprus finds a political soluton, in some cases will be tended by the owner or sold. Either way I think the net result is a potential reduction of tension.

The Connecticut-sized island is not an impoverished land. It is richer, relatively, than either Greece or Turkey. In the Mediterranean basin it is just under Israel in economic growth. The economy last year was at its highest peak.

For the owner of abandoned land, though, economics may be something else, for in many instances he is a refugee and if Turkish, dependent upon sources from Turkey to support him. Of course our motivation in salvaging the citrus land goes beyond the economics of the situation.

Acceptance: As to the acceptance of our team's efforts, the concept of a volunteer is hard for a Cypriot to understand. We suffered from our own credibility gap; after all, how do you explain working overseas in physical labor out in the sun for $10 a month?

It was fortuitous that from the start our team was international, with its peak number of participants coming from the United States, Great Britain (the director, Roy Calvocoressi), Germany, Jordan, Japan, and South Korea. This wide representation helped allay suspicion a bit.

Our chief channel of communication, however, came not through our work in the fields but through our socializing in the villages. Both the Greeks and the Turks are extremely hospitable and warm. The coffee shop is the center of society. And for men to participate in the life of Cyprus is to frequent the coffee shop, to shout and sing and cry and laugh in the manner of those who live there. It is also to drink the black stuff called Turkish coffee from little cups.

To enter into the flow of life also means to speak the language of the people. I think that in preparing its volunteers Brethren Service should take this more seriously than it does. To appreciate the people you have to understand what they are saying and feeling, and you cannot do it in English. Indeed one of the challenges to Westerners is to enter into the life of Cyprus, or whatever country, by identifying meaningfully with the people. By this I do not mean to imitate their dress or to change names or to do something that is ridiculous and insincere, but to accept their curiosity and hospitality and warmth.

In our efforts to relate to Cypriots, regardless of their national leanings, we found there a potential for reconciliation. A third party can be a friend of both Greek and Turk even though the two may hate each other. Just before I completed my two years in Cyprus our team was able to visit Lefka, the Turkish village from which we had been banned after our first few weeks. I believe if the team now plans cautiously, it may be possible to resume the work that needs to be done on Greek citrus land in Lefka.

Catalyst: By being neutral, a friend of both, it is possible to be a catalyst in bridging ethnic differences. You can go from side to side without too much trouble. There are checkpoints and sometimes you are searched but, nevertheless, you can go across and join in communication with both sides.

This is really the responsibility of Americans, of Brethren — of anybody who has power — to accompany that power with proportionate understanding and communication with the people of the world. — ADAPTED FROM INTERVIEW WITH STEVE WEST

District and overseas personnel named

New appointments to district work stateside and to missionary service abroad have been made recently in the Church of the Brethren.

Robert R. Jones, former pastor of the Christiansburg church in Virginia, became the associate executive director of the First and Southern districts of Virginia on Jan. 1.

In his work Mr. Jones is carrying responsibilities in Christian nurture, stewardship education, and camping for the two districts.

A native of Saxton, Pa., Mr. Jones is a graduate of Juniata College. He has taken additional study at the University of Pittsburgh, Johnstown Center, and at Westminster Theological Seminary.

Among other pastorates he has served have been the Markleysburg and Maple Grove churches in Western Pennsylvania and the Fraternity church at Winston-Salem, N.C. Prior to his ministerial service he had several years in public school teaching and was engaged in reconstruction work in Japan after World War II.

He is a former moderator of the Southern Virginia District.

He and Mrs. Jones, the former Doris Hinson, have a son and a daughter. The family is residing in Roanoke, Va.

Walter D. Bowman, pastor at Wichita, Kansas, will become minister of camping and Christian education for the Southern Ohio District on Aug. 1.

In the new work he will help give direction to a year-round camping program for the new Woodland Altars campsite, recruit and train camp personnel, and assist congregations in Christian education programs.

A native of Lodi, Ohio, Mr. Bowman has also been a pastor at Wooster and Ft. McKinley, Ohio, and Lanark, Ill. He served in Italy under Brethren Service and directed a work camp in Sardinia. He is a graduate of Manchester College and Bethany Theological Seminary and has taken work at United Seminary, Dayton, Ohio.

Mr. Bowman has been a contributor to Messenger and *Brethren Life and Thought*, has been active in camping, and has engaged in a series of ecumenical training ventures.

He and Mrs. Bowman, the former Frances Gibson, have three sons and two daughters. They will reside in Dayton.

Mr. Bowman's parents, Mr. and Mrs, Dean Bowman, live at West Salem, Ohio.

Dr. Graydon Reinoehl and his fiancee, *Miss Cheryl Schelb*, have been named to a three-year term of service at Dahanu Road Hospital in India.

Dr. Reinoehl is a graduate of Manchester College and Indiana University Medical School. He is interning at Borgess Hospital, Kalamazoo, Mich.

He is the son of the Richard Reinoehls of South Bend, Ind., and a member of the Crest Manor church.

Miss Schelb is the daughter of Mr. and Mrs. Russell Schelb of Richland, Mich. She is qualified as a laboratory technician. She and Mr. Reinoehl have planned a June wedding and will begin work in India upon receipt of a visa.

Robert A. Martin of Bourbon, Ind., will join the faculty of Waka Schools in Nigeria in August. He will teach agricultural science.

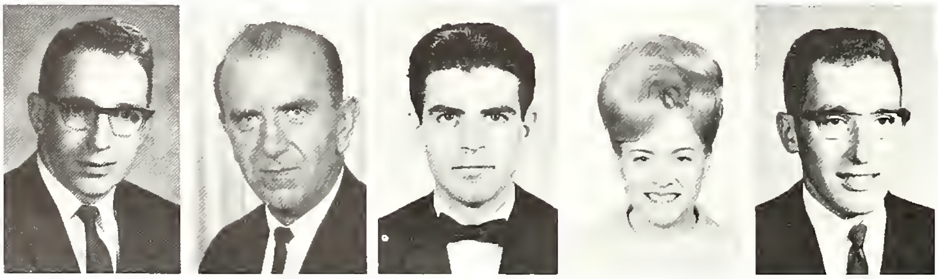
He will be graduated from Purdue University next month.

The son of Mr. and Mrs. Conda H. Martin, he is a member of the Mt. Pleasant church in Northern Indiana.

Mr. Martin's term in Nigeria is for three years.

Miss Sara Swartz (not pictured) of Newville, Pa., has accepted an invitation of the Foreign Mission Commission to serve as a volunteer for one year in Jos, Nigeria. She will be a secretary to field secretary Roger Ingold.

Miss Swartz, an elementary public school teacher, holds degrees from Elizabethtown College and from Peabody College, Nashville, Tenn. A leave of absence from her local school board makes possible the year of service.



Appointees, l. to r.: R. Jones, W. Bowman, G. Rienoehl, C. Schelb, and R. Martin

Ecumenical briefs

Recent appointments on the ecumenical front include:

Wayne H. Cowan of New York City to the editorship of *Christianity and Crisis*. The influential 27-year-old opinion magazine is issued biweekly.

Harold Lindsell, a Wheaton College professor and a founder of Fuller Theological Seminary, to the editorship of *Christianity Today*, beginning Sept. 1. The widely circulated conservative fortnightly began publication 12 years ago.

Krister Stendahl, a Lutheran theologian who addressed the 1964 Brethren Theological Conference, to the deanship of Harvard Divinity School, Cambridge, Mass. He succeeds the late Samuel H. Miller, an American Baptist minister well known among the Brethren.

George H. Dunne, S.J., to the secretaryship of a joint Exploratory Committee on Society, Development, and Peace, a pioneering position under both the World Council of Churches and the Roman Catholic Church.

SPECIAL REPORT / *While black and white elsewhere were reviling one another, at First church they joined in washing feet*

AMID THE FLAMES OF RACIAL CRISIS

THE STREETS were filled with great raging fires, shattered glass, sharp cracks from snipers' rifles, children looting stores, frantic firemen, and thousands of national guardsmen. Chaos was rampant and spreading. It was the aftermath of the wretched assassination of Martin Luther King, Jr., and Chicago shared with Washington, D.C., the dubious distinction of bearing the nation's most violent reactions to the news.

I was driving from O'Hare Airport Thursday evening, April 4, on my way to a Lenten worship service at the First Church of the Brethren in Chicago when my attention was arrested by the news that Dr. King had just been shot. The week had already become one of the most astounding in recent years, with Lyndon Johnson's decision to withdraw from the presidential race and with North Vietnam's offer of peace feelers. Before I reached the church the feared announcement came: King was dead.

I slowed my pace, for I feared that someone around the church might retaliate by attacking the first white person he met. First Church is located at the corner of Central Park Avenue and Congress Expressway, the heart of the west side ghetto. As I approached, all was strangely quiet. A dozen or more persons had already arrived for the services. The fact that half were white and half were black had unusual significance at that moment.

Pastor Thomas Wilson met me at the door. The news of Dr. King's death had not arrived before me. We talked together for a few moments, more in sadness and pain than in anger. Tom reflected that he was afraid of what would happen next. The summer already promised to be "long and hot," fraught with tension. Tom was afraid that the assassination marked a violent point of no return.

Sin and Sorrow: It was a memorable Lenten service – black and white sharing with one another the overwhelming feelings of that moment: the helplessness, the guilt, the sorrow, the despair, the need to be with someone. Sin in our day is not so much ignorance or rebellion, as it has so often been described in past centuries. Sin today is more often apathy, lack of feeling for one's fellowman. Together we shared the sorrow.

Later that night, about 2 A.M., Pastor Tom received a telephone call from someone outside the congregation asking him to conduct a memorial service for Dr. King the following evening. It was fitting for the church to host the service, in spite of the militancy of those making the request. First church had the special significance of being the first place in Chicago where Dr. King had held a mass meeting to hear local grievances in the spring of 1966. Hence the pastor agreed to open the church for the memorial occasion.

Friday after lunch Tom Wilson walked to Erikson Elementary School to speak before the weekly assembly. He was surprised to find dozens of children milling about outside the building. Approaching the nearest child, he asked what was happening. "They're going to burn the school down!" came the excited reply. The principal met Tom at the entrance door. Some three hundred parents had taken their children home from classes, and nearly everyone else had vacated the building. The assembly was canceled.

Tom left immediately to get his own children. The expressway was packed with cars. Sensing the crisis, many businesses had dismissed early that day. As Tom left the expressway, an elderly couple drove up the ramp behind him. Suddenly a group of teen-agers leaped in front of the other car, surrounding it, and began to hammer with bricks and clubs. All the car windows were shattered. The driver was able to back out of the melee before he could be dragged from the car. Other whites who drove through the area were not so fortunate.

Tom called me afterward to discuss the memorial service that evening. However, he warned, it would not be well for us or any whites to attend. The service was announced over the radio, and handbills had been distributed throughout the neighborhood. About two dozen persons were present when the service began at 7:30, most of them not regular members of the congregation. Several white persons who did show up were turned away.

The service was brief. Tom spoke about Dr. King as one whose life and struggle had given new hope for the black man in America, as one who had stood for nonviolence when others were calling for violence and destruction, as one whose life combined the ideals of Jesus Christ with those of Mahatma Ghandi. Others spoke out to say that Dr. King was a good man, but that now he was dead, and now was a time for action. The atmosphere was militant.

By this time store windows up and down Fifth Avenue had been shattered. Having returned home from church, Tom looked out his kitchen window to see flames springing to the sky. The air was filled with the scream of fire sirens. People of all ages were carrying things from shattered store display windows. Additional national guardsmen were called out.

Tom's wife Ethel roused their two sleeping children and dressed them, fearing the worst. Lartia Burton, a long-time member of First church, called to say that the fires were so close that she and her family dared not remain in their apartment and wondered if they might come to the basement of the church.

Moments of terror: In spite of his wife's concern, Tom left home to walk up Fifth Avenue, then back toward Van Buren Street toward the Ecumenical Institute where some three hundred white persons had been holding a weekend study retreat. Before he arrived a group of militants had escorted women and children from the campus, which apparently had been marked for burning. The men were told to fare for themselves. A dozen fires were set in the Institute buildings, which incidently are in process of being purchased from Bethany Theological Seminary, the former occupant.

The terrified residents of the Ecumenical Institute streamed across the street and into Bethany Brethren Hospital. Immediately some of the militants outside with torches threatened to ignite the hospital if the newcomers at the door were permitted inside. Administrator Vernon Showalter was faced with the impossible decision of whether or not to admit several hundred women and children in the threat of a fire that could destroy them as well as dozens of sick and helpless inside. He decided to let them in, and they settled down in the hallways and basement.

As Tom watched, someone applied a blowtorch to the draperies at a window of the Ecumenical Institute. And then the police arrived and began shooting at those with torches. Several ran toward Tom, who found himself in the midst of a volley of bullets. Surprised that he was unharmed, Tom saw that the immediate threat of fire to the hospital was gone. The men in the Institute managed somehow to suffocate the flames there.

The police allegedly grabbed a young black man on the scene, cuffed his hands behind him, and slammed him against a wall. When he fell to the ground they reportedly continued to kick and beat him unmercifully, although his hands were still cuffed behind him. Even though the police, the national guard, and the federal troops generally showed considerable restraint, police behavior in instances of this kind continues to precipitate ghetto violence and retaliation.

By this time Shirley Miller had fled to the hospital with Paul and Nancy Becker. The flames from the burning buildings on Fifth Avenue were so close that Shirley and the Beckers decided that the apartments where they lived were no longer safe. Shirley is a BVSer who works in the program at First church. The Beckers are house parents for several Brethren Volunteer Service workers, and Paul is chairman of the Commission of Stewards. They huddled in the basement of the hospital with those from the Institute.

The next morning billows of smoke rolled toward the sky. The mayor had asked for and had received 5,000 federal troops to augment the national guard. Tom called Dean Miller, pastor of the York Center Church of the Brethren, and asked for food and clothing for those who had been burned out during the night. Dean activated a telephone chain at 10 A.M. By early afternoon a truckload of materials filled the basement floor. I have never seen such an immediate response to a call.

Clyde Weaver, a member of the York Center church and a dealer of Dodge cars, donated a truck to haul the materials to the church. When Tom arrived at York Center in the early afternoon, he quipped that the only trouble with the truck was its color. It was white. Some residents around the York Center church who happen to be Negro volunteered to drive the truck to First church, which they did without incident. Many persons around the church began to help Tom distribute food – persons who ordinarily have not been active in the church. The time of crisis became a time of strength.

"It is both!" William Powell, a school teacher, was helping distribute food to victims of the fires when a young man came toward him to ask, "Is this a white or a black church?" Powell looked at him and answered, "Why, it is both!" Puzzled, the young man mumbled, "I guess that is all right," and walked away.

As Tom was driving near the church, giving material assistance, someone made a left turn into his car. No police were available to fill out an accident report. The local Garfield Park police were too busy to consider accidents. Tom had to go to a station in an adjourning neighborhood to complete the required report.

The next morning, Sunday, some of the white members of First church who reside near us agreed to meet in my home at 9:30, since Tom had strictly advised us not to appear at the church. The question was whether or not whites would ever be able to attend again. Before starting for my house that morning Graydon Snyder received a telephone call from Mrs. Pauline Thornton, a schoolteacher and one of the regular Negro members. She wondered whether the Snyders were coming to church and was concerned that they might not.

Sixteen or more persons gathered at my home at 9:30. We all felt the same way. We wanted very much to be worshiping with the others at First church. So, again I called Tom. "Things are quiet," he said, "and it would be a wonderful witness for you to come – though we will certainly understand if you do not come." Arrangements were quickly made, and we all drove in. The troops seemed surprised to see whites in the heavily patrolled area.

Arm in arm: There were warm handclasps and smiles as the whites arrived at church. Mrs. Snyder and Robert Etienne sang a duet, an appropriate symbolization of the two races. Tom spoke of the tension outside while we worshiped together inside. Several times he asked for people to express their feelings. Everyone was too choked to speak. When the congregation began to sing "We Shall Overcome," someone in the choir grasped the hand of the person next to him. Like a wave the motion spread throughout the church. At a moment when relations between black and white seemed very nearly hopeless, everyone sang – arm in arm. Hardly an eye was without a tear. It was Palm Sunday, hope in the midst of overwhelming despair. The service was long that morning, but no one seemed to notice. Eight new members joined the fellowship.

Communion was scheduled for the afternoon. We stopped at the York Center church to pick up more of the accumulation of food and clothing. Upon our arrival at First church several mothers came immediately for assistance. The communion service was delayed while we passed out materials.

Lillian West, recording secretary for the church, is so light in coloring that she could nearly pass for a white person. When she went to the store for grape juice for the communion, she was put out. In the parking lot, someone ran into her car.

Though less than a score of persons were at the communion service, for the first time in years there were as many men as women, as many black as white. It was the first communion for some. As I knelt to wash Montgomery West's feet, I deeply sensed that many people would be scandalized by what was happening at that moment, but here was the hope of the world. A gun barked outside, or was it a firecracker? A truckload of troops passed, their bayonets bristling. It was the most moving communion I have ever experienced.

For the moment the crisis seems to be past. There is now a kind of dedication present at First church that defies description. Some other churches in the area were burned; First church nearly shared that fate but for some reason escaped. Dr. King's earlier presence there and the words of the young man, "I guess it's all right," seemed to prevail.

Sign of hope: The task of the church is not now clear. That the fellowship of white and black survived flames and crisis is more than clear. While black and white men across the country were reviling one another, members of First church were washing one another's feet, singing together arm in arm. Relations between the races in America will certainly become worse if white America does not respond to King's assassination with open housing, jobs, and better education for blacks. But the real hope for tomorrow is that, together, black and white can solve a problem that is a millstone around the necks of both. The sign of that hope is a congregation worshiping in the midst of flames. — Donald E. Miller

Soundings

Random commentary from Brethren spokesmen

The steeple and the stack: The Church World Service truck waited in rendezvous at 36 and 33 north of Osborn. The silver van displayed the circular emblem of Church World Service. In small letters ownership was credited to the Brethren Service Commission. The red diesel tractor bore the simple designation: CWS-BSC, Nappanee. Two BVSers from Virginia helped load the clothing from the spring roundup and the garments made by the Circle. The sign of the church can be a tarnished diesel stack as well as gilt steeples. Both proclaim God's priority. — *Pastor Marvin Thill in Plattsburg, Mo., church newsletter.*

On peace education: After attending the Peace Seminar in Harrisburg, I was amazed at the similarity between the ideas of the speakers and other adults and those of the few youth in attendance. I came to believe that I and the other youth in Waynesboro are being deprived of essential education in pacifism. The members of our church, however conservative in practice and customs, have forsaken the Brethren heritage of pacifism. How can youth make a choice if presented with only one idea? — *Tim Monn in the Waynesboro, Pa., church newsletter.*

Tradition and renewal: In the fall of 1963, when our deputation was returning from the Soviet Union, we spent an unforgettable evening with Albert van den Heuvel of the World Council of Churches staff in Geneva, Switzerland. Al has some important things to say to us who are part of the church:

"Let those who are satisfied with the old structure (of the church) live in it, but let them not hinder the others from working out their calling in today's world. . . .

"Let those who can still stand the heat of the day with their traditional confessions of faith do so, but let them rejoice in those who are for the total rethinking of all they know.

"Let not those who know laugh at those who do not know much any longer. The unity of the church has to be kept between the traditionalists (in the best sense of that word) and the renewers. Both can claim legitimacy in the community of Jesus, but both should recognize that they exist by the grace of the other." — *Pastor Nevin H. Zuck in the Elizabethtown, Pa., church newsletter.*

Mediocrity and excellence: A former editor of *Look* magazine, Daniel D. Rich, said, "Nothing we have done in the past will ever be good enough again." This has led a pastor I know to say about his church — hauntingly — "Where the resources for excellence are present, mediocrity becomes a sin."

These statements speak to me and to our church. Our greatest opportunities and hardest struggles and most severe judgments lie ahead. Today's world will not tolerate a mediocre church and Christians who are not faithful. And neither will God! May he bless and help us all and may we be open to receive and respond to him! — *Harold Z. Bomberger in pastor's report, McPherson church, Kansas.*

The whole person: A great part of what we think, say, or do reveals something of the struggle within: the struggle to be a human being. The person who downgrades what another does must do this to try to resolve tremendous struggles for his own recognition. Inability to accept another is at its profound depth the inability to accept one's own self as an authentic person. Even the criminal in his act of destruction against mankind is crying and screaming to all that he has not found the way to become a human being.

It helps us to know that everyone is involved in this struggle of trying to become a person. No one has solved the problem completely. As long as there is life, we push on toward the goal. For the man of faith, the mind and the stature of Christ are the final measure of being a whole person. — *Pastor B. Wayne Crist in the Imperial Heights church newsletter, Los Angeles, Calif.*

THEN AND NOW III

Fifty Years of Change

by Ralph W. Schlosser

"All, all are gone, the old familiar faces." Nostalgic lines – yet the courage of our church fathers, "through the battle, through defeat, moving yet and never stopping," has challenged me in my work at the college and in the church.

Of the many in our Brotherhood who dared to live on the adventurous edge, I remember especially three patriarchs of Eastern Pennsylvania who influenced the course of my life. One, Elder Samuel R. Zug, who was in charge of the Elizabethtown congregation for a period of eight years, was the first person to organize a Sunday school in Eastern Pennsylvania. He was a staunch advocate of higher education for the youth of the church, and he was one of the editors of the 1915 edition of the *History of the Church of the Brethren in Eastern Pennsylvania.* Of the many conversations I had with Elder Zug, I recall the one when I visited him at his home in Palmyra, Pennsylvania. He was ninety-two years old. On entering his room, I noticed on his desk a metropolitan daily paper, *Scribner's Magazine*, the *Gospel Messenger,* and additional reading material. I said to him, "Brother Zug, do you read all of that material?" With a twinkle in his eye he replied, "Indeed, I read most of it. When I grow old I do not want to sit and look at a white wall and have nothing to think about." His physical body now lies in the cemetery but his spirit dwells in the lives of many who knew him as a wise counselor.

In 1911 I was elected to the ministry in the Elizabethtown congregation and was under the tutelage of another outstanding church father, Elder Samuel H. Hertzler. On many occasions I visited him in his home and found him an interesting conversationalist, well informed on governmental policies, economic problems, scientific achievements, and the polity of our church. He was also a diligent student of the Bible. He had a keen sense of humor and wit. After a sermon that brought at one point a ripple of laughter from the congregation, he said to me, "I fear I am sometimes too humorous for the pulpit." When he was convinced of his position on a controversial issue, he never hesitated to bear the brunt of danger. He often poured oil on troubled waters in standing committee sessions. When sentiment was not very favorable among the churches for higher education, he was in the forefront, urging the establishment of a college at Elizabethtown. As president of the board of trustees he spent much time among the churches believing that "upon the march we fittest die."

Possibly the greatest influence upon me in the preaching of the gospel was my association with Elder Jacob H. Longenecker of the Palmyra congregation near Hershey, Pennsylvania. His sermons centered around the doctrine of God's grace. As I traveled with him in house-to-house visitation during an evangelistic meeting, he outlined the plan of salvation as follows:

"We are saved by grace, the source of our salvation; through faith, the hand that lays hold of salvation; by works, the proof that we have salvation. We are actually saved by grace, instrumentally by faith, and evidentially by works."

At a time when a division faced our Eastern District of Pennsylvania, he remarked, "I lived through one division of the church and shall not be a participant in any further division but shall labor toward unity." He was one "who never turned his back but marched breast forward, never doubted clouds would break."

Brother Longenecker was a theologian who spent countless hours of study on the Bible after laboring on his farm and set forth truth in his sermons in language understandable by his hearers.

In the fifty years since these men were shaping the church, change has enveloped our world, our colleges, and our church. We are now living in a world immersed in a materialistic way of life. Little do we hear of the simple life held forth in our pulpits in the days of my youth. Caught by the *zeitgeist,* we are, as Matthew Arnold wrote, persons "Who fluctuate idly without term or scope, / Of whom each strives, nor knows for what he strives, / And each half lives a hundred different lives."

Indeed "life does not consist in the abundance of things a man possesses." Trust in material things leads to a sense of false security. Many are more concerned about things than for the souls of men and women.

Our world today has also lost much of the spirit of hospitality and helpfulness. Half a century ago our parents, expecting company, had a ham in the cupboard and wood in the fireplace. To-

Ralph W. Schlosser has been associated with Elizabethtown College since 1905, when he first attended what was then the academy. He became a faculty member in 1911, was elected president in 1927, and held that post until 1941. He served from that year until retirement as professor of English. He still teaches classes in English literature. He has conducted hundreds of Bible institutes in churches and served as the moderator of Annual Conference in 1952.

day we know the roads better than we know our neighbors. In case of illness or misfortune there was no difficulty in securing help for a stricken family. When an accident befell a neighbor, leaving him unable to plant or harvest his crop, the neighborhood without fail joined in an effort to do this work for the unfortunate one.

Then, too, our world is drifting on a sea of subjectivism that has turned some from the great guiding principles of the Bible. This trend is an outgrowth of Rousseau's philosophy that "man is born good," an emphasis on the validity of man's impulses. Henry Van Dyke writes: "In all of us there is a radical twist productive of crooked results." This twist is the flesh that lusts against the Spirit. Man was created good, but no man is born good. Subjectivism leads to the "new morality" which frowns upon external authority. Thus men set up their own judgments as guidelines and look upon scriptural injunctions as mere tradition. The feeling of love in a given situation is subject to interpretations not based upon the absolute knowledge of God as revealed in divine commandments. Such unscriptural dogmas of modern theologians lack the dynamic that alone can save man from his sins.

In the educational world changes are evident on every hand. Larger classes reduce discussion and transform our college classrooms into lecture halls. This is detrimental in training students to think. Students today are very illiterate regarding biblical history and a knowledge of the lives and teachings of Jesus and his apostles. College freshmen today are deficient in the fundamentals of basic English and world history. In dramatics, athletics, and musical ability they are more adept than students of fifty years ago.

It is my conviction that trustees and administrators of our educational institutions need to exercise more careful judgment, difficult as the task may be, in selecting faculty members with spiritual qualifications as well as with academic attainments. A college exists for the student, and consequently he needs contact with faculty members who are concerned primarily about sending out from the college "a brave, truth-telling Christian gentleman." This means that character must be caught rather than taught. Arthur Guiterman wrote:

"I don't care what Mark Hopkins taught, . . .
For the farm boy he thought, thought he,
All through the lecture time and quiz,
'The kind of a man I mean to be
Is the kind of a man Mark Hopkins is.' "*

Possibly more significant are the changes in the church during the past half century. The old type of evangelistic meeting has practically run its course. Now we need to resort to occupational evangelism and house-to-house visitation. Our love feasts when I was a youth were outstanding events in the social life of the community. A large throng of youth milling about the old country church was a common sight at a love feast. Of course, these crowds did not come to view the love feast service but to meet with their friends and to socialize. But within the walls of the church those who participated in the ordinances of feet washing, the Lord's Supper, and the communion, did so nevertheless in a reverential manner. A fervent mutual fellowship was also evident in regular Sunday services. Brother Hertzler used to say, "A half hour or more is needed to dismiss a good Church of the Brethren audience." Sermons fifty years ago did not remind one of an article on an economic or a political issue, such as found in *Harper's* or *Scribner's*, nor of an attempt to "untwist all the chains" of a modern theological dissertation. The sermons of our past church fathers were soul-searching messages based upon the words of Jesus and his disciples.

On the other hand, the church today is exercising a far greater outreach than it did when D. L. Miller and Wilbur Stover toured the churches of our Brotherhood. From the days of appeals for Armenian relief we have spread the work of Brethren Service to all the continents of the earth. We have scrutinized the meaning of church membership in our stress upon mission. We need, however, to emphasize more the meaning of the ordinances of the church as means of grace. Religion does not consist in a mere observance of ordinances, but we must remember that the ordinances of the New Testament are intended to be perpetual and universal reminders of great Christian truths we are to manifest in our daily lives. There are, of course, other ways of being reminded of these fundamental principles, but the Lord's ways cannot be improved upon. It is presumption to try to improve on the practice of immersion, feet washing, the Lord's Supper, communion, and the anointing as ways of inculcating fundamental gospel principles.

The church today is in danger of putting too much emphasis on statistical records of membership, physical plants, and costly furnishings instead of seeking first the spiritual growth of our members and zeal for the conversion of those still unsaved.

In the light of irreligious trends about us we should not be discouraged but desire "to die advancing on." The good is getting better, the bad is getting worse, and the fight is getting hotter. We need to realize that we live in a changing world but that we have a gospel that contains the dynamic to bring us out of darkness into light. ☐

---

* From "Education," *Death and General Putnam and 101 Other Poems*, by Arthur Guiterman, © 1935 by E. P. Dutton and Co., Inc.

speak up

A Plea for Common Conference Courtesies

Walt Whitman is reported to have said, "The more I see of people, the better I like my dog!" I know exactly how he felt, because these have been my sentiments after each of the last four Annual Conferences.

Why do I say this? For three years I served on the Central Committee, responsible for the planning and the implementation of the Annual Conference program. Last year, and again this year, I will be serving as the worship coordinator of the Conference. Each year I have returned home, vowing never to attend Conference again. After some companionship with my dog, however, I have been able to face people again. So I will be joining the trek to Ocean Grove this summer but with some misgivings.

The problem of which I speak is always acute where large numbers of people gather. It is even more so at Ocean Grove, where the attendance is always greater than at other places. The Great Auditorium of Ocean Grove may be a delightful setting for visiting one's friends and for enjoying the sea breezes during worship, but its camp-meeting setting is a monstrosity for any kind of crowd control and worship values. How can we possibly have meaningful worship in that auditorium when hundreds of people insist on visiting their friends just outside the open doors which surround the place?

The problem is compounded when otherwise very nice people become downright rude at all attempts of the ushers to carry out their responsibilities as assistants in worship. The ushers are acting under orders to maintain a reasonably quiet, decorous atmosphere and to minimize interruptions and distractions for the worshipers. But I have seen flagrant disregard for ushers' kind suggestions and in response to ushers' pleas for cooperation — a "who-do-you-think-you-are?" attitude.

With this attitude, some persons completely ignore ushers. Others pull rank: "Because I am so-and-so and hold such-and-such an office, I can do this." Still others leave before services are concluded to be certain that *they* don't have to stand in line at the restaurant. And many enter services at any time, regardless of what is happening in worship at that moment.

To alleviate such discourtesies as these, may I suggest something for your thinking? Could we try to put ourselves in the place of our fellow worshipers who are distracted by our violations of worship ethics? or in the shoes of the ushers, whose impossible jobs become even more difficult because of thoughtless persons? or in the position of the worship leader, who is charged with the responsibility of leading a great congregation to the throne of God?

By empathizing with participants and leaders we would be refusing to practice at Annual Conference what we would not condone for a moment in our own local churches. If we were as thoughtless and rude in our home churches, then worship there would become chaos.

Let us be aware of the responsibility that each of us bears to help determine the setting of worship and be mindful of common Conference courtesies. If this happens, it is just possible that we might find ourselves in the presence of the living God at Ocean Grove. — Dean L. Frantz

---

PACIFISM

by Richard Bowman

The breeze coming off the Potomac that October evening was cool enough to be shivered at. Ahead, across the bridge, stood the Lincoln Memorial, thick and dark in the dusk. Through the trees to the rear lay the Pentagon, surrounded yet by soldiers, protestors, anger, litter, hopes, questions. Huddled together, small groups of people maneuvered through the now quiet and sluggish crowd headed back to the city. The blue-bright mercury lamps above the bridge railing moved slowly by, their intensity softened against the orange and purple trail of the setting sun. That much-publicized day of the National Mobilization was over.

It was a long, cold, slow trek back to the Washington City church. There was time to remember, and the residue which I carried away from that day of protest and anger and confusion began to ferment. Opposition to the war had drawn together many different persons with very divergent ideas. In opposition there was agreement, but I found it difficult to identify myself with any one of the many groups or philosophies there represented.

At first glance it would seem that I belong somewhere in the midst of the "historic peace churches." Only the week before I had been successful in an appeal to Selective Service for a 1-0 classification as a "religious objector"; I was then three weeks into BVS training in New Windsor, a member of the Church of the Brethren, husband to a Quaker wife; and I was headed back to the Washington City church for a night of talk and rest. Yet on that Saturday evening in October I knew that my pacifist's convictions had changed and diverged from their point of origin within the bosom of the church.

Others would see me, perhaps, as a member of the New Left, if only because I wore a beard and had marched in pro-

REVISITED

test on the Pentagon. However, although I have some affinities with and many friends in that "movement," I don't consider myself a member.

What do I believe and why is the pacifism of the Brethren no longer completely mine? What are the changes, in me and in others of this generation, that seem to render the Brethren position less relevant to the world we know? These are difficult questions; I see a few beginnings of answers.

The Brethren stands on war and peace were first spawned in eighteenth-century Europe, in a milieu of religious wars and generally nondemocratic politics. There much of Brethren life was woven around the thread of nonparticipation in an infected social system. Soon, however, the church was transplanted to a new environment, on the whole more tolerant and democratic and with less internal conflict. In this newborn crucible of liberalism pacifism became for the Brethren much more of a social doctrine. The philosophies were taken seriously; progress was believed in. By love, service, and hard work, it was thought, we could build the kingdom of God on earth.

It is this adoption of the Enlightenment's liberalism that has made it increasingly more difficult for me to feel at home with the pacifism of the Church of the Brethren. I no longer can bring myself to believe in engineering the progress of society; I have little faith in man's ability to construct a social order worthy of being called the kingdom of God; and, most important, I despair of being able to calculate or to plan the consequences of man's actions. Thus a question often before me is, What is the value of putting so much effort into social planning and reform?

Like Kermit Eby, I have in recent years been a "peripheral Brethren," involved in universities and cities distant from Brethren groups. Eby, as he related in his book *For Brethren Only*, later came back to his heritage and found it relevant to the life he knew. In my coming back the relevant discoveries have been fewer.

I cannot accept pacifism as primarily a method of social change. In the first place, it is very difficult for me to take seriously major efforts to improve society. My own experience in reform-minded America has caused me to feel that chaos, not order, is the natural and necessary condition of this life. Thus, meaning for me lies not in ordering and bettering the world but simply (and how difficult a task) in living its chaos. Institutional progress in an institutional milieu is a flabby substitute for the intensity in life which I find lacking in many liberal reformers.

Secondly, if I did believe wholeheartedly in progress and social change, I think pacifism would not be my soap box. With Reinhold Niebuhr, I see the individual ethic of love and service to be inadequate as a social ethic. Society is a complex entity, very different from an individual, in which love and concern per se are not always useful guides to action. If one values preserving and improving that entity as much as most liberals seem to, then it appears to me that violence may be an occasional and necessary tool in such a task. In rejecting the use of violence a priori, many liberal pacifists have insulated themselves from the agonizing decisions every politician confronts in which principles and social possibility diverge. Instead, the political scene is individualized, simplified, and in relationship to human beings, distorted.

Again in *For Brethren Only* Kermit Eby defined an educated man as "one who can see the consequences of his acts in the sum total of their relationships." I have no hope of becoming an educated man in this sense. It is principally because I see no possibility of calculating, and even less of controlling, the effects of large-scale violence that I have taken a pacifistic stand. Thus, pacifism for me is not a guide for improving man's collective life; it is more a means of defending myself against one form of that social concern in which I no longer hold stock. I am more anarchist, in the popular sense of the word, than reformer, not because our particular social system is infected but because for me collective enterprise on this scale no longer makes sense.

Perhaps one of the factors behind this growing away from social reformism is that I am a child of the secular city, not of the family farm. To many the city has become a symbol of superficial, dehumanized existence, a place void of community which is no more than a veneer to real life. For me the city is home, not as a place of planned community living but rather as a jungle in which I can let go with the chaos, the loneliness, the moments of love that make up this life. The city bestows that privacy special to large crowds and so provides the basis for a very free, open, and renewing kind of human contact. Its definition of the good life is not so much in terms of clean, temperate brotherhood, but rather in terms of lonely, stark individuality.

Through the city I walked — the Lincoln Memorial was past, the sun now set, and I was wandering along the Mall, beside the reflecting pool, and through mounds of litter blowing in the night air. From a distance came the lights and noise of Washington, still brash and guttural and sensuous in spite of that resident army of social architects. Far to the east lay the Washington City church; to the west, the Pentagon: in one direction, planned love; in the other, planned death. The wet grass of the Mall, the roar of the city, the memory of a thousand strange, lovely faces were enough to build a home in between. ☐

Four young poets

FIVE POEMS

I

God there is something rare in me —
Or wrong.
I have seen it in this raw solitude.
I do not trust my own people.
I negate the words of their mouths
And discount as biased and whimsical
the meditations of their hearts.
Half the time I wonder at myself
And writhe in speculations over You.
God tell the world to let me *be* awhile.
And put away Your own high subtleties.
I'm all ill and poor — self-violated —
With something rare in me
Or wrong.

II

Movies won't help. Songs won't.
Classics won't help. They'll know,
But they won't help. Nothing helps.
And who would think it to see you —
That you would be personally crazy
before you were twenty?
You can't move, you're so many ways.
And what in hell, what in heaven,
What in the world are going to *do*
When books won't help, when nothing helps —
But maybe a person here and a person there?

III

So you just stopped in the road,
in the prying traffic,
And cooked your eyes in your tears:
Is *everything* feigned? Is *everyone* feigning?
Suddenly, knowing, finally knowing,
Is the only thing that matters —
To know if there is one thing or one person
in the world
As honest, near as honest, as you are;
To know if you, even, are honest;
To get a yes or no. And then
you could hermit or die,
Or go on.

IV

I believe. I do. I do believe.
I believe through compounding definition.
I trust. I do. I hope.
I hope I can stand it,
Should anything ever happen
In front of me.

V

One's growing up
Starts showing up
With the result
That he's adult.
And learning's the essense
Of adolescence.
Though most of *my* sessions
Were addled lessons.

by Gayle Wooters

THOUGHTS OF A HERETIC

Get behind me,
You who would cover my eyes
With a silken cloth!
You who would muffle my ears
To the many voices which call me . . .
Who would even cloak my mind
That I might not rebel!

Get behind me,
You narrow-minded saints!
You who preach
Blind faith,
Blind obedience,
Blind submission —
To you I say:
"He that hath eyes,
Let him see!"

I have eyes
And I intend to see.

by Marilyn Smith

ASSAULT OF THE SENSES

Bombs explode like resounding thunder,
Mortars bury the ears in sound,
Rifles beat out their ragged tattoo;
But who can hear the faintest call,
The call of peace?

Flares throw forth their brilliant light,
Muzzle-flashes stud the dark,
Flaming planes scratch night skies;
But who can see the palest light,
The light of peace?

The stink of cordite weights the wind,
Rank gasoline seems to fill the air,
Men reek of sweat and leather and blood;
But who can smell the sweetest scent,
The scent of peace?

The taste of K rations, day after day,
The flavor of mud in everything,
The salt of blood from battle wounds;
But who can taste the rarest tang,
The tang of peace?

The pain of shrapnel deep in a wound,
The burn of hot shells, recently fired,
The ache of muscles, tired from forced march;
But who can feel the gentlest touch,
The touch of peace?

Bombs dig canals in the quiet of peacetime,
The mortars have rusted and fallen apart,
The rifles net game for the tables of men;
But who recalls the loudest noise,
The noise of war?

Flares light the night to help rescue a child,
Fireflies prick the darkness with light,
An airliner's contrails are white in the moonglow;
But who recalls the harshest glare,
The glare of war?

Factories fill the air with fumes,
Flowers tinge the earth with spring,
Musty odors scent the woodland;
But who recalls the strongest stench,
The stench of war?

Ice cream sodas, sweet and cold,
Butter melted on fresh spring peas,
Salted popcorn, fresh and hot;
But who recalls the most rancid sapor,
The sapor of war?

The velvet of newborn babies' hands,
The warmth of sand on sunny beach,
The kiss of gentle rain on cheeks;
But who recalls the rudest touch,
The touch of war?

Man's senses are quite delicate,
They find the weakest stimulus;
But human memory fails somehow —
The difference somehow fails me now —
What are peace and war?

by Andrea M. Wilson

ON SHAM

the cross
  it has no wood
  it has no Jesus
  it cannot be meaningful
therefore, it's not a cross

the candle
  it has no wax
  it has no wick
  it cannot burn
therefore, it's not a candle

the man
  he has no skeleton
  he has no heart
  he cannot love
therefore, he's not a man

by Edna Sexton

FAITH LOOKS UP

When great Christian statesmen like Elder Manly Deeter and Dr. M. R. Zigler place their hands upon your shoulders, your life pattern is bound to change. This is especially true when the laying on of those hands appears to be nothing less than a divine call from God.

This experience came to me after I had been engaged in public school work for some thirty years as a classroom teacher and most of those years as an administrator. I had been trained for that profession and I had enjoyed the opportunities and the challenges that my work provided. However, around 1950 a day came when another work in a different field challenged me. God has interesting and sometimes very peculiar ways of calling people to his tasks.

Many persons think it would be difficult to "burn bridges behind them," leave a good-paying job, work in home missions for six years, and then go abroad for two additional years as a Brethren Service volunteer. For my wife and me this was not difficult, for the walls of resistance had been broken down completely, and the road ahead appeared quite clear. There were obstacles, of course, but as we look in retrospect, those obstacles proved to be strengthening points to prepare us for the duties that lay ahead.

Ministerial training had not been a part of our preparation for these tasks, but, again, "God's training school" is the best school if Christ is the teacher and his spirit is the guide. The words in Phil. 4:13 have become more meaningful for me as the days come and go; and the conviction of the apostle Paul, "I can do all things through Christ, which strengtheneth me," has seen me over many difficult places.

Never have I been sorry that I left the "second most noble profession" (teaching) and entered the "most noble profession" (the ministry). During experiences in the latter the Lord has blessed us both richly and has strengthened our faith beyond description. The events of the past eighteen years have sometimes seemed like a dream, but instead they have been a blessed reality. — Allen Weldy

Allen Weldy, a graduate of Manchester College, with a Master's degree from Indiana University, was active in public school work for nearly forty years. During this time he served as president and then recording secretary of the National Council of Men's Work for the Brotherhood. He was director of the Flat Creek Mission in Kentucky from 1951-57. For two years he and Mrs. Weldy were volunteer workers in Germany. From 1960-64 he served as pastor of the Pleasant Valley church in Indiana. The Weldys have three sons, all married.

---

questions you ask

I have a relative who has become much interested in Moral Rearmament. Can you tell me something about this movement?

Known by various names such as Buchmanism, First Century Christian Fellowship, the Oxford Group Movement, or New Sphere Community, this movement had its origin among the followers of Frank N. D. Buchman, a Lutheran clergyman who was born of pietistic German parents in Pennsylvania. In 1922 he left his appointment as a lecturer in evangelism at Hartford Seminary to "live by faith" and to launch a worldwide evangelistic effort, based on God's direct guidance, to change the lives of individuals through personal work.

After a brief time spent at Princeton University, Buchman received considerable support at Oxford in England, and he and his followers came to be known as the Oxford Group. To enlist the interest of others he used the technique of "house parties," which were often attended by several hundred persons. By emphasizing the importance of confession, both public and private, and by giving much attention to personal problems, such as sex and interpersonal relationships, he built a strong band of adherents who gave testimony to the fact that life for them had been profoundly changed by the movement.

Until World War II it was largely Protestant Christian in emphasis. In later years, however, it has appealed to all faiths and changed its name to Moral Rearmament. The international center is in Switzerland, although annual meetings were held at Mackinac Island in Michigan and its influence has been felt around the world.

Theologically the movement has maintained conservative Christian principles which include the assumption that man is sinful by nature but that through an experience of conversion, followed by seeking God's direct guidance for his life, either in private or group meditation, the individual may find a new and purposeful existence which enables him to live by four absolutes: purity, honesty, unselfishness, and love. The group maintains that only by helping to bring this change into the lives of others can one truly be a Christian.

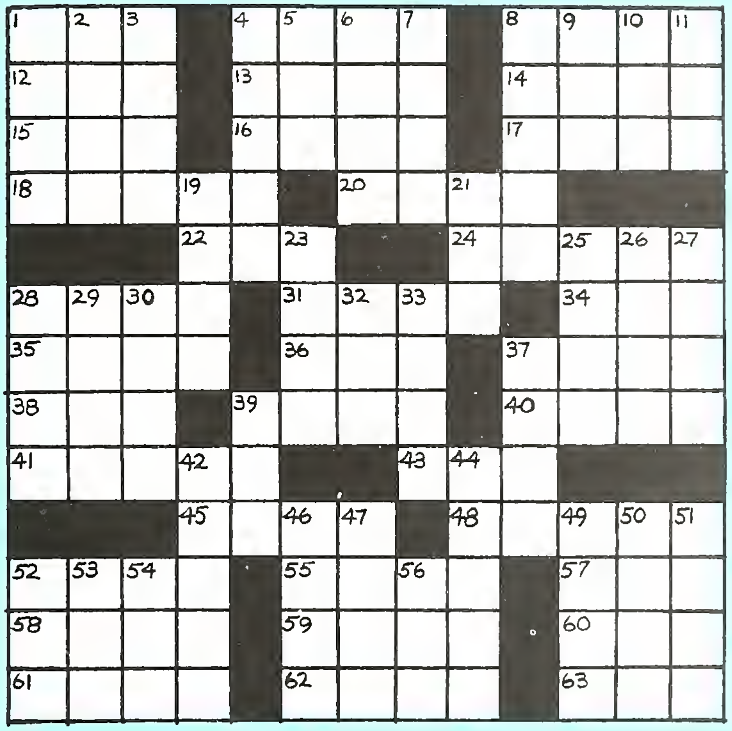
Conversion includes surrender to the will of God, confession of sin to other believers, and the willingness to make restitution for wrongs.

Since Moral Rearmament is not a church but has been a movement within the church, membership statistics are quite vague. Its adherents are often active members of established congregations while at the same time retaining a relationship to others within the group. They develop a strong sense of fellowship with one another and assume commendable responsibility for the physical and spiritual welfare of one another.

Basically a movement among the upper classes Moral Rearmament has not sought to withdraw from the world. Its members have made some significant attempts in reconciliation on conflicts among nations, races, and industrial groups by applying their basic principles of belief and action to the problems of modern life. — Paul M. Robinson

Bible Characters and Quotations

by Carol and John Conner



ACROSS

1 Make weary
4 "Whoso putteth his trust in the Lord shall be ______" (Prov. 29:25).
8 "Whosoever will ______ his life for my sake shall find it" (Matt. 16:25).
12 Roll
13 Desserts
14 "Thou shall break them with a rod of ______" (Ps. 2:9).
15 Descendant (suffix)
16 Field
17 Sell
18 Cut sheep's wool
20 Beloved physician (Col. 4:14)
22 Ribbed fabric
24 Relating to the spirit
28 "The veil of the temple was ______ in twain" (Matt. 27:51).
31 Paul was converted on the ______ to Damascus.
34 Stage of development
35 Prophet of Tekoa
36 Strange
37 Grasp
38 By way of
39 Thought
40 Charged atoms
41 Principle of conduct
43 Damage (Ruth 4:6)
45 Prophet (1 Sam. 9:9)
48 Loud sound
52 King for whom David played the harp
55 Rude person
57 "A ______ commandment I give unto you" (John 13:34).
58 Building projection
59 Cord and ball weapon
60 Scottish no
61 "It is not ______ to take the children's bread, and to cast it to dogs" (Matt. 15:26).
62 Stalk
63 Advertisements

DOWN

1 Wading bird
2 Naomi's daughter-in-law
3 Leg joint
4 "He shall ______ the poor and needy" (Ps. 72:13).
5 "Let them have dominion over . . . the fowl of the ______" (Gen. 1:26).
6 "Whoso keepeth the commandment shall ______ no evil thing" (Eccles. 8:5).
7 Jacob's brother
8 Become animated
9 Metal-bearing material
10 Child of God
11 Finish (Matt. 28:20)
19 Skills
21 "Thou never gavest me a ______, that I might make merry with my friends" (Luke 15:29).
23 Walked
25 Roman emperor
26 Ireland
27 Knocks
28 Talk enthusiastically
29 Send out
30 The man preserved through the flood
32 Lyric poem
33 The first man in the Bible
37 Daughter
39 "He casteth forth his ______ like morsels: who can stand before his cold?" (Ps. 147:17)
42 Small island
44 Father of many nations
46 Abates
47 "The love of money is the ______ of all evil" (1 Tim 6:10).
49 The prophetess who saw Jesus
50 Find in the scriptures (Matt. 21:42)
51 Sheep
52 Hannah's son (abbr.)
53 Imitate
54 "When ye pray, ______ not vain repetitions" (Matt. 6:7).
56 Spanish cheer of approval

Cool Hand Luke and The Graduate

The image of the antihero as a Christ figure can perhaps be traced back to Dostoevski's Prince Myshkin, but its proliferation seems especially suited for our times. Contemporary cinema, now out of its adolescence, has caught up with this image. The antihero, the rebel, the nonconformist encapsulated by an oppressive system against which he struggles have preempted the dominance of the perfected, white-hatted good guy.

This trend in literature and cinema parallels much that is being said in the new, hermeneutic crisis theology. In fact "Cool Hand Luke," the most interesting of recent movies to employ the antihero as a Christ figure, bespeaks a theology right out of Bonhoeffer – whether consciously or not. God is a God of powerlessness. His directive is one of servanthood, crucifixion, and even detachment.

Lucas Jackson (Paul Newman) is in a Southern chain gang because he cannot fit into the rules laid down by a society which is built upon the principle that some are oppressed and some do the oppressing. He is detached, yet his fellow prisoners find strength in his ability to take whatever is dealt out. In a poker game he wins a pot with nothing because "nothing can be a real cool hand" (God's powerlessness). He escapes once-twice-three times because the system must be rebelled against.

Luke identifies with the oppressed, but at times he cannot bear the way they feed upon him. Out of fear no one can identify with him until another prisoner breaks out alongside him in his third escape. This man, who could exhibit Luke's rebellious strength, becomes his betrayer (a Peter more than a Judas), although when Luke is killed his betrayer lashes out at the oppressor and becomes the new focal point for hope among the oppressed.

Near the end Luke tries to learn from an unhearing God what he must do, as he questions God in an empty church. The only answer is crucifixion. God is not dead, but his answers to Christ-as-the-representative-of-man are incomprehensible outside the framework of crucifixion.

Interestingly, Paul Newman has played several characters which fall into this category of antihero as Christ: Hud, the loner who can't fully communicate; Eddie Felson ("The Hustler"), the loser who knows what it means to be a winner; Chance Wayne ("Sweet Bird of Youth"), the lover who is crucified by the antithesis of love. What these characters and films tell us, as have some recent theologians, is that the full meaning of Christ is found outside of a set of ethics or the structures we have set up.

"Cool Hand Luke" is tightly directed by Stuart Rosenberg, who lets the camera and sparse dialogue convey the impact. There is much sado-masochism as the brutality of men replaces real communication.

On another level "The Graduate" depicts an antihero. However, Benjamin (Dustin Hoffman) is far from a Christ figure, for he fumbles through boredom and aimlessness until he is totally out of control of his situation. He is controlled by external events and other people until, at the end, he makes one attempt to assert himself by winning Elaine (Katherine Ross), the girl he loves, in spite of the fact that he has been having an affair with her mother (Anne Bancroft).

The attempt to make Ben into a Christ figure (spread-eagled across a church window with a cross in the background) is gratuitous and out of context with what has gone before. Ben does speak to a contemporary condition – that of anomie – and perhaps his final effort to break out is his redemption. His enigmatic smile after he has whisked Elaine away from her new husband, however, says that redemption is not complete. As Simon and Garfunkel's sound track affirms, he still must welcome "darkness, my old friend – the sounds of silence."

Again, "The Graduate" is tightly directed by Mike Nichols, and it is marvelously funny, with well-utilized effects.

Both movies deserve their accolades, and both speak to contemporary man. But "Cool Hand Luke" offers the more intriguing possibilities to a Christian who can accept the full weight of crucifixion and allow even that weight itself to overcome the despair of the system, oppression, and a failure to communicate. – Dave Pomeroy

REVIEWS / RECORDS

A Potpourri of Prunes and Poets

MASS IN F MINOR: The Electric Prunes (Reprise) gears the electronic beat to the traditional Latin liturgy – but not consistently. There is a hokey cop-out in the interpolation of bland organ interludes and in a misguided, pious restraint in the vocal lines. Composer David Axelrod may be forgiven these clinkers in a first effort, but next time let joy be unconfined!

ET EXSPECTO RESURRECTIONEM MORTUORUM: Oliver Messiaen (Columbia) may best be described as mysticism in music. The title means, "And I await the resurrection of the dead," and as conducted by Pierre Boulez, this 1965 work carries great conviction. Strongly undergirded with percussion, it is music of solidity and soaring spaciousness, cathedral-like in splendor. Overside is *Colors of the Celestial City* (1963), a sparse and erratic assortment of tootlings and tinklings that attest Messiaen's interest in exotic birds.

THE WEARY BLUES: Langston Hughes (VSP-Verve) is the enormously welcome reissue of a series of fifteen jazz pieces incorporating the lines of a major American poet, whose voice is accompanied by jazz groups led by Charles Mingus and Leonard Feather. As you look ahead to the long, hot summer and slogans of black power, listen for example to "A Dream Deferred" — this and the other sections of *The Weary Blues* will help you understand why Negroes are no longer content to see their hopes "dry up like a raisin in the sun." And the jazz, especially Mingus' side, will add feeling to your understanding.

MISSA KWANGO: Bernard van den Boom (London International is a Congolese mass which is as mild as the famed *Missa Luba* is exciting — and this is no verdict against it. Part of the interest here is that the words are in the vernacular; thus, "Credo" becomes "Ikwikila." The Belgian missionary composer conducts a choir of seventy Congolese schoolboys and unspecified drums which, alas, provide little more than a groundbass effect. Four religious and twelve folk songs of various tribes round out the disk.

FROM THE HOUSE OF THE DEAD: Janacek (Columbia) is the last opera, written in the year he died (1928) by the composer of the titanic *Slavonic Mass*. The libretto is drawn from Dostoevsky's autobiographical novel of Siberian exile. Together with the mass, this is Janacek's crowning achievement, his mature operatic style at its best, and a profound expression of a humanism that is in no sense trivial. These qualities come through in a pervasive rugged lyricism, complex rhythms, and melodic contours shaped to the requirements of the human voice — Janacek is to Czech what Mussorgsky was to Russian — and a deep integrity both musical and spiritual. This performance from the Prag National Theater falls a little short of the tensile strength of the score, but an earlier recording which had this also had worse shortcomings such as being sung in German. The present version is not likely to be surpassed for some time to come, and the music demands to be heard.

READERS WRITE / *continued*

mad with war; whose shape has been hammered out by trial and testing because of obedience to principles which might be different from the "accepted" norms of a conformed society; whose outer layer shines brightly, even after use because of its tempered life in the flame of God's love. It is admittedly this view to which I am drawn, and I believe it is this concept of the church which needs further study and consideration by the Brethren.

At no time can we claim a corner on truth, for always we must see that God speaks to different men in different ways. All cannot be in one mold. Unity can be through divergency. Necessary too, is the idea that the Anabaptist-Pietist heritage in church history is no less valid nor important than the so-called mainstream Protestant tradition of our Christian brothers.

C.O.C.U. for some Brethren is a bane, for others, a blessing. It is my hope that we will intelligently approach this important subject by examining the different historical, theological, and biblical traditions of the positions involved and by realizing that the issue of C.O.C.U. is a crossroad for the Brethren. May we see more articles dealing with both sides of the issue in future church publications. Might we debate them openly and actively in our congregations, for education is essential to such a crucial decision.

Warren M. Eshbach
Linthicum Heights, Md.

CLASSIFIED ADS

MIAMI BEACH — No rent. Handy retiree or couple who likes to renovate. Can earn rent working part time near ocean year round. Write: Widow, 821 First Street, Miami Beach, Fla. 33139.

A *GIFT* through
LIFE INSURANCE

A gift of life insurance to further world outreach ministries is usually made in one of these two ways:
(1) through the purchase of new insurance with the General Brotherhood Board the designated beneficiary.
(2) through naming the General Brotherhood Board as beneficiary on an existing policy.

Revocable or Irrevocable

If the donor reserves the right to name a new beneficiary there is no present income tax benefit. However, if the Board is retained as beneficiary until the donor's death the face amount of the policy is not eroded by state or federal taxes, probate charges, etc.

If the donor does not reserve the right to change the beneficiary the "cash value" of an older policy is a permitted deduction and may be reported with other gifts on the Federal Income Tax return. A second tax benefit is the donor's right to take income tax gift deduction credit for each future premium he pays as though it were an outright gift to the General Brotherhood Board.

Review Your Policies

An insurable person may capitalize a significantly large future gift by obtaining new insurance. A great many others have policies already in force for **needs** (to educate children; to pay off the mortgage, etc.) **that no longer exist.** Why not be good stewards of your life insurance resources? Review the beneficiary provisions and you also may be able to derive material benefits and spiritual satisfactions in naming the General Brotherhood Board as beneficiary on one or more existing insurance policies. Mail the coupon today for further information. You incur no obligation.

- -

Harl L. Russell, Director of Special Gifts
General Brotherhood Board
1451 Dundee Ave., Elgin, Ill. 60120

Please send information on
_______ Giving an existing policy.
_______ Giving a new policy to further the world ministries of the Church of the Brethren.

Name ______________________________
Address ____________________________
_______________ Zip _______
I was born on ______________________

in brief

TRIBUTE

Memorial services for **Norman Baugher**, who died early in the morning of April 20 following a serious illness that began with a heart attack on Feb. 29, were held in the Church of the Brethren General Offices on April 24 and at the Highland Avenue church in Elgin on April 28.

At the service for Board employees, Galen Ogden and W. Harold Row brought tributes to Norman as a person and as a churchman. Speakers at the public memorial service included Dr. Calvert N. Ellis, president of Juniata College; Dr. Harry K. Zeller, Jr., La Verne pastor and current chairman of the General Brotherhood Board; and Dr. R. H. Edwin Espy, general secretary of the National Council of Churches.

The cover and several pages of the June 6 issue of MESSENGER will be devoted to a recognition of Norman Baugher's contribution to the Church of the Brethren.

Readers may wish to contribute to a Norman J. Baugher Memorial for Peace which has been established by the General Brotherhood Board in keeping with the wishes of the Baugher family. Contributions to the fund, either from individuals or congregations, may be sent to the General Brotherhood Board, 1451 Dundee Avenue, Elgin, Ill. 60120.

PERSONAL MENTION

In accord with the action of the General Brotherhood Board in March regarding the crisis in the nation, two members of the Brotherhood staff have been temporarily assigned to give assistance to the Poor People's Campaign. They reported to the Washington office of the National Council of Churches on May 1 with the expectation that **Carl Myers** would work with the N.C.C. staff in Washington and that **Donald Fancher** would work with the Southern Christian Leadership Conference. They will be available as needed until July 15.

· · ·

A conference on family planning kept **Dr. John Horning** in Bogotá, Colombia, for two weeks recently. Dr. Horning, a medical missionary, has headquarters in Ecuador. . . . A dinner honoring **Dr. Alvin F. Brightbill**'s forty years of teaching at Bethany Theological Seminary was held May 20 at the Oak Brook, Ill., campus. The presentation of a book of memory containing letters from friends and former students highlighted the event.

Two memorial services marked the death April 8 of **Mrs. Harry M. Gardner**, wife of the pastor of the Arlington, Va., church in the Mid-Atlantic district. . . . An active worker in Young Men's Christian Association programs died recently. **Dr. Tracy Strong** of Lacey, Wash., 80, had been general secretary for the World Alliance of the YMCA and secretary of the Seattle YMCA.

· · ·

Center Hill church pastor **William B. Gauntz** of Western Pennsylvania recently was critically injured in an automobile accident. Mrs. Gauntz was killed instantly in the crash.

POTPOURRI

What are implications for Brethren in the meaning of the recent riots in the nation's cities? Dean Miller, pastor of the York Center church in Illinois, explores answers to this question in a **taped interview** with Lee Whipple, Brotherhood director of race relations, and Tom Wilson, pastor of Chicago's First church.

For a free loan copy of the twenty-seven-minute tape, persons may contact the Department of Interpretation, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

CALENDAR

May 30	Memorial Day
June 2	Pentecost
June 2	Annual Conference Offering
June 22-24	General Brotherhood Board
June 25-30	Annual Conference, Ocean Grove, N.J.
June 30	Christian Citizenship Sunday
July 4	Independence Day
July 7	Brethren Youth Seminar, Washington, D.C.
July 12-14	District conference, Southern Plains, Camp Springdale, Cordell, Okla.
July 19-21	District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa
July 21-27	Church and Group Life Lab, Bridgewater College, Va.
July 25-27	District conference, Southern Virginia, Red Hill church, Roanoke
July 27-28	District conference, Shenandoah, Staunton, Va.

· · ·

Johnstown, Pa.'s, Mack Religious Book Store is moving to a **larger storeroom** one door from the previous location. Its new address is 122 W. Market St.

Co-sponsors of the annual **Burkhart Institute** April 22-25 were the La Verne Church of the Brethren and La Verne College in California. "The Church at Work on the New Frontier" served as the coordinating theme of the intensive training sessions in the ministry of the local church.

PASTORS AND PARISHES

Fifty years of ministerial work were commemorated in late March in a special service honoring **Lester E. Fike**, pastor of the Pleasant Chapel church near Ashley, Ind. . . . In another special service, this one at the Fairview church at Cordova, Md., **Harry H. Ziegler** received recognition for his seventy years of teaching church school classes. Now 87 and totally blind, the master teacher continues to conduct classes, having memorized large portions of scripture, and to counsel young men in the cause of peace.

· · ·

Grants Pass church pastor **Will Snelling** and his wife **Elsie** have left Oregon to travel in England and Wales until July 1. This is their first trip there since Will came to the United States as a lad of sixteen.

Raymon E. Eller, pastor of the Oakland congregation in Southern Ohio since 1962, has accepted a call to First church at Wichita, Kansas. . . . The new director of programming and volunteer services at the Manchester church in Middle Indiana will be **William F. Smith**, now pastor of the New Enterprise congregation in Middle Pennsylvania. . . . **Howard Bernhard** of Mt. Joy, Pa., will begin his pastorate Sept. 1 for the Waterside-Koontz yoked parish in Middle Pennsylvania.

After ten years at Northern Indiana's Union Center church, **Ross Noffsinger** will assume the pastorate of the Conestoga church in Eastern Pennsylvania.

. . . An associate professor of psychology has begun an interim pastorate at Canton First church in Northern Ohio. **Dr. Dale A. Young,** director of continuing education at Malone College and an ordained Brethren minister, served the same church in a similar capacity several years ago.

Replacing **Harper S. Will,** who retires in August, at the Pittsburg church, Middle Indiana, is **Fred J. Miller,** pastor at the Bethel Center church in the same district since 1959.

FOR CONFERENCEGOERS

Somerset church, Western Pennsylvania, invites Annual Conference travelers to visit and worship there. Camping facilities abound in the area. For additional information persons may contact Paul R. White, pastor, 303 S. Center Ave., Somerset, Pa. 15501.

Accident insurance will be provided for church members attending Annual Conference. Coverage will be effective from 12:01 A.M. (CST) June 15 until 12:01 A.M. (CST) July 8, 1968. Any personal injury sustained during this period is covered, provided the injured person was attending Annual Conference or was on the way to or from the Ocean Grove Conference when the injury occurred. Members of the Church of the Brethren and their small children are covered. Nonmembers attending the Conference are covered within the above period only after they complete their official registration.

Benefits payable are: $1,000 for accidental loss of life or loss of any two—hands, feet, or eyes; $500 for loss of one arm, leg, or eye; $500 reimbursement for that portion of expenses actually incurred for physician, surgeon, hospital, ambulance, X ray, and nurse, licensed or graduate, which is not collectable from any other insurance.

. . .

This insurance is automatic for the period and the persons stated above. The coverage is for accidental injury and does not include sickness or illness. All types of travel are covered, except nonscheduled air flights. Claims should be reported immediately to: Annual Conference Treasurer, 1451 Dundee Ave., Elgin, Ill. 60120, or at the Conference office. It is not necessary to contact him about this insurance except to report a claim.

But what if the missionaries had to leave?

A haunting question! But do not get hung up on the "what if." That is not always ours to determine.

What we *do* determine is the kind and amount of support we give the missionaries and their work while they are on the job.

They say, "Count on us being willing to stay to the very last."

What is your response? You *can* say, "Count on us being willing to support the missionaries to the very last."

The ANNUAL CONFERENCE OFFERING is an opportunity for you to do just that with your money!

Don't get hung up on the "what if."
GIVE! . . . . VIGOROUSLY! . . . . NOW!

"COUNT ON US" OFFERING FOR ANNUAL CONFERENCE

Amount ____________

Name ____

St./RFD ____

City ____________________ State ______________ Zip ________

Congregation ____________________ District ____________

(Please send this form with your gift to the General Brotherhood Board, Church of the Brethren, Elgin, Illinois 60120.)

A Pentecost message from the presidents of the World Council of Churches

A New Heart and a New Spirit

"A new heart I will give you, and a new spirit I will put within you: and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you" (Ezekiel 36:26-27).

The Fourth Assembly of the World Council of Churches will meet this summer at Uppsala, Sweden, July 4-20. Its theme will be the triumphant promise, "Behold I make all things new" (Rev. 5:21). As presidents of the World Council of Churches, for Pentecost, we ask you to pray with us for the Spirit of God, who alone can make all things new.

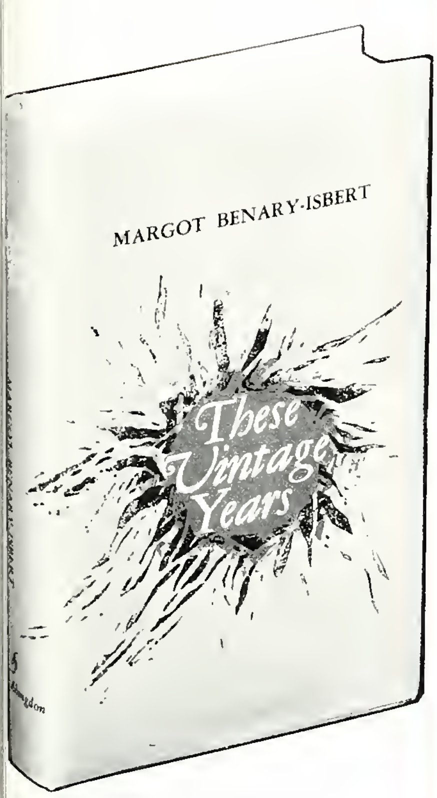
The New Testament promise of renewal is rooted in the Old Testament. The prophet Ezekiel proclaimed it to the exiles in Babylon. But he warned them that their return to the land of their fathers would not automatically ensure the creative renewal of their national life. The greed and injustice of the past must first be purged. In place of their hard hearts, they would need new hearts and new spirits, which God alone could give them. God had promised to give them his own Spirit, that the dry bones of their common life might take flesh again and they might live as his people in harmony and at peace.

Christians believe that on the day of Pentecost this prophecy began to be fulfilled. On that day the Spirit of God was given to the followers of Jesus. A new community was born of those who in every age have sought in their life together to practice the love of God. We thank God that the Spirit is active in the church, but we also ask his pardon that by the faults and divisions of Christians the work of the Spirit has so often been hindered. If the dry bones are to live, our hearts of stone must be converted.

We thank God, too, that we have seen the Spirit of God at work in the world, renewing society from within and transforming the relationships of men and of nations. The Spirit who makes all things new is active today in the common effort of men for justice and for peace, for education and for development. He is active as well in all scientific and technological advance insofar as it enables us to begin to supply the material needs of men and thus prepare the ground for a world community.

We call you, therefore, the people of God, to pray for the renewal and unity of the world. Our task is not only to pray. In Ezekiel's message the transformation of society was to be the evidence of conversion. If God has given us a new heart and a new spirit, he expects of us prayers in our churches and deeds in the world. Let Pentecost be a day of renewal of our personal lives; but let it also be a day of commitment for each congregation of God's people to loving and practical action for the renewal of society. – The presidents of the World Council of Churches: *J. H. Oldham,* honorary president, St. Leonards-on-Sea, U.K.; *The Archbishop of Canterbury,* London; *Archbishop Iakovos,* New York; *Dr. Francis Ibiam,* Enugu, Nigeria; *Dr. Martin Niemoeller,* Wiesbaden, Germany; *Charles Parlin,* New York; *Principal David G. Moses,* Nagpur, India

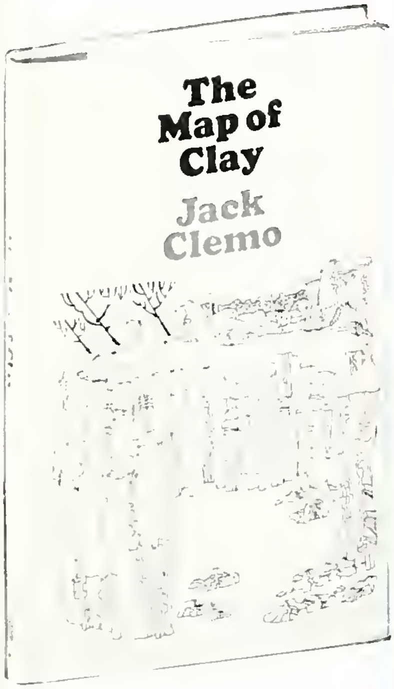
BOOKS OF INSPIRATION



THESE VINTAGE YEARS

Margot Benary-Isbert. $3.75

A uniquely personal book which challenges young and old alike, not to endure, but to experience, to risk, to live. Readers of all ages will find here a wonderfully warm celebration of age and life — the joys and disappointments, the solitary satisfactions and times of change and beginning again. A book to be read and reread. Ready in June.



THE MAP OF CLAY

Jack Clemo. $2.50

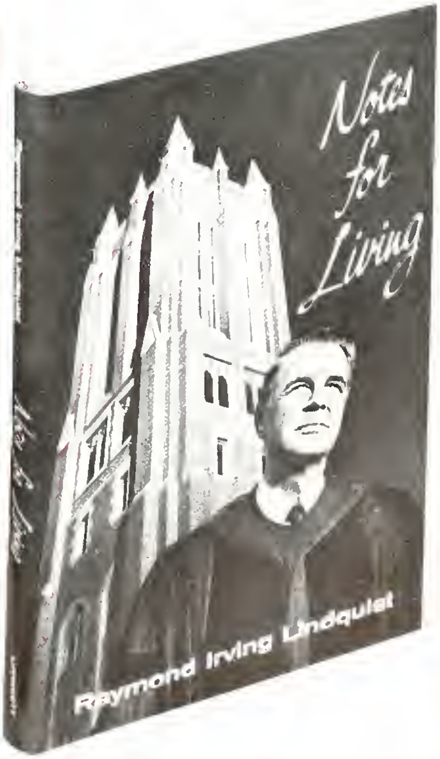
In these "startlingly autobiographical" poems, Jack Clemo works out a Christian counterpart of D. H. Lawrence's erotic vision and fuses it with Calvinism. A Cornish poet who has won the Atlantic Award in Literature and the Arts Council Festival poetry prize in Great Britain, he is introduced to American readers via this collection. Chad Walsh says it has "the ring of verse that will endure."

Winter Windows, Summer Sills

WINTER WINDOWS, SUMMER SILLS

Mary E. Lockhart. $3.00

The author demonstrates that God's glorious world is as near as your window. In these true vignettes she shows you her passersby at their challenging best — courageous people who bravely cling to life on faith, friendly college youth, neighbors' vivacious children. And she calls your attention to the amusing side of nature — from the ludicrous water-dance wooing of the loons to the ordinary, unnoticed daily walks of city dogs. All the meaning of life pauses before you at your windows, says Mrs. Lockhart. There God works daily miracles — if you have seeing eyes.



NOTES FOR LIVING

Raymond Irving Lindquist. $4.50

Here is a treasury of words, from the writings and preaching of Raymond Lindquist, pastor of First Presbyterian Church in Hollywood, California. For the author, and the thousands who have been encouraged by him, Christianity is not a Sunday ritual, not an insurance policy, but the redeeming essence of life on a day-to-day basis. His message is universal and Christians everywhere may share in its motivating precepts.

Order from CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Chalmer Faw: Man on the Move. *You can count on the former Bethany professor to be where the action is in Nigeria, where in-service training, student power, and a theology of revolution are more than textbook concepts.* by Graydon F. Snyder. page 2

What Form? What For? *The good news that "God is here" can be given form in a variety of ways. Why then do we go about our human enterprises as if untouched by the Spirit?* by Inez Long. page 5

The Quality of Possibility. *Modern man can find in his space-age world new opportunities for discovery and creativity. Will he also become a pioneer of faith who sees God at work in new ways?* by Edward B. Lindaman. page 10

Amid the Flames of Racial Crisis. *On a Palm Sunday afternoon when black and white men across the country were reviling one another, members of First church, Chicago, were washing one another's feet.* by Donald E. Miller. page 17

Fifty Years of Change. *A former moderator, surveying the church's response to changing times, notes both gains and losses and emphasizes the dynamic of the gospel.* by Ralph W. Schlosser. page 20

OTHER FEATURES include artwork and verses by Iowa Kuehl (page 1); guidance for family worship by Sam and Lillie Ann Flora (page 11); details of a Conference feature (page 12); "A Plea for Common Conference Courtesies," by Dean L. Frantz (page 22); "Pacifism Revisited," by Richard Bowman (page 22); poems by Cayle Wooters, Marilyn Smith, Andrea M. Wilson, and Edna Sexton (page 24); "Faith Looks Up," by Allen Weldy (page 26); reviews of two recent films, by Dave Pomeroy (page 28); and a Pentecost message from the presidents of the World Council of Churches (page 32).

COMING NEXT

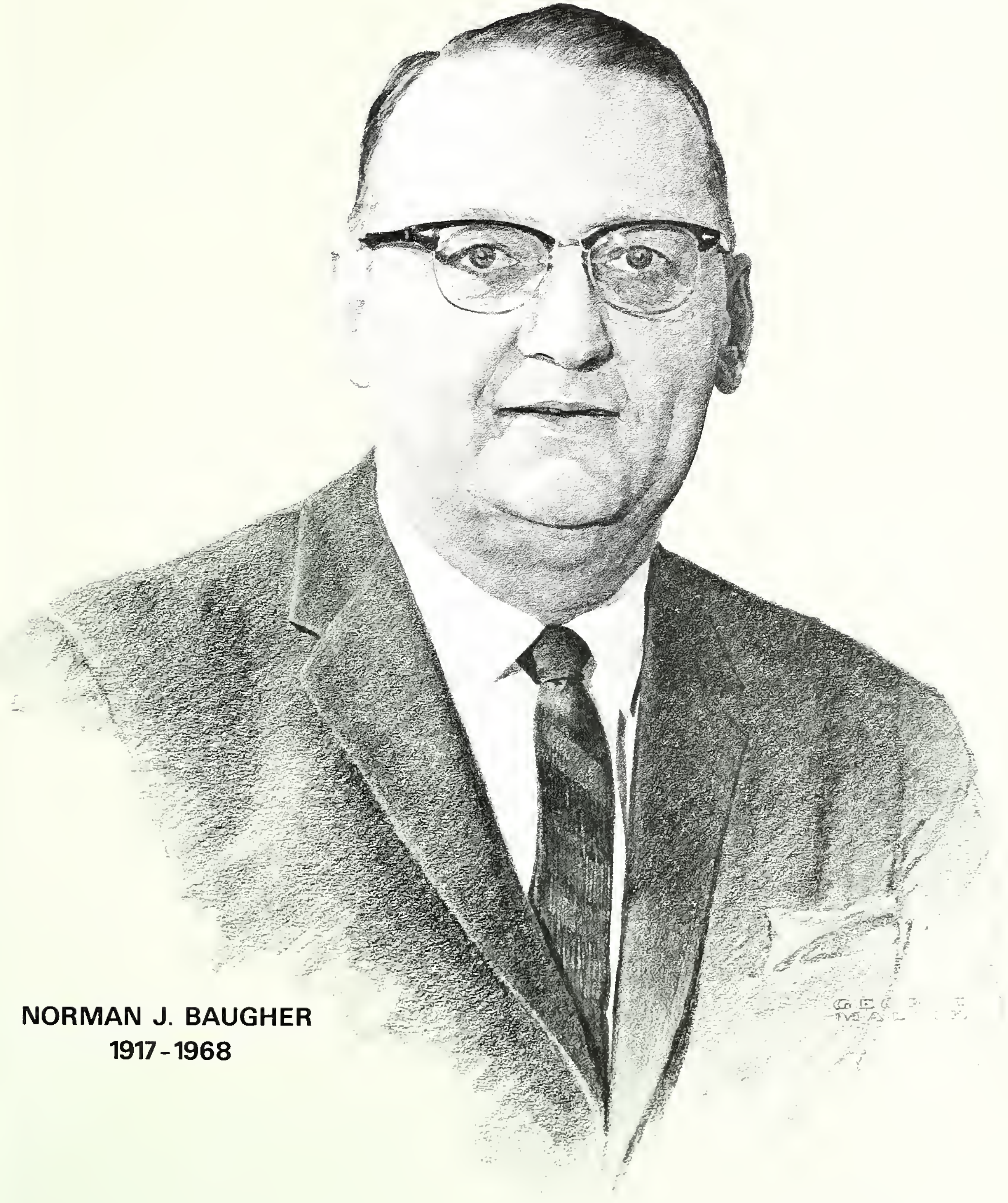
The cover and several pages of text and pictures pay tribute to the contribution of Norman J. Baugher, who died on April 20. . . . Vernard Eller uses a new figure of speech to define what he regards as the role of Brethren in today's world, "Winning Our Spurs." . . . Paul Loffler, a World Council of Churches executive, explains why the church must find and use "New Forms of Mission Today." . . . News stories call attention to issues that will soon be aired at the Ocean Grove Annual Conference.

PHOTO CREDITS: Cover, 3, 14 artwork by George Malick; 1 Don Honick; 6 (left) Hube Henry, Hedrich-Blessing; 7-9 North American Aviation, Inc.; 13 (top) William Smith; (bottom) Religious News Service; 15 Steve West; 16 (far left) Coppedge Photography

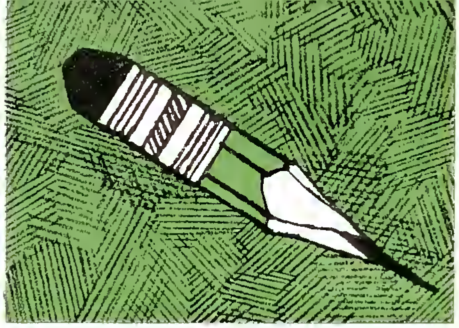
KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren, Norman J. Baugher, general secretary. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates; $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 1

messenger
CHURCH OF THE BRETHREN 6/6/68



NORMAN J. BAUGHER
1917-1968



readers write

IDEOLOGICAL JUGGLING

The letter of Anne-Marie and Randy Fenimore (Feb. 1), if I understand what it is trying to say, misses the point of my article. It may be that trying to interpret the overtones and undertones of a writer in a foreign land and foreign language is where the writers in Uppsala are having trouble. Certainly I *hope* that the failure to understand several of my phrases – for example, the reference to student disruptions in South America – was due to difficulty with the English language and not mere muttonheadedness!

American readers who have seen or heard one or more of the recent attacks on me for the same position – including the national column by William F. Buckley, smart aleck of the ultraconservatives, and radio attacks by Hargis, McIntire, McBirnie, *et al.*, over more than 1,000 stations – will be amazed to learn that I am guilty of McCarthyism, "insidious propaganda," etc.

Let me suggest that the Swedish correspondents go back and read the articles again, think about the questions I raised about the problem of the encounter with totalitarian idealogues and systems, and see if they can't come up with something besides stale slogans and distortions of my point of view.

I find ideological juggling with my questions just as unacceptable by persons who obviously think of themselves as enlightened leftists as the tirades of – for example – Buckley, who thought it clever to put quotation marks about things I had never said. Why can't we just discuss the problem? – which, after the murderous record of Communist, Nazi, and Fascist parties and governments in the last fifty years, ought to be worthy of some genuine dialogue.

FRANKLIN H. LITTELL
Mount Pleasant, Iowa

ASHAMED

Having read the review on the books *Where Do We Go From Here?* and *Black Power* (March 14), I am completely ashamed of the MESSENGER being delivered to my home.

By publishing an article such as this you are backing Negro beliefs and movements. This is a great cause of violence in our country today.

Certainly the black race needs equality, but can they handle it when they achieve their purpose? You must admit, from the already numerous mixed marriages, that the word *integration* means the sharing of a bedroom to the majority of Negroes. And, of course, the white woman who lets herself go into a marriage of this sort has no set of values, either.

I am severely reprimanding the MESSENGER for taking this view, and I can't help but wonder if your organization has been infiltrated by communistic views.

MARGARET BOWLING
Norfolk, Va.

A GREEN START

The MESSENGER as always "brings the new," but the one of April 11 was wonderful in its green start, as page after page held us spellbound and in rapture as it unfolded. The scripture added to the life of your words and the pictures.

Then we walked into our sunrise service to hear our own pastor reading your words with so much warmth and revelation. He made your very excellent work the much needed message of "what's new?" for our generation.

IOWA W. KUEHL
Polo, Ill.

BRINGS A MESSAGE

We appreciate the beauty of art, of poetry, and of prose in recent MESSENGERS. But the one dated April 11 outdoes them all.

"All Things New" is superb, and the miracle has and does happen continually. We see it in the lives of children, youth, and adults.

"What Brings the New," relating words, pictures, and biblical references, brings a message that all the people in our world need.

MARY K. BURLEY
Chicago, Ill.

TO FOLLOW IS COSTLY

Once again hatred and violence have killed a prophet, and alert Christians everywhere who mourn the loss are reminded that to follow our Lord in practice as well as in belief is a costly business.

Martin Luther King, Jr., was killed not so much because he was a Negro but because he adhered to a way of life taught and practiced by Christ. And while we reject the manner of his death, we must affirm our belief in his eternal life and in our willingness to be obedient and to follow our Lord, as Dr. King did, even to the point of suffering and death. His dream will be fulfilled only when Christians of every race unite, with renewed dedication and purpose, behind their beliefs.

MARYLIN SHIPLEY
Ottumwa, Iowa

WHAT CAN WE DO?

I was so glad to see the stand you took toward Martin Luther King. I think none of us knew what he and his family stood for until after his death.

I hope his wife and four children will see the day when his dreams come true. But we all must help to make them come true. I watched the funeral from beginning to finish. I think it was really phenomenal. I can't think of a time where the wealthiest and the poorest people and many nations were represented as on the day of his funeral. His wife and family were ready to carry on his dreams. No rehearsal could put on a show like that real live program was that day.

Now what can we do about neighborhoods who sign petitions to keep the colored people out and real estate people who won't rent or sell to colored people? and churches who won't welcome colored people in their congregations?

I for one would welcome a colored family as my neighbors. I do have colored friends. I have known of Negro teachers or other learned persons who had to give up their jobs because they could not find a decent place to bring their families to. No one would rent or sell to them. If we don't do something about this, Dr. King's work is all in vain.

ROZELLA CHRISTENSEN
Freeport, Ill.

COMPLETE SHOCK

The MESSENGER of April 25 gave me and the church where we work a complete shock. . . . We are made to wonder why you would take so much space on such a controversial topic. You not only hurt MESSENGER, but I feel that you have done the church in general a great harm.

You say Dr. King was the Isaiah, Jeremiah, and Amos of his time. I believe you forgot two things: He was also a communist and, according to J. Edgar Hoover, the biggest liar in the United States.

I can see why cheap politicians and the news media should make such an issue of this man, but I have no explanation why MESSENGER should use up good space that could and should have been used for writing some inspirational Christian thoughts.

O. T. FUNKHOUSER
Harrisonburg, Va.

TROUBLEMAKER

What a shame and disgrace to Church of the Brethren members and friends to see the picture and write-up of one of the most notorious troublemakers and promotors of violence! How could you ever conceive the idea that he was good for anything but to be the leader to destroy human life and property?

I do not believe you are ignorant of the fact that he was one of the worst of God's creation.

Is it possible that you are willing and ready to be a party to the scheme of things which is now fomenting trouble?

E. B. WILLIAMS
Batavia, Ill.

A HEARTY THANK YOU

Hats off, a deep bow, and a hearty "thank you" to Harry A. Brandt, the "octogenarian who refuses to throw in the sponge"! His article, "Another Testament of Faith" (April 25), is wise, sensible, and in the best sense both timely and timeless. As one who already senses the initial encroachments of senility at forty-nine, I am challenged by the clarity of his thought and entertained by the facility of his phrases.

He rejects both the sterility of clinging blindly to the old and the instability of blindly embracing the new. In short, the rewarding feature of his article is his vision – his ability to build a faith while looking harsh reality in the eye without flinching.

In an age when we are exhorted from podium, platform, and pulpit to put our faith in our delusions, it is exhilarating to hear an octogenarian who not only "refuses to throw in the sponge" but who also refuses to close his eyes and get lost in his dreams.

JAMES M. MARTIN
Annville, Pa.

PLEASE CANCEL

This is to give my notice as of this date that I no longer want the MESSENGER sent to my home. I *do not* like the type of literature that you print in this magazine.

Anyone that would praise a Negro, Martin Luther King, Jr., as high as you do is putting him above Christ. And the way I see it, that is the very reason you took *Gospel* from the MESSENGER.

I am not against the Negro as long as they stay in their place.

JAMES PAYNE
Norfolk, Va.

SUPPORT PEACE CANDIDATES

I would like to know what the Brethren are doing about our present political situation. Are we going to stand behind our pacifist, brotherhood philosophies and verbally support a peace candidate in 1968? I feel we have the moral obligation.

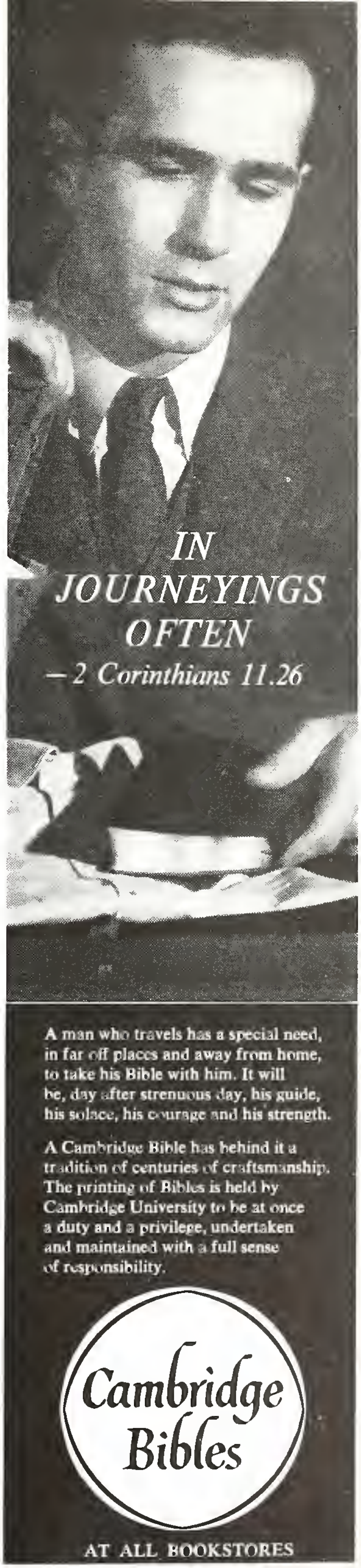
We have neglected to do this in the past. Perhaps there is much we can learn from the American Friends. Where better than in each congregation (a poll within each church?) and in the MESSENGER? . . .

Can I feel that my church is supporting peace politics and is not afraid to commit itself?

JOYCE MINNIX
New Orleans, La.

BYLINES: Chairman of the General Brotherhood Board **Harry K. Zeller, Jr.,** serves as pastor of the La Verne church in California. . . . Author and educator **Vernard Eller** is associate professor of religion at La Verne (California) College. . . . **Dorris Blough** lives in Nampa, Idaho, where her husband is a practicing physician. . . . Dayton, Ohio, is the home of **Ronald K. Morgan,** pastor of Mack Memorial church there. . . . World Council of Churches executive **Paul Loffler** heads the Urban and Industrial Missions department of the WCC. . . . Free-lancer **Pearl Gibbs** resides in Lakewood, Ohio.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.



IN JOURNEYINGS OFTEN
— 2 Corinthians 11.26

A man who travels has a special need, in far off places and away from home, to take his Bible with him. It will be, day after strenuous day, his guide, his solace, his courage and his strength.

A Cambridge Bible has behind it a tradition of centuries of craftsmanship. The printing of Bibles is held by Cambridge University to be at once a duty and a privilege, undertaken and maintained with a full sense of responsibility.

Cambridge Bibles

AT ALL BOOKSTORES

The Shadow of a Giant Rock

Photos tell only a part of the story of Norman J. Baugher's service to the church. Other qualities of his life are recounted by

Harry K. Zeller, Jr.

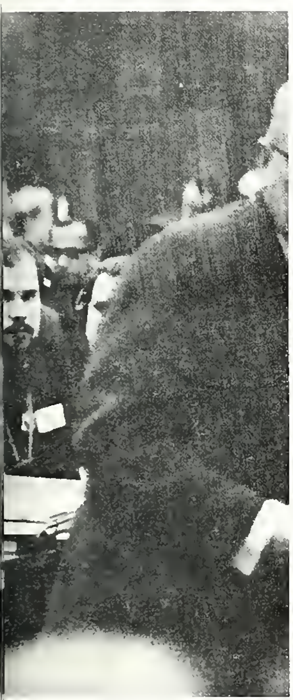
WORLD VIEW. Serving on the central committee of the World Council of Churches, Norman lent his leadership to the larger church

When I first learned that Norman Baugher had lost the battle with his heart and that his physical life had come to an end, I sat quietly for a few moments endeavoring, not so much to direct my thoughts, but rather to give myself to whatever mood of the spirit might overtake my emotions. I wanted simply to open my heart to any insight which might speak of the marvel of life or the mystery of death. Presently there formed in my mind, as clearly as if the words had been written by an invisible hand, the cadences of an Old Testament prophet:

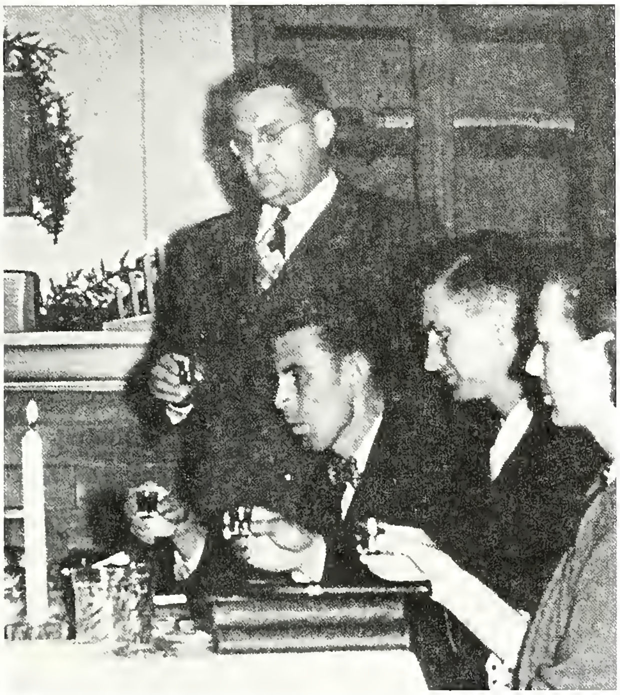
"And a man shall be as a hiding place from the wind,
A covert from the tempest,
As streams of water in a dry place,
As the shadow of a great rock in a weary land."

In those initial moments of meditation there formed in my mind the vision of a man of stature whose immensity was depicted in the rich images of Hebrew poetry. Isaiah splashes the scenes on the canvas of the mind. The desert, which he knew so well, is being lashed by the wind and there rises one whose bulk stems the force which sweeps across it. When the wind is whiplashed into a mighty tempest, we sense that a man had been there earlier with foresight and skill who prepared a shelter adequate to avert the stinging impact of the storm. Man no longer seen, but work he completed was a Godsend! As Isaiah continues his poetic painting, the earth he sketches is hot and barren and the man he remembers – certainly by now a man for all seasons – had the creative genius to bring a stream of water to that dry and dusty place. Finally, when the sun burns its torrid worst, bearing down unremittingly at high noon, Isaiah outlines a man whose size and shape are large enough that his shadow falls like the cooling protection of a great rock on an exhausted land.

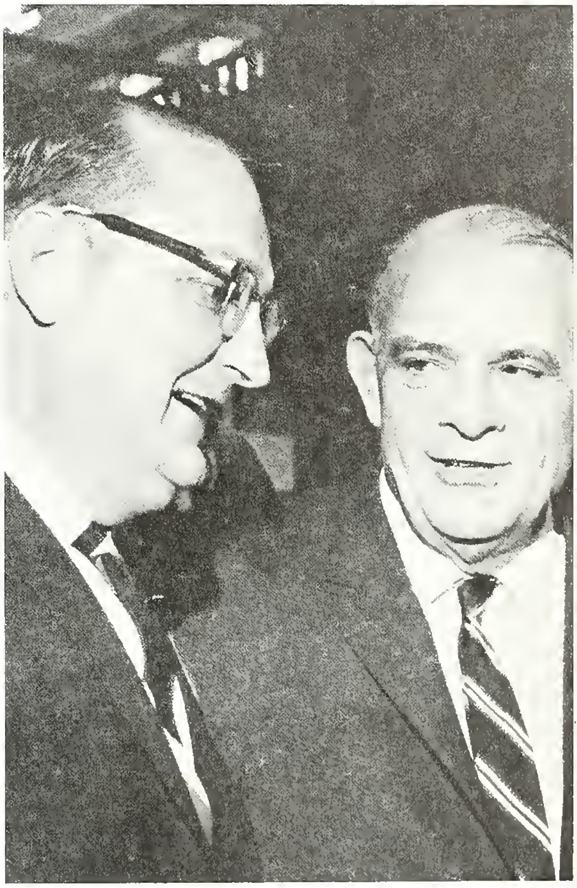
Norman Baugher was a big man. He was large in many ways. He was impressive physically. That helps, but of much more consequence, he had energy, might,



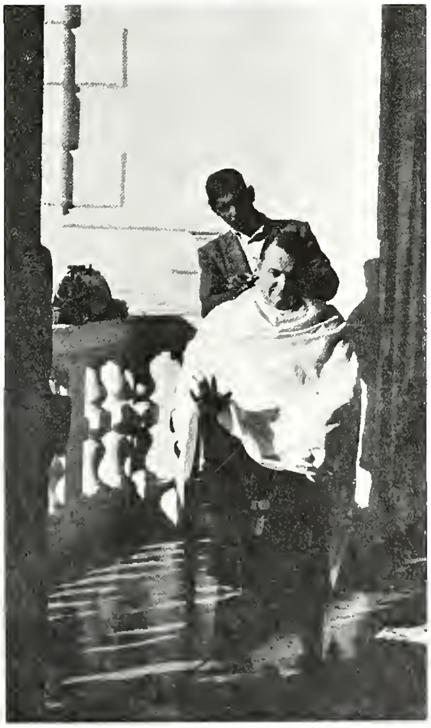
LOVE FEAST. With missionaries to the Indians, he joins in the first celebration of the love feast in Ecuador



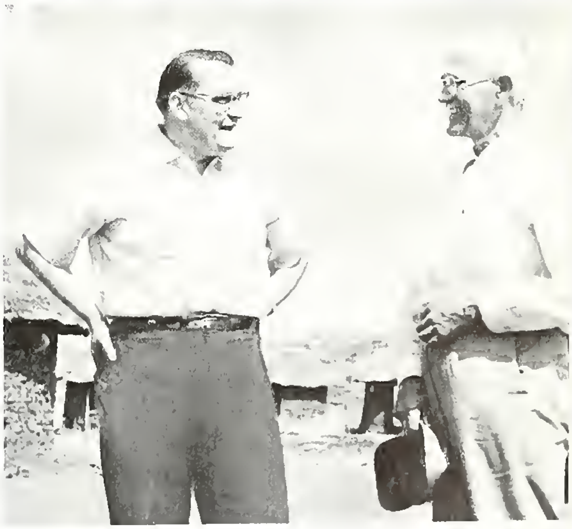
ECUMENICAL. With Eugene Carson Blake, general secretary of the World Council of Churches



ADMINISTRATOR. As the Board's chief executive he showed amazing skill and efficiency



INDIA. Even the busiest man must stop occasionally to have his hair trimmed

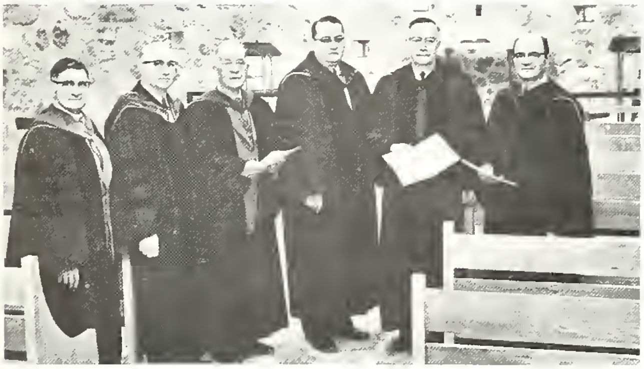


NIGERIA. On a visit to African missions, Norman Baugher greets pioneer missionary, H. Stover Kulp drive. I sometimes think he was able to get more done than the rest of us because he worked more, in both extent and intent.

Spiritually he was sensitive to the things that really matter. It seems to me that his spiritual nature was not as evident in the overt sense as in the effort to implement the values of his faiths. The primary concerns of life are the vital realities as well as the eternal verities. Norman had a powerful way of espousing those values sometimes spoken of as peculiarly Brethren in character; and yet, in a remarkable way, his concepts were so inclusive of faith and order, life and work, that he was at home in many different churchly relationships. This at-homeness anywhere on the good ship ecumenicity was possible to Norman because he was a solid man spiritually.

Norman was more delicate, I am convinced, in the measure of his human awareness than most of us realized. In his professional role he seemed to be all business, the organization man par excellence, an upright executive – and there was about him some detachment which sometimes passed for aloofness and at other times seemed to be expressed in an unwillingness to identify. Did not Shakespeare say, "To be great is to be alone?" Make no mistake about it, Norman was organizationally oriented, but when it came to the basic, down-to-earth, human welfare of his associates, a certain dichotomy was evident in his personality. There was a firm shell which preserved the goodness, the warmth, and the richness inside, a shell that existed to make it possible for him to give the goodness, the warmth, and the richness at the most opportune time. And this Norman gave in generous portion. Many times on leaving sessions of the General Board I marveled at how comprehensive were his ethical, moral, and human concerns. It seems clear that the imminence of staff restructuring, which involved changed roles for his colleagues, loomed before him as a painful responsibility.

WASHINGTON. In a Brethren delegation talking with former Congressman from Arkansas, Brooks Hayes



ELGIN. With Edwin T. Dahlberg and other guests at the dedication of the new General Offices building

Kirche der Brüder

GERMANY. On behalf of the Church of the Brethren, Norman Baugher offers the Burgermeister of Schwarzenau a special 250th Anniversary commemorative book

POVERTY. Norman Baugher served as a cochairman of the Interreligious Committee Against Poverty along with outstanding men of several other religious traditions

Hilton
Cohen
Baugher

PICNIC. Relaxing with the staff often found Norman in a chef's hat, in the batter's box, or on the golf course

CAUTION
MAN
AT WORK!

ORTHODOX CHURCH. Norman gives a 1763 Sauer Bible to Father Juvenali on first Russian visit

INDONESIA. Norman was a guest of Peter Tanamal, then teacher of ethics at the Theological School of Ambon, while visiting Brethren workers in the Church of the Moluccas

Even so, organizationally, Norman was sheer genius. Those who worked with him during the past fifteen years marvel, as I have, at the volume, ease, and skill with which he handled multiplying responsibilities. Somehow, when Norman took hold, things simply happened. When he came to sit in on commission meetings, for example, the information, analysis, and insights he brought were compelling. Sometimes – more candidly, more than a few times – he was just plain overwhelming. His talents were vast and his grasp of what was happening was so complete that Norman covered the total witness of the Church of the Brethren in its mission for Christ like a great tent.

It is nothing short of a miracle that the Church of the Brethren could have had a man of the stature of Norman Baugher as its leader during these tumultuous years. He was a big man. We are vastly richer for his life, a richness which we see even more sharply in his death. Each person in our Brotherhood is as much his beneficiary, as Boss Kettering once said of Thomas Edison, "as if he had been mentioned by name in his will." Indeed, we were in his mind and heart; his life and work are his last will and testament. No greater gift can any man give and no more valuable treasure can anyone receive.

These words of remembrance and appreciation began with a quotation from the Old Testament. They conclude with a witness from the New Testament. When I ponder the life and work of Norman Baugher, the Gospel of John leaps across the centuries, tumbling to speak a clear and glorious truth, today – in today's language – There was a man sent from God whose name was Norman.

Selections from sermons by Norman J. Baugher . . .

Undoubtedly the dominant style of our Lord's life was that of a servant, and it is incumbent upon each of us, his followers, to be in the world in the same style and pattern as our Lord.

The kind of a world we know, with its shattering forces, gigantic struggles, deep wounds, terrifying problems, and high hopes is precisely the world God loves. It is the world Jesus Christ died to save and make whole. The very condition of the world affirms the relevance of Jesus Christ and the challenge to the Christian church.

How shall we face the world? What attitude must our lives evidence as God's people in the world? What is it that the world must see when it turns to the church as the people of God? Is it too much to believe that we are called to be in the world as Jesus was in the world, namely as those who take "the form of a servant," as those who would stake life on the conviction that one should serve in love?

Is it too much to believe that to empty oneself for a brother, to identify with those who have deep needs, to ask no favor or privilege except the opportunity to serve and love, is to come close to the real experience of how God in Christ has dealt with us?

Every disciple of Christ has a witness and a servant ministry. Each of us, at baptism, was set apart, ordained for living the Christian life in the world.

I hold the conviction that the Church of the Brethren has a very meaningful mission and I am both committed to and excited about that mission.

The Church of the Brethren is a great body, and it faces exciting opportunities and challenges. There are problems and we dare not shrink from these . . . but the opportunities and the challenges are tremendous. I feel a deep calling with the Church of the Brethren.

My personal assessment is that if the stance in our Brotherhood shifts very visibly toward the more conservative, the strictly personal, the predominately traditional, and the withdrawal from cooperation and encounter with other churches, and by such shifts inevitably turns inward and away from the world, the Brethren will have ceased being a church of useful servanthood to God, according to the highest and clearest vision of our heritage. I believe the balance must be toward innovation, toward openness, toward cooperation and oneness in mission for the church to be effective. I believe this is where leadership in the congregation, district, and Brotherhood belong if we're going to be useful.

Above all else, my hope is that you will truly be in mission as servants to persons in society, to the whole world which God loves and for which Christ gave himself and now expects us to give ourselves. He calls the whole church to servanthood . . . , so let us be found faithful!

My Dream for the Church of the Brethren:

Winning Our Spurs

by Vernard Eller

What is the Church of the Brethren doing here?

At this juncture in history, given today's world, the state of the church, and its ecumenical situation, to what role are the Brethren called? This, bluntly, is the question.

My dream for our church is quite clear in my own mind, although I have had difficulty in finding the terminology to communicate it. The applicable historical pattern is written plainly upon the pages of the past. The main thrust of church history (and of world history) is traced through the rise and fall of the Establishment, that is, massive, powerful, officially recognized institutions. Yet always there has been active a second impulse – the nonestablishment, "outsider" groups that have provided a ferment and vision which have proved beneficial for the health of the whole.

The Church of the Brethren from its inception has been part of the nonestablishment tradition. Of late, though, we have become quite uneasy in the role; we have made and are making some moves toward getting out of it. Our nervousness seems to me to arise from three considerations. In the first place, we are just plain tired of carrying the outsider stigma. It is much easier and more comfortable to be "in," to be one of the boys, to join them (since it is obvious that we can't lick the "them" of the Establishment).

In the second place, we have lost the confidence that our outsider values are worth what it costs to witness to them. It is, of course, foolish to stand in tension with the Establishment unless it is for just and constructive causes.

And finally, we are not really convinced that the present churchly Establishment needs the services of outsider groups. At the moment the Establishment seems to be alert, vital, and progressive; and as much dissent as is helpful is forthcoming from within the Establishment itself.

But "outsider groups" is no adequate picture of the role of the nonestablished tradition. Let us see if we can devise a better one.

Arnold Toynbee, in dealing with this same phenomenon on the scale of world history rather than church history, identifies the outsiders as "the creative minority." His idea seems sound enough, but his terminology – particularly as a role that a group might claim for itself – carries a somewhat self-righteous tinge (the creative "we" as over against the stuck-in-the-mud "they"). Also, it fails to express the thought that the minority wants to create for the sake of helping the Establishment itself become creative.

The term closest to hand, the one so very popular on the cultural scene, is *the radical protest*. Now *radical* is (or better, was and ought to be) a good term, but it has been sullied. It is related to the words *radish* and *radius* and means "driving toward the root." However, that modern usage has turned the word end for end to make it mean *extremist* or *far out* severely limits the usefulness of the term. And though protest is one necessary function of the group we have in mind, the word itself is too narrow and negative.

To call this role the prophetic voice sounds very nice, but I have become very leery of any person (or group) that would be a self-styled prophet – particularly if he then goes on to claim the support and protection of the Establishment in his prophesying. There is something very instructive in the example of the prophet Amos, who insisted that he was neither a prophet nor the son of a prophet but simply a sheepherder who was being used of God. The best prophet always is he who denies that he is one.

If the prophet role is too pretentious for one to claim for himself, *avant-garde* is that much more so. The very desire to be thought of as being ahead of the benighted masses, as belonging to the enlightened elite, is fraught with spiritual danger. And because in many areas of our cultural life the avant-garde seems to be leading us farther into the wilderness rather than toward the promised land, the term becomes doubly suspect.

In the effort to avoid pretense we could go the other way and choose a term such as *gadfly*. But this is no good either; gadflies are as little constructive as any creature around – all they do is bite.

The problem of finding a suitable model and terminology is not an easy one.

Let me make a new proposal. My dream is that the Church of the Brethren become a *spur* to the Establishment.

Now the word *spur* has several quite different definitions – and we want them all. In the first, a spur is the device a horseman uses to rouse his mount and help it do its proper job. Could our mounted Lord use the Church of the Brethren to spur on the body of Christ? Spur does carry the important and necessary connotations of protesting, irritating, and stirring up; but it puts these into a much better context than does gadfly. Gadflies do nothing for Old Bossy but make her uncomfortable; with a spur (plus a hearty "Hi-yo!") you move Silver to acts of heroism. "A stimulus, incentive, or incitement" are terms the dictionary uses in defining spur in its broadest sense.

Architecturally, a spur is something else again – a short, diagonal strut or stay that helps hold an upright in position. The idea is made to order for our purposes! The spur, of course, makes no pretense of having the size or strength to support the weight that the upright does; yet the spur plays a crucial role in enabling the upright to do its job. Here is a servant role worthy of attention – being servant not simply to the world but to the larger church as it strives to be servant to the world. Could the God of the plumb line (Amos 7:7) use the Church of the Brethren as a spur "in building the spiritual temple" (1 Peter 2:5), as a reminder, a brace, a standard to help keep the church of Christ upright, true, and foursquare?

There is a third meaning of spur which is not as directly applicable to our situation (simply because it could be pretentious) but which gives us something to shoot at. My background as an apple knocker from Wenatchee constrains me to mention it. Apples do not grow on the trunk, limbs, or branches of the tree but precisely on the spurs. The never-ending exhortation to apple pickers is, "When you pick the apple take care not to break off the spur – that is where next year's apple is to come!" Although it would be too much to claim that the vine of Christ (to take the biblical equivalent of apple trees) bears fruit *only* in its spur groups, the spur does have a particular fruitbearing responsibility in any case.

Finally, as regards mountain ranges and especially railroad tracks, a spur is an offshoot which, if it is simply a section of the main line, cannot qualify as a spur but which, if it is detached from the main line, cannot qualify as a spur either. "*Different* from (the Establishment) but never *separated* from" is the law of the spur. And one must be spur in this sense in order properly to fulfill the functions of spur in the other three senses. And it is precisely here that both our historical heritage and our present ecumenical situation set the stage for the Church of the Brethren to be spur par excellence.

Our background has given us some beliefs, practices, and concepts of the church that make us different enough from the mainline Protestant Establishment fully to qualify as a spur on this point. But also we have been ecumenically committed and involved to a degree that we cannot honestly be accused of separatism, of self-righteously divorcing ourselves from interest in and concern for the larger church. Indeed, at this very moment the Church of the Brethren commands within the ecumenical movement (in the National and World councils of churches, in state and local councils, and in interdenominational circles and projects) a respect, a voice, and an influence out of all proportion to our size. It can be proposed as an objectively defensible thesis that no denomination within American Christendom currently stands in a more strategic position as spur in the fourth sense – if we can find the will to do some spurring in the first three senses.

Admittedly, the spur route is a tricky one. Of course, to fade into the Establishment – either through deliberate merger with the mainline churches or by becoming so like them, that we may as well merge – cuts off all possibility of being a spur. Likewise, to withdraw, to hold aloof, to stand apart in self-righteousness, to take any attitude that unnecessarily offends or cuts off dialogue – this is to threaten the spur function from the other side.

In this regard, however, we stand in a situation offering possibilities that history has not before offered. In times past, spurs have had a very rough go. Either they pulled off on their own or were ostracized by the Establishment; almost inevitably they became competing sects rather than true and useful spurs. But in our day the religious Establishment has learned to be much more tolerant of dissent – and perhaps we have learned to be more loving in our dissenting. No longer does one face the hard option of merging and conforming or pulling off (or being pushed off) into sectarianism; the different-from-but-not-separated-from stance of true spurdom has become a live alternative.

And note well, the spur is just as validly ecumenical as is the main line itself. A true spur must be as authentically dedicated to the welfare of the total body of Christ as is any sector of the Establishment; assuredly the spur's function is different, but its goal is ecumenical in the truest and best sense of the term. There may be (and undoubtedly are) Brethren who are interested in preserving the Church of the Brethren only that Brethren may thereby be "saved." These people do not adhere to the spur concept and accurately can be termed antiecumenical.

My dream is that the Church of the Brethren deliberately and in full ecumenical commitment choose to be a spur to the body of Christ

But for proponents of merger to counter this resistance by implying that joining the Establishment is the only way to be truly ecumenical is to narrow ecumenicity into a very unecumenical concept. Whether spur is or is not the right role for the Brethren is an open question; but we dare not allow the decision to be forced by letting that option be outlawed as unecumenical.

How, then, does the spur concept relate to the Brethren uneasiness we described at the outset of this article? In the first place, if this is the role God would have us play, we have no right to get tired; God's will must be the primary consideration, and our tiredness is neither here nor there. But we don't have to feel tired; in this day and age spurring can be fun. I am convinced (and I am going to speak quite personally here, because it seems the most effective way of making my point) that the Christian world is more receptive to Brethren spur-type ideas than it ever has been in the past. Being Brethren no longer means (if it ever did) that one must mumble apologetically and act as out of place as a country cousin at the ecumenical soirre. We are different, sure! But many of our fellow Christians find us interesting, want to talk with us, and even love us – precisely for that reason.

It is no secret, I guess, that I have dedicated my pen to the cause of Brethren spurdom and have been surprisingly successful in getting my work published and read in circles outside the Church of the Brethren. I have written articles on such topics as Protestant radicalism, nonresistance, believer's baptism, rigorous personal morality – and a book covering the whole gamut of Brethren belief and practice. And I never have had so much fun nor made such a wide circle of cherished friends in my life! Granted, one must be ready to get chopped down – by some members of the Establishment who see the spur as a threat, even more by some fellow Brethren who see spurdom as an obstacle to true ecumenicity. But the greeters so far outnumber the choppers that it does not begin to dim the thrill of this true-life adventure in ecumenical dialogue. As one of America's leading pastors and churchmen told me upon occasion of our first face-to-face meeting: "Your work demonstrates how alive and vital the Church of the Brethren really is." Now his conclusion "ain't necessarily so," but is it not heartening that he would want it that way? If my own experience has any wider significance at all, the Brethren do have some ideas and insights that the larger church needs, wants, and welcomes.

There are, of course, many spur-type individuals speaking to the church, both from within the Establishment and from without. These are important, to be sure, but they never can take the place of spur groups or denominations. Individuals – and particularly individual articles and books – are simply too ephemeral and transient, too easily dismissed, to be the most effective sort of spur. Only an organized, recognized church can provide the depth, continuity, coherency, and constancy that the full-fledged spur requires. And of course, one of the most important functions of such a spur-type church is to raise up and sustain the best sort of spur-type individuals. It seems clear that the Establishment cannot adequately provide its own spur function from within itself; institutions simply do not operate that way.

My dream, then, is that the Church of the Brethren deliberately, with complete self-respect and in full ecumenical commitment, choose to be a spur to the body of Christ. What chance there is of this happening is very difficult to say at this point. There are, of course, a goodly number of sincere and influential Brethren who are certain that such a role is dead wrong and that our efforts should be directed toward organic union with the Establishment, preferably through COCU but by other means if necessary. Perhaps an even more imminent possibility is that we simply will let our distinctiveness erode and so lose the wherewithal for being a spur whether we ever merge with anyone or not.

On the other hand it seems clear that there is an ever-growing number of Brethren (particularly among the laity and among the students at the college and seminary level) who have caught the vision of the golden spur. Many of these are going to be spurs one way or another – to the Church of the Brethren as well as to the ecumenical church. Already there is appearing a widespread yet very diverse and decentralized pattern: When some of these spurs feel that the church is growing lax in some area of teaching or program, they join in an informal spur fellowship to do something about it. And whether different ones of us see this as a healthy development or not, it is what is happening and what will continue to happen.

Where it will all come out – whose dream for the Church of the Brethren will be realized – no one can say. But what we can and must do is keep dreaming, keep open and active in seeking the will of God, and keep faith with one another in the process. ☐

In the Garden

How a young family discovers meaning in an Old Testament story

by DORRIS BLOUGH

Lynn was roller-skating and Lee was riding the go-cart as Mother and Daddy went to get into the car.

"We will be gone about an hour," said Daddy. "I don't want you riding the go-cart while we're not at home, especially when it is dark."

Mother and Daddy went on to their meeting. A few minutes after they were seated for the program, Daddy was called to the phone. It was Susan saying that Lee had had an accident with the go-cart and had a bad cut on his forehead. Daddy told Susan what to do and said he would be home in a few minutes. Mother and Daddy hurried home as quickly as they could.

When they arrived, Lee was in bed with a wet cloth on his forehead. Daddy checked to see if Lee's nose was broken, put a special bandage on the cut, and then said, "What was the last thing I said to you before I left?"

In a tiny voice, Lee said, "Not to ride the go-cart."

Mother called to the children, "Susan, Kim, Lynn, come here to Lee's room. I want to read you a story about what happened to Lee tonight." And she went after the storybook. When she returned with the Bible, all the children were there.

"Out of the Bible?" asked Lynn doubtfully. "A story about Lee?"

Mother laughed, "Yes, a story about Lee from the third chapter of Genesis."

Then she read the third chapter of Genesis as it appeared in her Bible. Then she started reading it over again, like this:

"And Daddy said, you may roller-skate and play other games, but you may not ride your go-cart while I am gone. Now Lynn was a more subtle child than the others, and he said to Lee, 'Nothing will happen to you if you ride the go-cart. You do it all the time and nothing happens. Daddy just wanted to spoil our fun and make us go to bed early.'

"And Lee saw that riding the go-cart was such fun and that he never had had an accident and that Daddy was too strict. So he called Kim outside and said, 'Kim, you guide it and I will ride on the back.' So they did. Suddenly, as they were coming around a corner, Kim did not see the edge of the flower box in time to avoid it. As he threw on the brakes, Lee was thrown forward, striking his nose and forehead on the back of the metal seat.

"As the blood streamed down his face, he said through tears, 'Daddy said we weren't to ride the go-cart while he was gone!'

" 'Now we will both be punished!' cried Kim. They felt completely revealed in their disobedience.

"Susan called Daddy who came right away. Lee was in bed, pretending he was asleep, a cold cloth on his forehead. Daddy said, 'Were you riding the go-cart when this happened?' And Lee lowered his eyes, for he could not hide his disobedience from Daddy.

"But Lee said, 'Lynn said I should go ahead.'

"Daddy turned to Lynn. Lynn said, 'Kim was the eldest, and he didn't say we should not do it.'

"And Daddy said, 'Well, now you know what happens when you decide you know better than Daddy.' "

Mother stopped "reading" and waited.

"Why, I didn't know the Bible had a story about us!" cried Lynn. ☐

speak up

What Does Your Church Have to Offer ?

Hello! I'm a newcomer – that is to say, I just moved here, and I want to know if your church can help me. I'm rather lonesome. Actually it's not that I'm new to this neighborhood; I've walked lonely in crowds before. I have looked longingly in this lost world, seeking something sincere, knowing where to find it, but never succeeding. That's the reason I've come to your church. Do you have anything to offer me?

To be fair, I must tell you what I've found that has not satisfied the craving within me. I've attended many churches, large and small. The magnificence of their edifices and worship centers have excited feelings of awe – but the coldness of the programs and the parishioners has chilled me.

I've learned some things: numbers in membership, percentage of attendance, occupancy of pews – all worldly schemes to disguise inner decay.

So I've come to you. I'm not concerned that you did not invite me to attend, for I may find that you are true to cultural tradition; invitations are not sent for funerals.

I'm not concerned that your church is the social center for the area; too often there are those who run from God by attending class meetings, dinners, or rallies.

I'm not concerned that your minister is theologically trained by the seminary or that he is adept at the techniques of public speaking; I have known my share of persons whose attitudes and positions change with the wishes of those to be served.

I am not concerned that your church contains those who are lazy, who do not share, who live by the labors of others; misconceptions and divisions appeared also in the early churches of Philippi and Corinth.

I am not concerned with the money in your treasury or your magnanimity of budget; the church has traditionally amassed great wealth.

I am concerned because methods of baptism, choirs, historic tradition have not given me the answer. I'm ashamed to say that sacraments have left me cold. I know that I am wrong. I've sought treatment for my ailment, but the weekly shot-in-the-mind has somehow lost its potency.

In a sense I guess you'd say I've run away, but I've stopped running now. I'm here, asking.

Do you have anything to offer me? – A New Member

I TOOK MY ROBE OFF

by Ronald K. Morgan

I took my pulpit robe off. It didn't come off easily and it may not be off for good, but for the present it was the authentic thing to do.

I didn't take it off because I got a new suit (but I received three compliments Sunday on my two-year-old suit). I didn't take it off because it was too formal. I did not take it off because I reject ordination. I did not take it off because the congregation prefers I not wear it.

I took my pulpit robe off because it tends to be a symbol of authority that takes a position three feet above criticism. I am finally recognizing what all enlightened laymen knew years ago – that the preacher is not inerrant, not without limits of understanding, that he does not have the final word to say about life or God or the Bible. The robe made a very convenient shield from criticism and differences of opinion. It was much more comfortable.

I took my pulpit robe off because preaching has to be dialogue to be most meaningful, honest, and productive. On, the robe discourages dialogue. Off, at least one barrier to communication is down. On, the robe tends to symbolize pronouncement of unqualified truth. Off, the possibility is more likely to exist that laymen may have some different insight and feel free to express it.

I took my pulpit robe off because when I go into the pulpit I am still I. I can't leave any of me behind, and to pretend to be something other than what I am is phoniness. What I say is still truth *as I see it*. There isn't any other kind of truth for any mortal! Thus, to go unrobed was the only honest thing to do – at this time.

There remain good reasons to wear it, I am sure. The preacher is one set apart with special skills and training in theology, biblical understanding, philosophies of life, and ethical sensitivity. The ministry of the Word is a high calling. The role of worship leader is a sacred task (no more so than any other role in life a layman may assume in pursuit of being faithful to God in the midst of the world, however.) There is a prophetic mantle passed on with responsibility. There are good reasons to wear it. It occurs to me that many who do not wear a robe but have convictions (or delusions!) of great authority would be much more likely candidates for robed clergymen.

I hope some ingenious symbol inventor can create a symbol for this role of preaching which represents its importance without representing it as final authority. In the meantime my robe gets at least temporary retirement while I search for integrity in communicating the gospel to contemporary man. Did I say "to"? Oops. . . . ☐

news

Delegates to consider guidelines, strategy on urban ministries

A PROFILE of the urban church, pointing up the characteristics of parish life which contribute to an effective ministry, has been drawn as part of a study prompted by two Annual Conference queries. The report will be presented to Annual Conference delegates at Ocean Grove, N.J., June 25-30.

Effectiveness: Based on depth analyses of actual Church of the Brethren congregations, the study found the following characteristics present where churches seemed to be effective:

☐ A definable community about which the congregation is intensely and primarily concerned without neglecting the more scattered members.

☐ Information on and imaginative responses to the needs, problems, demands, hopes, and despair of the immediate community within its larger urban setting.

☐ Nurturing functions including worship, counseling, and committee work shaped and directed toward the church's mission rather than simply toward maintaining the congregation.

☐ A clear sense of Brethren identity coupled with a willingness to reinterpret inherited beliefs to meet current human needs.

☐ A continuing effort to live by decision rather than by default.

☐ Ability to accept and handle conflict constructively rather than to stifle and avoid it.

☐ A dedicated group ministry including a competent pastor. (The "group ministry" may include lay leaders.)

☐ A handful of talented laymen who give time and ability to the varying ministries of the church.

☐ A program embodying the servant form in meeting human needs, such as a hospital, Alcoholics Anonymous, a halfway house, a tenants' union, street work with youth.

☐ A willingness to initiate creative experimental programs, even though they may run the risk of failure.

☐ A determined effort to overcome racial and class differences in the face of an overwhelming tendency to avoid them.

☐ More than casual alliances with other churches, denominations, and agencies.

☐ A willingness to be honest about the difficulty of survival, coupled with a lively hope for the future.

The characteristics were discerned through depth evaluations with seven Brethren congregations: First, Cleveland, Ohio; Prince of Peace, Denver, Colo.; Douglas Park, Chicago; First, Harrisburg, Pa.; Imperial Heights, Los Angeles; First, Lansing, Mich., and Central, Roanoke.

The list is seen by Ministry and Home Mission Commission staff as offering direction to the Brotherhood's 336 urban congregations and perhaps to the nonurban congregations as well.

Strategy: Beyond the profile of effectiveness, the new report based on findings from virtually all the urban parishes suggests strategy for expanded ministries. The recommendations urge increased support and assistance to inner-city congregations, encourage the organization of new congregations in areas of population concentration (a goal of five in the next five years), point to the servant-form as a motif for urban mission, and endorse ecumenical approaches.

In detailing its suggestions, the report asks the Brotherhood and districts to increase financial and counseling aid to enable inner-city churches to secure competent pastors, even second full-time staff persons in "a considerable number" of situations. Laymen are asked to join inner-city "group ministries."

In pointing up that nearly one in five of the urban churches has moved in the past 25 years, the report stresses that "while it sometimes may be more faithful for a congregation to relocate, urban congregations ought to give serious attention to the possibility of witness where they are. Inner-city congregations are encouraged to expand their ministry in their present locations if at all possible."

Servant form: "Every urban congregation ought to be related to at least one specific servant-form program," the report states. It further recommends that efforts "to initiate new congregations begin around servant-form programs." By *servant form* is meant the type of ministry which does not seek returns in members, dollars, or "institutional glory," one committee member explained.

Congregations in proximity are advised to work as a cluster.

Finally, ecumenical cooperation in worship and witness is commended. "An effective urban ministry may require some urban congregations to move beyond cooperation to a point of common programs of worship and service," the report suggests. "Most needed is a willingness to allow new programs and new forms of worship to develop around common efforts to meet human need in the name of Jesus Christ."

Paired: The study was precipitated by two queries received by the 1966 Annual Conference, one from the Northern Indiana district and the other from First church, Harrisburg, Pa., and the Eastern Pennsylvania district. The queries were paired and assigned to the General Brotherhood Board, where a committee composed of Galen B. Ogden, chairman, Norman J. Baugher, Stanley G. Keller, Donald L. Lowdermilk, Donald E. Miller, and W. Harold Row carried out the research and drafted the recommendations.

If the paper is accepted, it will serve as a major resource for congregations, districts, and the Brotherhood in the reexamination and projection of mission.

Ephrata: A retelling of the ascetic life

A LANDMARK related to Brethren history is on the way to becoming a national shrine.

It is the Ephrata Cloister, a restored 18th century communal settlement in Lancaster County, Pa., six miles from the Reading-Lancaster interchange of the Pennsylvania Turnpike. Last year 76,000 persons toured the Cloister. This year many Annual Conferencegoers are expected to be among the visitors.

When approved by the National Park Service, the Cloister will become a Registered National Historic Landmark, according to John L. Kraft, curator. As such, he said, it will be identified as a site that "possesses exceptional value in commemorating and illustrating the history of the United States." It will continue under ownership of the Commonwealth of Pennsylvania and under the administration of the state's Historical and Museum Commission.

Founding: The Cloister reflects the deep religious fervor of its founder, Conrad Beissel, a German Pietist mystic. Beissel was born in the Rhineland section of Germany, left because of persecution, became associated with Peter Becker and other Brethren at Germantown in Philadelphia, moved to the Conestoga church in the Leola-Bareville area of Pennsylvania where he became the leader of the congregation for four years, then separated himself from the church to take up the life of a hermit.

It was on the banks of Cocalico Creek at Ephrata in 1732 that he founded what was one of the earliest religious communal societies in colonial America. Numbering 300 at its height in 1750, the Cloister's members sought to serve God through lives of austere self-denial and pious simplicity. The orders included a brotherhood and a sisterhood, both of which practiced celibacy, and a married order of householders.

The society began declining after Beissel's death in 1768, and by 1813 the last celibate sister died. In 1814 the remaining householders incorporated the Seventh Day German Baptist Church, which continued as a congregation until 1934.

Contributions: Germanic in culture, the society between 1735 and 1749 constructed its log and stone buildings as its people remembered them in their Rhenish homeland. The low doorways, narrow halls, and stark furnishings all were designed as aids to rigorous self-discipline.

Besides its contribution to medieval-style architecture, the Cloister became noted also for its printing and music.

Excelling in the calligraphic art of *Frakturschriften,* the sisterhood produced many hand-illuminated songbooks and inscriptions, some of which now hang in the Saal (chapel). The brotherhood cared for the printing. One of its most notable accomplishments was the publication in 1748 of the 1,200-page *Martyrs Mirror,* which traced the history of Christian martyrs down to 1660. It is regarded as the largest book printed in colonial America.

The Cloister also produced much original choral music, Beissel himself composing hymns to exalt the mystical life. To sing the music, society members followed strict dietary rules enjoined to purify the voice.

Architecture, painting, choral music: Reliving Ephrata's distinctive past

Drama: A musical drama, *Vorspeil,* depicting life as it was lived in the communal society, will be presented this summer by the Ephrata Cloister Associates. Performances are scheduled at 7:30 P.M. on Saturdays, June 29 through Aug. 31; on Sundays, Aug. 4 and 25 and Sept. 1; and on Friday, Aug. 30. A preperformance tour of the buildings, with costumed guides and live demonstrations of various crafts, is scheduled an hour before the pageant. Admission for both the tour and pageant is $1.75 for persons 12 and over, 50 cents for children ages 6 to 12. Group rates also are available.

Regular visiting hours during the summer season are from 8:30 A.M. to 5 P.M. weekdays, 1 to 5 P.M. Sundays.

Bulgaria: Launching a new exchange

With almost a year's experience behind, the innovative exchange of the Church of the Brethren with Bulgaria is firmly launched. Plans now are being laid for the bringing of ten agricultural specialists from the eastern European country to study and work in the United States in the coming year.

Of the seven Bulgarians in agricultural exchanges in the United States presently, four are sponsored by the Brethren and a fifth is here as the outgrowth of Brethren initiative, according to a State Department official.

In the pilot group which arrived last July under Brethren auspices are Miss Iota Georgieva Hristova and Milko Jordanov Stoianov, both of whom were placed with the horticulture department of Michigan State University; Atanas Sevov Ruskov, aligned with Illinois Foundation Seeds, Inc., Urbana, Ill., a firm conducting research on hybrid seed corn; and Ivan Nikolov Simeonov, working in agricultural economics at the University of Missouri. All four will return home next month.

Polish pattern: The recruitment and placement of the exchangees parallels the pattern of the well-established Brethren exchange program with Poland. In inaugurating the new exchange Brethren Service officials have been in close touch with the State Department's Office of Soviet and Eastern European Exchanges and the Bulgarian Embassy in Washington, D.C. Earlier W. Harold Row, Brethren Service executive, and Paul W. Kinsel, coordinator of exchanges for Brethren Service, made direct contacts in Bulgaria.

The exchangees work at a graduate or postgraduate level. Of the ten nominees for the coming year, the areas of specialization include such subjects as "agrotechnies in fruit plants," "use of radioactive isotopes and methods of autoradiography in connection with studying chromosome mutations in plants" and "methods for creating hybrid wheat by use of cytoplasmotic male sterility."

One problem in expanding the program and placing more exchangees in 1968-69, Mr. Kinsel has found, stems from the fact that universities across the United States have reduced appropriations from federal sources with which to carry out research programs.

Two-way phase: The Brethren Service staff anticipates that the second phase of the exchange, the sending of American volunteers to Bulgaria, will be worked out in coming months.

The value of the exchange, according to Dr. Row, is twofold: first, the opportunity of working together for progress in improved land utilization and food production; and second and perhaps most vital, the hope of enlarging the climate of peace between East and West through the mutual sharing of life and cultures. "This is reconciliation at its best," Dr. Row stated, "uniting the promises of better living with the hope for peace between nations."

India: Pastor Bulsari guest in United States

A pastor from India is in America for a few months to gain a firsthand encounter with congregational life here.

He is Benjamin J. Bulsari, pastor of the Umalla congregation in India's Gujarat State. Since April he has been an associate of Kenneth S. Frantz, pastor of the Stover Memorial church in Des Moines, Iowa. Later this month he will move to the Union Center church in Northern Indiana, near Nappanee, where Ross L. Noffsinger is pastor.

Mr. Bulsari also will be a delegate on Standing Committee at Annual Conference in Ocean Grove, N.J. He will return to India in September.

The purpose of the visit, as described by J. Henry Long, Foreign Mission Commission executive, is "an opportunity for an Indian pastor to get an in-depth look at the life and mission of a city and a rural congregation in the United States. The experience should also foster better understanding of the Indian church for many stateside Brethren."

The 61-year-old Mr. Bulsari is an ordained minister with a degree from Gujarat Theological Seminary in Ahmedabad. He has taught elementary school, was principal of a practical arts school, and headed the traveling Bible school for village Christians for a three-year period. He has contributed much to the translation of church publications.

He is the father of seven children. His wife, Dorcas, passed away in 1967.

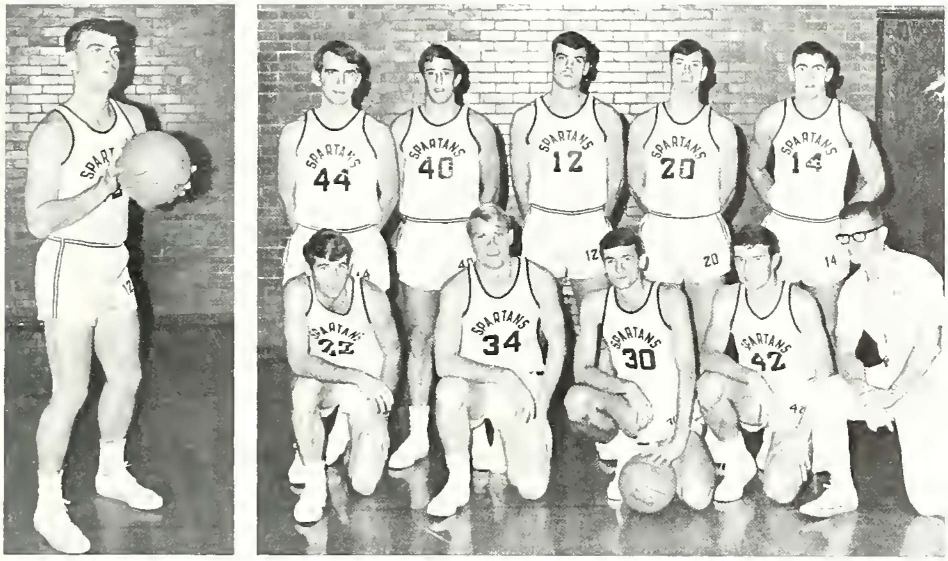
At home, Mr. Bulsari's town of Umalla has about 1,000 persons, of whom 200 are Christians. The majority are Hindus.

He was born into a Christian family. "My grandfather was the first Christian in our town," he said, "and one of the first in Brethren mission work."

In his initial impressions of church life in America the fraternal pastor spoke of the many people who help in the church program instead of leaving the work to the clergy alone. He also spoke of the willingness of members to discuss their ideas freely.

In assessing their early weeks of work together, Pastor Frantz commented, "Beneath all our exterior differences, we

Benjamin J. Bulsari . . . fraternal pastor



The traveling Spartans: Far left, superstar Dick Harris. Team members, front, 22 Jim Reinoehl, 34 Don Egley, 30 Phil Weybright, 42 Steve Brewer, and Coach Wolfe; rear, 44 Don Snell, 40 Jerry Kiracofe, 12 Dick Harris, 20 Jerry Walther, and 14 Phil Kreig. The four-week tour will cover Colombia, Ecuador, and Peru.

soon found that we shared a very similar faith. Our different backgrounds in church life were insignificant compared to our common Christian convictions."

Mr. Bulsari's travel and work in the United States are under the auspices of the Foreign Mission Commission.

Latin America: Team to tour three nations

Claude Wolfe of Manchester College ranks basketball and Latin America among his great loves. And this month he will combine the two as he takes the Manchester Spartan varsity team on a tour of Peru, Ecuador, and Colombia.

The visit, slated for June 14 through July 10, is seen as both a goodwill tour and an educational experience. It has the sanction of the National Association of Intercollegiate Athletics and the approval of the State Department.

Past encounters: In trekking south of the border Coach Wolfe takes with him firsthand experience with Latin American life. Following graduation from Manchester College and Bethany Seminary, he and Mrs. Wolfe in 1945-47 directed a boys' club program among the poor in Quito, Ecuador, as volunteers with Brethren Service. They also directed a unit at Castañer, Puerto Rico. From 1948 to 1951 the Wolfes were Church of the Brethren missionaries at Calderon, Ecuador. In 1956 and 1961 they returned to direct work camps at Calderon. In 1962-64 the Wolfes, while on leave from Manchester College, directed a Peace Corps program in Bolivia.

In the upcoming tour the Spartans will play amateur and university teams and conduct clinics for high school students and coaches, striving to upgrade the level of basketball played in such cities as Lima, Quito, Guayaquil, and Bogotá and outlying areas.

Undoubtedly an attraction of the tour will be one of the squad's graduating members and honorary captain, Dick Harris, who in his four-year basketball career at Manchester rewrote the record books not only of the college but of the state.

Top scorer: Harris, a farm boy from Liberty Center, Ind., was graduated from a high school that had 75 students. The 6'5", 200-pound youth shunned offers of full-ride athletic scholarships from larger schools and attended Manchester without scholarships, only a government loan to be repaid and a $1.25-an-hour janitor job for the college.

But while at Manchester, Harris racked up 2,653 points in four years of playing, averaging 27.6 points per game. He was All-Conference each of his four years, a first team member of the National Association of Intercollegiate Athletics All-America the past two years, the top scorer in Indiana history and eighth in national career scoring.

Throughout his college performance Harris was highly commended by Coach Wolfe and classmates not only for his ability as a player but for his qualities as a person.

The superstar was equally enthused about his choice of a college, explaining to a reporter this spring that Manchester's athletic program, even without scholarships, is excellent, and that the school spirit was tops in the conference. "At the Taylor and Indiana Central games," he said, "we had almost as many fans as they did."

For the future, Harris is interested in possibly becoming an Air Force pilot, teaching biology, maybe farming. He has declined offers to play professional ball, wanting to keep an amateur standing and possibly to compete in the Olympic trials.

To raise the $5,000 needed for the tour, the team, the college, and surrounding communities have engaged in a series of fund-raising ventures in the past year. Team members played a series of benefit games and even spent their spring vacation painting at the college to earn money. Student work projects, a faculty-produced variety show, and individual and group gifts have augmented the special fund, which a month ago had reached $4,200.

Relationships: Coach Wolfe feels strongly that the point of the tour is far more than the improvement of the caliber of basketball played abroad. "The main purpose is to help create an atmosphere of friendliness and better understanding between our people and the peoples of the countries we visit."

The Brethren and

The Dayton report...personal pros an

Short of a specific proposal for union, the Consultation on Church Union has gone about as far as it can go.

This was the feeling that led the body of 90 delegates at Dayton, Ohio, to set as their next big push the formulation of a specific plan of union, possibly to be ready for consideration at next year's meeting in Atlanta.

The action is viewed as a major step in the effort to produce a single church from nine communions, the largest of which is the newly-formed United Methodist Church, encompassing the Methodist and the Evangelical United Brethren churches. Together the communions in COCU number in excess of 25 million members, or about 40 percent of the Protestants in the country.

Again this year as since 1963, the Church of the Brethren was represented by observer-consultants at the annual meeting of the Consultation. This year's meeting was held in March in Dayton, where the Brethren liaisons were Dale W. Brown, Oak Brook, Ill., and DeWitt L. Miller, Hagerstown, Md., both members of the Fraternal Relations Committee.

In what was essentially an affirmative report, a report already shared with the Fraternal Relations Committee and to be summarized for Annual Conference, the two Brethren observers hailed the COCU deliberations as "one of the most significant developments in the life of the church in our time." Their account of the Dayton proceedings include these specific reflections:

Tenuous hope: "It is significant that three of the participating churches are Negro churches. They constitute for many a tenuous hope that the religious community of America may in this cooperative and unifying venture be of significant help in keeping American society from becoming permanently divided into two hostile groups: one white and the other black; one poor and the other richer by comparison; one largely suburban and the other central city, as the President's Riot Commission Report pessimistically envisions.

"In addition to the participating denominations there are at least twice as many who came as observers, including delegations from Germany, Canada, and New Zealand. The Roman Catholics also were represented. As a result of last year's action of the Consultation, the observers were given the privilege of full participation in the work groups.

"On the basis of significant concensus on faith, worship, sacraments, and ministry arrived at in former meetings the Consultation this year centered its attention on the development of a provisional structure for the united and uniting church. . . .

"Based upon the stirring and prophetic utterance of Principal George Johnston of the United Theological College in Montreal who declared, "The time for union was the day before yesterday," and a significant degree of concensus regarding the reports of the four work groups, it was decided to instruct the officers and the executive committee to proceed to a definite plan of union to be presented to the 1969 meeting, if possible, but not later than the meeting in 1970. This plan would then be considered by the delegates from the member communions and, if agreed upon as presented and revised, would then be referred to the constituent judicatories for ratification.

Representation: "Some real differences of opinion could be noted in the place and use of the Apostle's and Nicene creeds as suggested for the united church, in the attitude toward making the historic episcopate the basis for ministry, and in whether in the provisional assembly representation would be on the basis of parity or size of membership. The work group on structure, on the basis of an 8-7 vote, recommended representation on the basis of the size of membership. The plenary session, by a 38-37 vote, adopted an amendment making parity (25 delegates for each communion) the basis of representation.

"The address by Principal Johnston and the one by D. T. Niles of Ceylon; the worship as led by William A. Benefield, chairman of the delegation from the Presbyterian Church U.S.; the moving Bible lectures by Bishop Joseph A. Johnson, Jr., of the Christian Methodist Episcopal Church; the communion service which used for the first time a proposed liturgy for the celebration of the communion in the united church . . . (these) were experiences that carried with them the feeling that the Holy Spirit is moving upon the chaotic waters of our contemporary ecclesiastical life."

As to next steps for the Brethren in COCU affairs, the report of the two observers suggested:

– enlargement of the number of Brethren observer-consultants from two to four, in line with a new basis of representation adopted at Dayton.

– study by Brethren congregations of the COCU principles through use of official resource materials.

– participation by Brethren clergy and laymen in local discussion groups carried on by churches related to COCU.

Reservations: While the report from Dayton appears totally positive in tone, one of the Brethren observers is not without serious reservations about facets of the COCU development. And the entire Fraternal Relations Committee in recent months has submitted some questions it would like COCU leaders to respond to in due course.

Spelling out some of the limitations he sees personally in COCU is Dale W.

CU: A current look

.committee concerns...where now ?

Brown, who holds a conciliatory attitude toward Brethren involvement in the Consultation for the sake of dialogue but who from his own purview feels sweeping organizational merger will contribute little if anything to renewal of the church. He questions whether the formation of a national church body as massive as COCU may mean "a return to Christendom" in which the tendency is to baptize and Christianize the culture and status quo. And this, he feels, would come at a time when "sectarian winds" and the "radical winds of pluralism and revolution" run counter to "bureaucratic structures."

He questions too whether less participatory democracy in the church is a realistic tack at a time when the young student proletariat is demanding of society a greater role in decision making.

Dr. Brown sees COCU as the creation largely of one generation: "An older group of bishops, executives, and church leaders who in their last years of power realize that if they don't bring unification about, it may not materialize, as the passionate cause of one generation is not necessarily the passionate cause of the next." He discounts the decision at Dayton to add a tenth person to each participating communion's delegation, a person under 29 years of age, as only "a feeble attempt" to involve youth. "None of the present power structure will be replaced," he declares.

Even with these criticisms Dr. Brown maintains that he has "many positive reactions" to the Consultation, hence his standing behind the essentially constructive report from Dayton.

Endorsement: The second Brethren observer at the Dayton meeting, DeWitt L. Miller, a pastor and former Annual Conference Moderator, is greatly enthused about the principles and planning of COCU to date. Also speaking personally, he indicates that within COCU some problems exist but that in focusing on them, one ought not lose sight of the "great spiritual fact that in our day there is no effective Christian witness without unity."

The Maryland pastor acknowledges that there is a credibility gap between the generations in COCU, as there is in many other places, and that far more persons need to become involved in discussion of the principles of COCU. "In the last analysis, the future of COCU depends on what happens at the grass roots," he said. Greatly needed, he added, are discussions in local communities which bring pastors and laymen of various denominations together to think through the implications of union for their situation.

It is Dr. Miller's conviction that the Church of the Brethren has a responsibility under God to witness to its particular facet of the Reformation in the COCU movement, a witness that is not now fully represented. "We are called to witness in this movement as we are in Africa or anywhere else," he said; "not to do so is to be derelict. To be outside and looking in smacks of spiritual pride and pharisaism. It is as if we have some truth which the other churches know nothing about.

"The case for COCU, as I see it," said Dr. Miller, "is this: that there is no spiritual reality in our kind of world without some material manifestation. This lies behind the incarnation. There can be no unity without a body. The risk Alexander Mack was willing to take was that we have to have a church. Today, in our times, for the church to have an impact calls for a united witness.

"The insight of the high priestly prayer of John 17 is that the basic assumption upon which God's church must

Among leaders of COCU at Dayton, l. to r.: Reuben H. Mueller, former EUB; Ben M. Herbster, United Church of Christ; James K. Mathews, Methodist and new Consultation chairman; David G. Colwell, UCC and outgoing chairman, and George G. Beazley, Jr., Disciples of Christ

operate in any time or place is the unity of God's people for the sake of mission."

Both Dr. Miller and Dr. Brown concur that the number of observers to COCU from the Church of the Brethren should be enlarged to four next year. The value, they note, would come in greater involvement in the proceedings as well as more interpretations on issues which are such as to be highly subjective.

Questions to COCU: In terms of the total Fraternal Relations Committee, no reading on COCU has been taken since the Louisville Conference, where the committee advised against joining the Consultation as full participants "at that time." However, the committee remains open and interested in COCU developments even while engaging in other ecumenical explorations.

As evidence of this interest, the committee in March asked its two observers to submit to the COCU executive committee some "genuine concerns" over the "Principles of Church Union." The letter from the Brethren observers touched on the following points.

Christology. In regard to the chapter on "The Faith of the Church," the Brethren expressed a concern that the role of Christ might be understood to be more cosmic in nature. "In addition to Christ's Lordship over the church there might be more explicit interpretations of Jesus Christ as an instrument in the hands of God for the unity of all mankind and all creation. The basic concern seems to be one which calls for a Christology which is unifying instead of divisive," the Brethren wrote.

Creeds. The communique lifted up the noncreedal background of Brethren but noted that the church has come to use and to appropriate classical creedal formulations and confessions of faith. It applauded the emphasis put by COCU on the need for new formulations, yet expressed concern lest a legalistic use be made of historic creeds. (It was agreed by delegates at Dayton that the historic creeds would be for the guidance of members and not used coercively.

Worship. In reference to the chapter on "The Worship of the Church," the Brethren note expressed hope that freedom in forms of worship in the united church might be more permanent than merely a "stop gap" measure until a common liturgy is created.

Sacraments. Concern was expressed about the limiting of "sacraments" to two, with no clear biblical or theological rationale given. "The Brethren can join with the Roman Catholics in feeling that the church is a mystery and with others in declaring that all life is sacramental," the letter stated. "For this reason there is questioning not in regards to the importance of baptism and the Lord's Supper but of their exclusive status. What about other rites or sacraments such as the agape meal, feet washing, anointing, marriage?"

Church Union

Study urged

A miniature book called "Consultation on Church Union" is recommended by the Fraternal Relations Committee for study by Brethren groups. The edition encompasses three sections, Principles of Union, Guidelines for Structures, and a Study Guide. It is available for 25 cents.

As a follow-up, study groups are urged to record reactions and submit them to the Fraternal Relations Committee.

Brethren are also encouraged by the committee to join in or help organize local discussion groups with member churches of the Consultation.

Another point in the letter to COCU leaders dealt with the issue of whether a person requesting rebaptism might be denied that privilege in light of the principle enunciated on baptism administered only once. Clarification was further sought on how confirmation relates to baptism.

Ministry. The Brethren letter, noting that the positions of moderators of congregations and of Annual Conference, of delegates to Annual Conference, and of members of the General Brotherhood Board are open to all members, asked if the structures of the united church similarly would allow for major involvement of laymen.

The Consultation, heretofore without a staff, has yet to deal with the Brethren communique. Shortly, however, with the establishment of a central office and two staff persons as authorized at the Dayton meeting, the Consultation will be better equipped to handle inquiries such as the Brethren have raised.

Where now? The relationship of the Church of the Brethren to the Consultation on Church Union is a timely concern in light of a new Annual Conference query. Originating with the district of Kansas, the query asks delegates at Ocean Grove to reopen the matter of Brethren joining COCU as a full participating member.

Whether COCU principles have evolved sufficiently since the 1966 Louisville Conference to merit reconsideration or whether the mood of the Brotherhood is such as to make further discussion fruitful are factors underlying whatever disposition is made of the query at Ocean Grove.

A related matter is that the Fraternal Relations Committee itself is somewhat in organizational flux. A report from the committee on church polity is recommending to this year's Annual Conference replacement of the Fraternal Relations Committee with a committee on interchurch relations, to be constituted jointly by the Annual Conference and the General Brotherhood Board. The proposed approach is seen as giving stability and staffing to the ecumenical explorations of the Brethren, including follow-up on such matters as COCU.

Meanwhile, COCU up to this point appears to be moving steadily forward.

Certainly major hurdles are ahead but the ground already covered is extensive. One basic question for Ocean Grove is whether now is the time for Brethren to review their stand. — H.E.R.

Gearing up to handle priority concerns

TO ENABLE the communications media of the churches to move with dispatch in handling crisis concerns, a series of new resources has been inaugurated.

Approach, a former United Presbyterian mission education tool, has been appropriated as a weekly newspaper aligned with the National Council of Churches' Crisis in the Nation program. Simultaneously, twelve periodicals and news sheets of the NCC have been suspended at least through September. Included on the mailing list of the weekly from Philadelphia, beginning June 3, are pastors, church board chairmen, Brethren Service Commission chairmen, and other leaders of the Church of the Brethren.

"Night Call," an hour-long, nationwide radio call-in show, was scheduled to be launched June 3 by the Methodist Church and related Protestant and Catholic units. While treating diverse themes, the five-nights-a-week program (beginning at 11:30 P.M., EDT) is to center heavily on Crisis issues. Listeners may call in collect from anywhere in the country, making the program the first with a telephone-talk format beamed nationwide.

An instantaneous communications network for churches has been established in the nation's key cities by the NCC's task force on Crisis in the Nation, designed to facilitate both program responses and news coverage.

A 13-week series of programs, under sponsorship of the three faiths, is being planned for network airing during the summer. The program will deal with the churches' involvement and responsibility in national issues.

Lutheran Brethren: The variety of Brethren groups in existence sometimes amazes even the Brethren. For instance, in the news recently was the Church of the Lutheran Brethren headquartered at Fergus Falls, Minn. Its 6,000 members form one of the smallest Lutheran denominations. At issue was the dropping of two pastors for their involvement in speaking in tongues, spiritual healing, and prophecy. The group is described as "low church" and nonliturgical, putting much emphasis on personal salvation.

Brethren, Baptist ties: Rather than begin a congregation of their own, a group of Brethren at Penn State University, University Park, Pa., are exploring identifying with University Baptist Church, becoming a "Brethren order" within the Baptist congregation. . . . The York Center, Ill., Church of the Brethren has begun congregational conversations with the Crescent Avenue Baptist Church, the latter a young fellowship now meeting on Sunday mornings at nearby Northern Baptist Seminary. . . . In Iowa, plans are in formation for joint meetings between pastors and laymen of the Church of the Brethren and the American Baptist Convention, for educational purposes over the next two years. A joint committee is examining other avenues of cooperation as well.

Moomaw

Guest churchmen: To participate in Bethany Theological Seminary's pastor in residence program the autumn quarter will be I. W. Moomaw, veteran missionary and retired executive of Agricultural Missions, Inc. In the past two years he has carried assignments in Vietnam and India. At Bethany Dr. Moomaw will teach and counsel in the area of missions.

On the press: The word at Bethany Theological Seminary appears to be, if not publish or perish, at least publish. Faculty members Warren F. Groff and Donald E. Miller have collaborated on a book to be released currently by World Publishing Company. Graydon F. Snyder has a book in production with the Nelson Company. Donald E. Durnbaugh has a volume slated for publication by MacMillan Company this fall. All three firms are major publishers.

Reber

Interfaith venture: Jesse D. Reber, who retired in mid-May after 15 years as general secretary of the Pennsylvania Council of Churches, will become a part-time consultant of the Texas Council of Churches on July 1. A Church of the Brethren minister, he will assist in projects which include the formation of an Interfaith Council composed of the Texas Council and nine Roman dioceses.

Faculty backing: Professors from three Church of the Brethren colleges were among 9,300 teachers and others in education who signed a three-page plea carried in *The New York Times* on April 14, registering support for Dr. Benjamin Spock, baby specialist, and the Rev. William Sloane Coffin, Jr., and three others under indictment for conspiracy against Selective Service. The signers included 30 faculty members from Elizabethtown, Manchester, and McPherson colleges.

Keeping up with the oldsters: E. O. Slater, who last year was the nation's oldest VISTA volunteer, now is pastoring the Grandview church in Montana. He is 88. . . . M. Portis Arnold, Boonsboro, Md., in regretfully declining an invitation from Harl L. Russell to join in a breakfast meeting at the upcoming Annual Conference, recalled how Annual Conferences were the highlight of her youth. She attended her first in 1891 — 77 years ago. Mrs. Arnold is 95.

day by day

Who owns your face? "Why, my face is my own, of course," you say. But think again. The only time you see your face is when you stand before a mirror. Who owns your face? The answer is simple — anyone with whom you come in contact during the course of your day.

Why not consider the face you are going to have for these next two weeks? Is it going to be happy, serious, sad, grouchy, hopeful? What mood will you express with your face?

Perhaps we should decide what kind of face we like to see. None of us enjoys living with persons who are quarrelsome, unhappy, or grouchy. All of us like to work and play with joyous, happy people with sparkles in their eyes and cheery words and songs on their lips. Because this is so, we may be quite sure that our friends and acquaintances feel the same way about us. So it will be worthwhile to search for the secret of happy faces and voices.

First of all in our search, we need to consider what our faces say about us as persons. Are we happy only when everything is going our way? Can we smile only when we feel secure in a situation or have an abundance? Do we have trouble smiling when we lose or when our neighbors or friends have experienced good fortune rather than ourselves? The face that cannot rejoice in another's joy or hold up during a hardship or challenge will not find itself with many friends. Developing good character — which is what our faces reveal — is a challenging and a rewarding task.

Secondly, our faces tell us what we think of others. It has been said that the greatest friend one can have is a listening friend. How many of us find ourselves with faces that are constantly talking and very rarely listening? What effect do the words have on those about us? Harsh, unkind words belie a loving face. A thoughtful, understanding face is probably the most beautiful one that we can attain.

In your Bible reading you will discover that smiles and cheerfulness must come from within a person if he is to be worthwhile. It is interesting to note that in many of the scripture verses below we find the word *heart* showing that what is on our faces comes from deep inside us.

Make these next two weeks a training period for the habits of happiness and gladness — and remember that your face tells the tale.

Suggested activities

1. Write down some of the different expressions that you saw today. Discuss which ones you found helpful and appreciated. Can we improve our own faces from observing these?
2. Help very little children draw a smiling face and a frowning face. Talk about the effect each has on family and friends.
3. Consider ways that happy individuals in a family can influence others and choose situations in your home that need improvement. For example, concentrate on showing happy faces at the breakfast table or when it is time to help with the chores. Make this a project for the next two weeks.
4. Consider our Christian witness in school, at work, at home, in the community. Do our faces inspire others to desire Christ and the church?
5. Choose a project that would create a happy face for someone else, such as adopting a Korean child or welcoming a fresh-air child into your home for a week. Ask your pastor for information concerning either of these projects.
6. Read several of the following books: *If Jesus Came to My House*, by Joan Gale Thomas; *I'll Be You and You Be Me*, by Ruth Krauss; and *Our Happy Family*, by Mabel Niedermeyer McCaw (for children three to seven); *Armed With Courage*, by Mary McNeer and Lynd Ward (for children ten to twelve); *Love the Law*, by C. Ellis Nelson (for junior highs and teen-agers); *The Autumn Years*, by Florence Taylor, and *And God Wants People*, by Mary Lou Lacy (for adults).
7. Sing or learn several of these hymns, all found in *The Brethren Hymnal:* "Joyful, Joyful, We Adore Thee" (27); "Father, Lead Me Day by Day" (282); "Open My Eyes That I May See" (295); Into My Heart" (653). — Tom and Alice Geiman

DAILY READING GUIDE — JUNE 9-22

Sunday. Ps. 19:14. The words of our mouths.
Monday. Prov. 15:13. A cheerful countenance.
Tuesday. Rom. 12:10. Kindly and affectionate.
Wednesday. John 13:1-17. If we do these things.
Thursday. Prov. 17:22. Good medicine.
Friday. Matt. 22:34-40. Loving our neighbors.
Saturday. Ps. 4:7. When I do not feel glad and cheerful.
Sunday. 2 Cor. 9:6-7. A cheerful giver.
Monday. Ps. 141:3. Set a watch . . . before my mouth.
Tuesday. 1 Tim. 4:12. An example in word, conversation.
Wednesday. Prov. 29:20. Hasty words.
Thursday. Gal. 6:2. Bear one another's burdens.
Friday. Matt. 6:16-18. Do not look dismal.
Saturday. Prov. 17:17. A friend loves at all times.

New Forms of Mission Today

by PAUL LOFFLER

Nothing demonstrates the hopes and fears of our world more dramatically than man's attempt to build himself a new city. Everywhere in the world people leave villages and centuries-old rural societies to flock into the cities, to converge in industrial combincs, to create vast metropolitan areas.

Africa is dominated by its expanding towns and urban areas. Asia shows more than forty cities with over one million inhabitants. In Europe, government planning has not managed to decentralize the huge urban conglomerations around London, Paris, and Ruhr district, which resulted from large-scale industrialization in the last century. The United States has changed from the rural-oriented country of frontier days to one of the most urbane and thoroughly urbanized societies in history.

The city is the mark of our age. Through urbanization modern man in all six continents realizes his hopes and expectations for the future. Churches in all continents are awakening to this fact and beginning to search for relevant forms of mission, of service, and of witness in a world of cities. In metropolitan Los Angeles several denominations participate in the city council's long-range project to set goals for the development of that urban complex. Through different expert groups in which the churches share, through meetings of laity and clergy, Christians bring to bear the insights of their faith on the future of Los Angeles.

In Mombassa, the main part of the East African state of Kenya, a team of industrial chaplains is concentrating on the dock area. Freed from parish duties, the chaplain becomes a new type of missionary, available to people at their places of work, who engages with dockers and sailors in shaping the industrial world in which they live and which in turn shapes the life of the city.

In one of the worst "quarters of misery" in Buenos Aires, Argentina, social workers, theological students, together with people of this slum area, have organized self-help building projects, adult education, and medical care to meet the needs of helpless city drifters and to create a new community.

On Japan's No. 1 highway an extrade union organizer who became a Christian pastor has created a center for truck drivers. It is first of all a rest place for that fast moving occupational group which performs its demanding duties jammed into a small cabin for hours on the road. A bad accident shocked the pastor into action.

He found that neither the general public nor the employers were aware of the special needs of these drivers. In cooperation with trade unions he established a center which belongs entirely to the truck drivers of Japan as a new form of witness and service of the Christian church.

The World Council of Churches is in touch with a good number of these experimental projects which are developing new forms of missionary response in our urbanized world. Yet their number is still insignificant compared with the vastness of the challenge. We know that the average growth rate of cities is twice as large as the population increase, which is being compared to an explosion. A few statistics demonstrate this with brutal accuracy: Mexico City increased from 1.75 million in 1940 to 4.636 million in 1960. Calcutta doubled its literally uncounted millions within six years. These are, however, mere symptoms of the urbanization of the total modern society. While Brazil's rural areas could encompass a major part of Western Europe, this is today an urbanized country in which all decisions are made in the cities, the countryside having become a kind of urban backyard.

When the urbanization process started 150 years ago as a result of the industrial revolution, the churches were extremely slow to adjust. Christianity, which began in the urban centers of the Roman Empire, had by that time become imprisoned in a rural or middle-class mentality. First attempts to participate in the struggle of the new working class, such as the French Worker Priest Movement and similar Protestant endeavors, came late and were overshadowed by the existence of a tragic gulf between the Christian church and the world of industry. Consequently, the churches in Europe are even now alienated not only from important new social groups including workers, technicians, and management, but from the industrial structures and economic processes that shape the entire society.

Urbanization is expanding into every corner of the world as a result of worldwide industrialization, which is the only way for the developing countries to raise their living standards beyond the level of misery or perhaps even to survive. The process is further accelerated by the population explosion. There is no way back on that road.

The only question for the Christian church is whether the tragic mistakes made in Europe and elsewhere will be repeated on a world scale, whether the churches will again refuse to be present when people build their factories and cities. The discussion of new forms of mission which is to take place at the forthcoming Fourth Assembly of the World Council of Churches at Uppsala could not be more timely.

But what precisely are the issues that must be faced? From the experimental projects three clear challenges have emerged:

1. The new social groups must be taken seriously in the life and mission of the church. Initially in the West and now in the newly industrialized or urbanized areas these include the factory workers, skilled or unskilled, the managerial class, the new technological elite, the city planners, all engaged in the social sciences, and service and transport occupations like truck drivers. Mission has often been concerned with alien tribes in distant lands. Here it must orient itself on new sociological frontiers so that the meaning of the gospel becomes audible and visible among every group.

2. Rapid social change claims everywhere its heavy toll of victims. First-generation city dwellers crammed into the slums of West Africa or Hong Kong become the outcasts of the urban society. Racial barriers produce the Negro ghettos of American cities in which the powerless are condemned to a life of deprivation. New marginal groups of educational dropouts or migrant workers form the ugly fringe of modern cities everywhere. In its mission the church must participate in their struggle for a decent life and in their search for community if the gospel is to remain credible.

3. City and industry are highly organized forms of life and work. Their very bases are specialization and a complex of functions and relationships. New power structures and grids of decision making evolve. The person becomes part of a complicated and pluralistic network of interpersonal forces. Unless the church wants to withdraw completely into the private spheres of life and retreat into the residential family circle it has to relate to urban and industrial structures and organizations. Such biblical concepts as reconciliation, justice, and peace need to be worked out in public as well as in private life.

Such wide-ranging issues demand new concepts as well as new forms of mission through which the church as a corporate group and as individuals of its laity can relate relevantly to a world of cities. The task at the Fourth Assembly will be to take a definite step forward in both areas. Since the last Assembly at New Delhi, considerable work has gone into preparing for that step. A study entitled "Missionary Structures of the Congregation" has dealt with one of the key challenges: how to renew the

1. New social groups must be taken seriously in the church
2. Rapid social change claims everywhere its heavy toll of victims
3. City and industry are highly organized forms of life and work

life and outlook of congregations. Following are some of the findings of a working group which the churches are asked to implement:

1. To promote those activities which bring discussions with those who call themselves non-Christians into the processes of the church's life;

2. To direct attention towards failures, critical points, and dehumanizing trends in society and to seek to provide resources by giving up services no longer needed or no longer adequately performed;

3. To encourage provisional forms of church life; and

4. To evaluate thoroughly and regularly the views of the church current in all sections of society.

But local congregations must do more than learn to reach out beyond themselves. Groups of congregations will have to band together in an urban zone to respond to needs in the wider areas of work, leisure, civic responsibilities, or social planning. As lists of priorities and goals are worked out, flexible task groups will be required to engage members of the congregation in service projects and missions in their zones. At the same time existing resources should come under close scrutiny. For instance, the working group asks churches to examine their policies in relation to church building. This involves in particular

1. Investigation of the extent to which the necessity of maintaining large existing buildings is affecting the missionary outreach;

2. An investigation of the planning of new buildings to make sure they are of the right kind to assist the church in mission today;

3. An investigation of the need to provide either provisional and temporary buildings or no buildings at all. (From *The Church for Others,* two reports on the missionary structure of the congregation. Geneva: WCC, 1967. P. 28.)

The mobilization of the congregation for mission is not enough. Additional forms of engagement in a world of cities have to be devised. Experimental projects like those we have mentioned need to be examined to see how they can be applied in different situations.

Surveys of the community and its industrial zones must be initiated to help churches understand their urban neighborhoods. Above all, people have to be set free from time absorbing ministries centered on a church so that they can engage full time in the complex worlds of the metropolis.

Four years ago the WCC's Division of World Mission and Evangelism set up an Advisory Group on Urban and Industrial Mission. That group will take to the Fourth Assembly a strong call to the churches to revise the allocation of their resources both in men and money. Without a drastic effort the churches cannot catch up with the rapid increase of urbanization. The crucial question is, how much time is left?

At the Fourth Assembly another critical issue will be making its second appearance. Already at the New Delhi Assembly a plan was formulated under the title "Joint Action for Mission." It was based on four affirmations:

1. Advance in the Christian world mission calls for the redeployment of all resources available in specific areas;

2. To achieve this redeployment, churches, mission boards, and other Christian bodies must survey together the needs and opportunities confronting them;

3. A survey of this kind should be followed by ecumenical consultation aiming at the clarification of priorities and of common goals;

4. Joint action in mission can then result, if the churches at the same time accept the challenge to reconciliation and the renewal of their lives.

Obviously more is at stake than the development of new missionary methods, though the vast demands of urban mission can clearly not be met by fragmented efforts. As the Commission on Christ – the Hope of the World put it years ago in preparation for the Evanston Assembly:

"All work of evangelization, however great its history and glorious its results, remains crippled by the divided state of the church. This is no mere matter of missionary tactics. Our sense of urgency in the task of overcoming our divisions is something more than a desire to combine in facing hostile forces on unsolved social and political problems. The mission of the church aims at gathering all men into unity. The disunity of the church contradicts that purpose."

With renewal of the church at the heart of the Uppsala Assembly, the question of renewal in mission is absolutely central. It cannot be a mission which simply repeats old forms of obedience as though history had not moved on under its Lord. Now the task is to respond in forms adequate for mission in a world of cities. ☐

SHOULD MOTHER

TAKE THAT JOB?

by Pearl Gibbs

Betty Nelson has taught eighth grade mathematics for three years now, building up that department in her suburban junior high school to the highest level of achievement in the district.

Mrs. Nelson would like to continue teaching, but she finds that she is pregnant and should consider full-time motherhood when the baby is born. Yet, is this necessary? Would an infant suffer if the mother worked during the early months of the baby's life?

June King is tempted to take back her old job as secretary-receptionist to a team of medical doctors because she needs the money. Mrs. King's child Bobby is three now, and there is an excellent childcare center in the neighborhood. But should this mother spend ten or more hours away from her boy at his age?

Flora Taylor has taken a high-paying bookkeeping job now that all three of her children are of school age. Mrs. Taylor has always enjoyed the challenge of the business world. But sometimes she wonders if all this is fair to her youngsters. Should they be rushed out of the house each day so that she can keep up with her working schedule?

According to the Women's Bureau of the United States Department of Labor, more than fifteen million married women in America are now considering and accepting the triple role of wife-mother-career woman. If all these workers were suddenly to quit their jobs and go home, there would be an acute labor shortage. But why do they work?

Some are the breadwinners of their families; circumstances demand that they seek employment. But many others take jobs outside of the home to supplement a low family income, to keep their professional standing in a specified field, or to satisfy their enjoyment of the briskness of the no-nonsense business world. Whatever the reason, most working mothers wonder if they are being fair to their children. Are they?

Doctors and psychologists, weighing the needs of both mother and child, agree that there is no set pattern, no perfect guideline, for all women in the working-mother situation. As they see it, a variety of compromises can work fairly well, provided certain principles concerning the child are kept well in focus.

But even these are hard to define. Most of the principles have to do with the changing needs of the growing child as well as with a proper mother-substitute in those cases where a mother's situation demands that she work. Each age group has its own peculiar place in a mother's influence, even infancy.

For example, doctors point out that far too many mothers believe that all a baby needs during the first years of life is to be kept clean, warm, and fed. They do not realize that the first three years of a child's life are the basic-character shaping years when the personality of the mother (or of whoever takes care of the child) molds the youngster for human emotional responses used in adulthood.

Grace Smith, an acquaintance of mine, is an illustration of this. Grace returned to her job as a high school physical education instructor when daughter Marilyn was just six months old, thinking that the needs of a baby were relatively unimportant. No permanent mother-substitute could be found for the child, only several motherly-type women differing in temperament who happened to live close by. This didn't bother Grace at the time, but take a look at the kind of people who helped to mold baby Marilyn's personality.

First there was Mrs. X, a fastidious woman of 64, who barely had time to keep the child comfortable, trying to squeeze in some housecleaning for a little extra money the two days each week she was on duty at the Smiths. Mrs. Y, also in her sixties, limited her efforts to babysitting and knitting, intent on finishing one project after another while caring for Marilyn.

The third person was Mrs. Z, a sweet-natured woman of 72, who was not feeling well most of the days she cared for Marilyn. But on her better days, Mrs. Z delighted in playing with and fussing over the small girl more than did Mrs. X and Mrs. Y.

Grace Smith also took care of Marilyn, becoming an overindulgent mother due to guilt feelings for being away from the child so much of the time. Poor little Marilyn! Is it any wonder that the child became confused, uncertain how to respond to all these differing temperaments in her early, pliable years? What, then, *is* a good mother-substitute?

According to Benjamin Spock, Arnold Gesell, and other prominent doctors, the best mother-substitute for a child under three years of age would be the youngster's own grandmother or aunt, a blood-relative who loved and cared for him as her own.

Carol Johnson, a neighbor of mine, moved her mother into her home for just that purpose, knowing that "grandma" would take a personal interest in Betty and Tommy (both under three years of age) and willingly give the extras too.

"Extras," explains Carol, "are things like taking the kids into your arms, letting them know that they're loved and very important in the family set-up. My mother gives Betty and Tommy plenty of hugs, kisses, walks, and talks and reads and plays with them beyond the call of duty. I wouldn't consider returning to work without someone like that taking care of my children."

Undoubtedly, a live-in grandmother, or someone like her, is the best substitute for children of any age. Such a person could lovingly respond to them even as they grow from age to age. Sometimes a day nursery will supply very good care for the preschool youngster, supplying excellent supervision and other playmates of the same age. But not all childcare centers are good.

Marge Hamilton, for example, took her three-year-old Johnny to a center which was understaffed, accounting for the rather haphazard way in which it was run.

"I thought Johnny would get used to it," said Marge. "But he never did. He didn't want to go, didn't want to stay, and wouldn't cooperate with the people in charge. I finally had to quit working. It was too hard on Johnny and me."

But then Marge Hamilton heard of another day nursery. Taking Johnny there for just a visit this time, Marge saw for herself the difference that proper group supervision can make in such a program. The second childcare center had skilled mother-substitutes on the staff who lavished love and attention on the youngsters.

"Well, Johnny, what do you think we're going to do today?" the nursery supervisor asked the boy, greeting him affectionately and helping him take off his coat and hat. "We'd better get started, you know. Because at snack time we have big gingerbread cookies to eat."

Needless to say, Johnny spent the day in an atmosphere conducive to good human response, learning to play with others, to love them, to trust them. (Marge, of course, went to work with a light heart knowing Johnny was happy and well cared for). Sometimes the good care in a child center is more than children receive at home even though mother may not work at all.

Joyce Brown, for instance, stubbornly stayed at home caring for her two preschool children, although her heart was in her former life as an office secretary. To Joyce, childcare was a comedown, reducing her to wiping runny noses, patching skinned knees, and washing piles of dirty jeans.

Day after day Joyce escaped from her plight by watching and listening to radio and television, leaving the youngsters with any available babysitter to leave the house whenever possible. Joyce never enjoyed playing with her children, never delighted in seeing them learning how to become adults. She simply served her time as a mother, waiting for the children to become of school age so that she would be free to do as she pleased. Yet Joyce scorned other women who gave up the pretense and went back to work in an office.

What about this? Mothers like Joyce do more harm than good, is the feeling of Dr. Marian Hilliard, who points out in her book *A Woman Doctor Looks at Love and Life* that it isn't the time a mother spends away from her children that is the issue, but rather the quality of the hours she has with them. But quality-hours can be many things.

"When I'm home, I'm really home," a working-widow friend confided to me, summing up her idea of a quality relationship with her three school-age children. "My youngsters can count on me to stay home, handy for anything they may need in the way of help or companionship.

I have no desire to be away from them after slaving eight hours or more in an office."

Now, this mother *had* to work. But many working mothers forego all kinds of good relationships with their children, substituting so-called luxuries bought with money they earn instead.

Rita Matthews, for example, rushes her four school-age children through an early breakfast, nagging them all the while to hurry up with their clothes and school things just so she can drop them off at their schoolgrounds on her way to work. It doesn't matter that the kids are too early; Rita never thinks that they might get into trouble. If they develop delinquent tendencies, Rita excuses herself, feeling that she is providing her children with all the good things in life that her meager wages can buy.

But is an exhausted mother "a good thing"? When Rita rushes home from work early in the evening to slap together any kind of easy meal, is she being fair to the children? Can Rita justify working for forty dollars a week after deductions? Will that buy love, dreams, or hopes for her children? Would it help if Rita were more well organized?

Organizing home chores and assigning jobs to children who are old enough to do them are very often the keys to the mother-who-must-work situation. After all, teaching a child to assume responsibility is necessary whether mother works or not; this training in his life should not be neglected. But even this is no out for mothers like Rita.

Psychologists agree that it means more to children to have mother on hand when they come home from school, or anytime, than many mothers realize. Nancy Lou Harrison, for example, was just twelve years old, but she hurried home from school every day to get supper started because her mother worked. Nancy also looked after the younger children in the family and took care of other responsibilities of the home. This didn't really hurt Nancy, but it didn't give her a chance to just "be one of the girls" at school. Nancy had to forego many extra activities that would always be lost to her.

Mrs. Harrison, Nancy's mother, never realized the full impact of the problem until she quit working and decided to stay home and be just a mother. For one thing, this changed Nancy's whole life. Not only was she able to enjoy the fun things at school, but the child came home with a light heart, knowing that she could drop into an easy chair if she wanted to and tell Mother (someone who cared) all of the wonderful or harassing things that happened that day in school.

Was Mrs. Harrison bored as so many mothers think they might be? No. To the contrary. For the first time in years Mrs. Harrison felt in touch not only with Nancy but with the other children as well. She had forgotten how wonderful it was to have her ten-year-old son Billy dash in exclaiming that he was ravenous because of the cooking aromas coming from the kitchen. She had forgotten how sweet it was to help her children plan and dream. Helping her six-year-old with reading problems became a greater challenge than earning money — a challenge that would benefit Carolyn Sue for a lifetime.

Naturally, the picture was not all lovely for Mrs. Harrison. She had to return to prodding the children to do this or that. Some mothers find it difficult to cope with the routine. It isn't easy. But can an outside job ever compare with the job of shaping a child into an adult?

Agnes Moon, who worked as a private secretary to many busy people, including the well-known Fred Waring of musical fame, gave up her job to be a full-time mother. Recently, Mrs. Moon had this to say on the subject:

"As soon as I find time to sit down and think about it, I realize that children are more rewarding than the paycheck." Then Mrs. Moon added, "I loved my job and working with big minds. But working with little minds is just as much fun."

Summing up the problem, there is little doubt but that some mothers *must* work outside of the home. For this select group, a steady mother-substitute is the only alternative. But for the mother, the *real* mother, who has a choice — her place is in the home. For why should she give up the job of guiding those fleeting growing-up years? A cheap paycheck and a fading fame mean little by comparison. ☐

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is, regrettably, one which could be addressed to many church members who neglect this vital area of Christian responsibility.

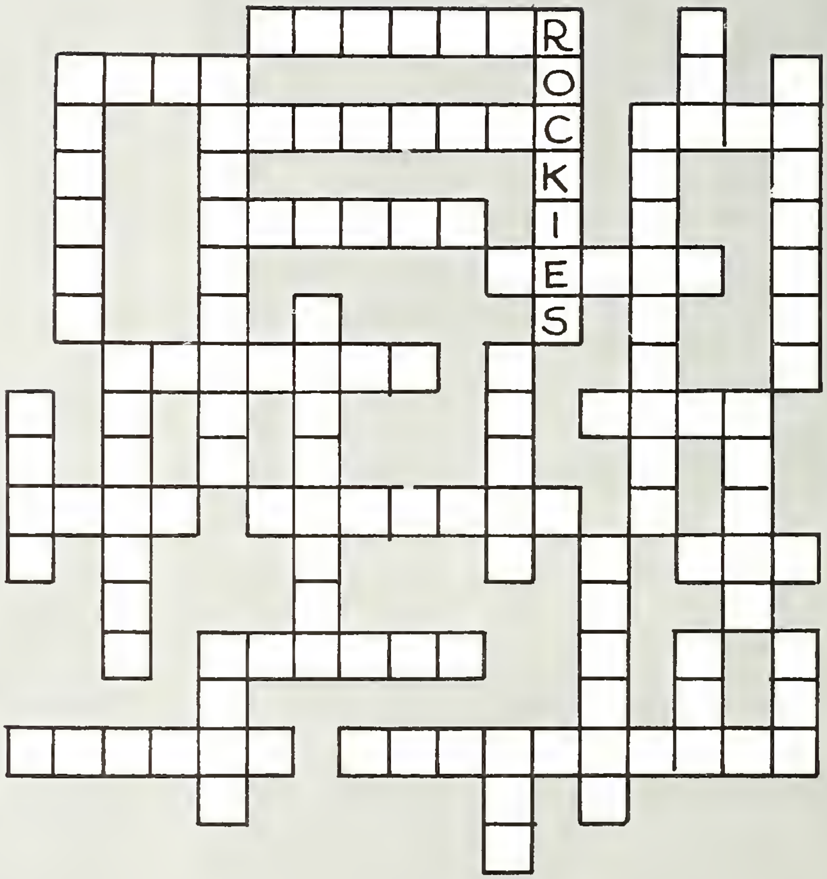
It is surprising how many Christian men and women serve God with an entire lifetime of exemplary stewardship and then at death leave their resources to be dissipated by circumstances.

Your will is probably the most important document you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, the undersigned urges that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative 26-page booklet, "Making Your Will," written by a distinguished attorney. A copy is yours for the asking; there is no charge, and of course, no obligation.

Ask for "Making Your Will" when you write to:

Harl L. Russell, Director of Special Gifts
Ralph M. Delk, Associate Director
General Brotherhood Board
1451 Dundee Ave., Elgin, Ill. 60120



CANADIAN CRISSCROSS

by Carol Conner

Fit the words into the blank puzzle squares. The word ROCKIES is already in place to give you a start.

3 letters
BUS
FUR
OIL
SKI
SUN

4 Letters
BOAT
FISH
PARK
RAIL
SHIP
SNOW
TREE

5 Letters
FERRY
MINES
TROUT
WHEAT

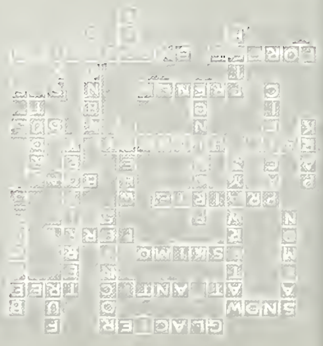
6 Letters
ESKIMO
FOREST
FRENCH
SALMON
TENNIS

7 Letters
BEACHES
GLACIER
HIGHWAY
PACIFIC
PRAIRIE
ROCKIES

8 Letters
ATLANTIC
PROVINCE

9 Letters
TERRITORY
WATERWAYS

10 Letters
EXPOSITION



TIME / by Turner N. Clinard

All systems of order are arbitrary. Man structures the alphabet, numbers, chemical elements, and astronomy.

Yet there is something beyond mind. To accord with "reality" we have had to add to the alphabets, the numbers, the elements, and the stars, across the years.

Across the years. What is a year? a day? an hour? We have added years to life by diet and medicine, and still "the days of our years are three-score and ten." Have we added life to our years?

Is there time with God? "A day with the Lord is as a thousand years and a thousand years as a day." Time seems to exist for us alone. Can it be God's way of breaking eternity into little pieces we can handle? Jesus said, "Take no thought for tomorrow" for "every day has troubles enough of its own."

Time is ours; eternity is God's. Eternity came into time with Jesus, and through him "this mortal puts on immortality."

Spend well the golden coins of time. "Give every flying moment something to keep in store."

Is eternity in you now? Is Jesus Christ?

CLASSIFIED ADS

INFORMATION — Concerning relatives of my great-grandfather John Neff (or Naff) born Virginia 1795. Wife Anna (Nancy) Peffley, born 1806 Botetourt County, Va., daughter of Samuel Peffley (born Pennsylvania 1775). Married 1826 by the Rev. Joel Crumpacker. All of Brethren Church. John and family moved 1852 from Franklin County, Va., to Hendricks County, Ind. Who were his parents? his brothers and sisters? Write: Ruth T. Lehman, 142 Fenway Road, Columbus, Ohio 43214.

MIAMI BEACH — No rent. Handy retiree or couple who likes to renovate. Can earn rent working part time near ocean year round. Write: Widow, 821 First Street, Miami Beach, Fla. 33139.

MARTIN LUTHER KING

Above the shouts and the shots,
The roaring flames and the siren's blare,
Listen for the stilled voice of the man
Who is no longer there.

Above the tramping of the endless line
Of marchers along the street,
Listen for the silent step
Of the dead man's invisible feet.

Lock doors, put troops at the gate,
Guard the legislative halls;
But tremble when the dead man comes,
Whose spirit walks through walls.

by Edith Lovejoy Pierce

SEMI-DRIVING

MEN: Immediate openings for men who want to train to become professional (over the road) diesel drivers. We will train you in just 3 weeks to become a professional semi-driver. Over 200 companies have hired our graduates. You too can earn that "Big Pay Check" that professional drivers earn. If interested cut out this ad and mail to: DIESEL, Box 125, Dubuque, Iowa 52001.

Name. . . . .
Address. . . . .
Phone. . . . . Age. . . . .
Occupation. . . . .

in brief

PERSONAL MENTION

Two Brethren women have distinguished themselves in church work and in education. **Mrs. Robert Gwynne,** a member of the Alliance church in Northern Ohio, recently became the first woman president of the Alliance Council of Churches. . . . **Mrs. Lucile Wales,** elementary teacher and member of the Church of the Brethren in Polo, Ill., will serve at the English Language Institute, a three-week school to be held from July 21 at Keimyung Christian College, Taegu, Korea.

Newly installed director of the Pennsylvania Jaycees is **J. Vincent Becker.** His wife **Judy** is vice-president of the Jayne-cees in Lititz, where the Beckers are members of the Lititz church.

Named by the General Brotherhood Board to succeed **Duane L. Steiner** as assistant treasurer is **Roy L. Hiteshew,** now business manager at the Brethren Service Center, New Windsor, Md.

ANNIVERSARIES

Congratulations go to couples marking golden anniversaries: **Mr. and Mrs. D. W. Bright** of Arcanum, Ohio; and **Mr. and Mrs. Harvey Stremmel** of Hanover, Pa.; **Mr. and Mrs. Mervin B. Williams,** Sebring, Fla.; **Dr. and Mrs. James H. Elrod,** McPherson, Kansas; and **Mr. and Mrs. Omer B. Maphis,** Lakeland, Ind.

. . .

Couples celebrating more than fifty years of marriage include **Mr. and Mrs. Jacob E. Williams,** Mt. Joy, Pa., sixty-five; **Mr. and Mrs. Floyd E. Clevenger, Sr.,** Fostoria, Ohio, sixty-two; **Mr. and Mrs. Charles Ardinger,** La Verne, Calif., fifty-seven; **Mr. and Mrs. Avery M. Stouffer,** Waddams Grove, Ill., fifty-five; **Mr. and Mrs. Walter A. Myers,** Bridgewater, Va., sixty; **Mr. and Mrs. Dwight Hahn,** Freeburg, Ohio, sixty-four; and **Mr. and Mrs. Atkins,** Mountain Grove, Mo., sixty-seven.

PASTORS AND PARISHES

The district of Northern Ohio will see pastoral changes in the coming months. **Irving Glover** has left Canton's First church to assume the pastorate at Decatur, Ill. . . . To serve the Reading-Freeburg yoked parish on a part-time basis will be **Richard Kidwell,** who will relinquish his full-time duties to return to teaching in the fall. . . . **Ronald D. Hershberger** has resigned his pastorate at the Lima church to enter the accounting field in Pennsylvania. . . . Replacing the retiring **Medford Neher** at the Poplar Ridge church is **Wendell Tobias,** pastor of the Marion church since 1959.

Four Michigan pastors in May attended a three-day school on planning for renewal in the nonmetropolitan church. **Conrad Snavely,** Hope church; **Randall Roose,** Shepherd church; **Richard Ward,** Onekama church; and **Ira Metzker,** Woodland church, participated in the conference at the Ecumenical Center at Merom, Ind.

. . .

Present pastor of First Virginia's Lynchburg church **Ned Crumpacker** has accepted a full-time position at the Ninth Street church, Roanoke, in the same district. . . . **John Nantz,** presently pastor of a rural church in Westover, Md., will assume the directorship of community ministries at First church, Harrisburg, in Eastern Pennsylvania.

Albert Guyer has resigned his pastorate at the Fort McKinley church in Dayton, Ohio.

Recently ordained **Galen Brumbaugh** will go to the Buffalo Valley church in Southern Pennsylvania, while the Carlisle church in the same district has called **Newton Poling,** now pastor at the Scalp Level church in Western Pennsylvania. . . . **Harold Bowman,** Bethany Seminary senior, will assume the assistant pastorate at the Palmyra church in Eastern Pennsylvania.

CALENDAR

June 22-24	**General Brotherhood Board**
June 25-30	**Annual Conference, Ocean Grove, N.J.**
June 30	**Christian Citizenship Sunday**
July 4	**Independence Day**
July 7	**Brethren Youth Seminar, Washington, D.C.**
July 12-14	**District conference, Southern Plains, Camp Springdale, Cordell, Okla.**
July 19-21	**District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa**
July 21-27	**Church and Group Life Lab, Bridgewater College, Va.**
July 25-27	**District conference, Southern Virginia, Red Hill church, Roanoke**
July 27-28	**District conference, Shenandoah, Staunton, Va.**
Aug. 2-4	**District conference, Middle Indiana, Manchester College**
Aug. 5	**District conference, Western Canada, Arrowwood, Alberta**

POTPOURRI

Middle Indiana's **Loon Creek church** has slated dedication ceremonies for Sept. 15. . . . The **Marion church** in the same district is considering relocating and building a new church. . . . The **Salunga** and **Ephrata churches** in Eastern Pennsylvania are seeking sites for relocation of their sanctuaries.

The **Fostoria congregation** in Northern Ohio has voted to sell its present church building in anticipation of construction of a new sanctuary, to be ready by 1969.

. . .

The Historical Committee will sponsor two meetings at Annual Conference. **H. Austin Cooper** will chair a 4:45 P.M. gathering June 26 in Room D, North End Hotel. Congregational histories will be the topic. Brethren genealogists will meet in the same room June 28, at 12:45 P.M. with **Lawrence W. Shultz,** who will discuss genealogical research.

Friendship church in Baltimore, Md., and the **Bethany** and **Bethel churches** in Northern Indiana are working on separate projects involving education. The Maryland church cooperates with the community in sponsoring a student tutoring program for elementary pupils, while the Indiana congregations are working with area Mennonite and United Missionary churches to establish a day care center, featuring reading instruction, for children of migrant workers.

. . .

Fairview Church of the Brethren in Southern Indiana will have disbanded as a congregation by September. Several neighboring churches will absorb the membership. . . . All congregations should now have completed **Self-Allocation** for outreach ministries for the 1968-69 year, according to a memo from the Department of Interpretation. Each church should have indicated its intended giving. Self-Allocations for Brotherhood Fund and Bethany Seminary Development will be reported to Annual Conference in June.

Conferencegoers en route to or from Ocean Grove may camp free of charge at **Lenglad,** a wooded area in the foothills of Virginia near Fairy Stone Beach and Stuart. Owner Clyde Carter, pastor of Midway church, extends the invitation.

BVS ASSIGNMENTS

The twenty members of the January 1968 Brethren Volunteer Service unit have received assignments to various points. They are: **Lukas Arnold,** Brethren Service Center, Houston, Texas; **Wendell Bailey,** Brethren Service Center, New Windsor, Md., pending an assignment to Europe; **Chris Emmert,** National Institutes of Health (NIH), Bethesda, Md.; **Steve Engle,** Pacific Southwest Conference, La Verne, Calif;

. . .

Dennis Goss, Sebring Hotel Manor, Sebring, Fla.; **Art McAuley,** Europe; **Clay Moyer,** Christian Service Center, South Bend, Ind.; **John Nelson,** Brethren Home for the Aging, Bridgewater, Va.; **Tim Parks,** NIH; **Herbert Reuter,** Brethren Home, Windber, Pa.;

John Sherman, NIH; **Ruth Farringer,** Richardson Park Community Action Program, Wilmington, Del.; **Terry Fleck,** Volunteer Services, Elgin, Ill.; **Nancy Hughes,** Friendship Manor, Roanoke, Va.; **Colleen Paige,** Sebring Hotel Manor;

Linda Pease, Bethany Brethren Hospital, Chicago, Ill.; **Christa Raschke,** Christian Service Center; **Elizabeth Ruetschi,** NIH; **Dayle Stallings,** Church of the Brethren Home, Neffsville, Pa.; and **Phyllis Zerphy,** NIH.

THE CAMPUS SCENE

Addressing the class of 1968 at June 10 commencement exercises at Manchester College will be **Myrl Alexander,** director of the Bureau of Prisons. The 1930 graduate of the Indiana school was featured in a Nov. 9, 1967, MESSENGER article.

The fifteen-member **Elizabethtown College stage band** will perform at HemisFair '68, the San Antonio, Texas, world's fair. The mid-September concert will feature swing, ballads, and jazz.

With a goal to exceed $10 million, **Juniata College** has launched the largest development program in the ninety-two year history of the Pennsylvania institution. Included in the plans for disbursement of funds are a student center and furnishings for residence halls.

Professor of international development at New York University **Dr. Vera M. Dean** delivered the commencement address to 300 graduating Elizabethtown College seniors June 2.

. . .

One of the nine residence halls recently completed at Ball State University, Muncie, Ind., and dedicated there on April 18 is named for **Dr. Levi S. Shively,** professor emeritus of mathematics, who concluded forty-two years of teaching when he retired from the faculty in 1951. He was president of Mt. Morris College in Illinois before going to Ball State in 1928 and was associated with other Brethren-related colleges.

One of forty-two campus ministers to receive a Danforth Foundation ministry grant is **Robert E. Faus,** assistant professor of religion and minister to students at Juniata College in Pennsylvania. He will spend nine months at Pacific School of Religion and two months at San Francisco Theological Seminary.

DEATHS

Allen, Harvey W., Modesto, Calif., on Feb. 15, 1968, aged 91

Blankenship, Geneva, Arcanum, Ohio, aged 62

Booth, Sarah, Roanoke, Va., on Nov. 28, 1967, aged 79

Boyer, Leroy, West Lebanon, Pa., on Feb. 22, 1968, aged 60

Burden, Anna E., La Verne, Calif., on March 22, 1968, aged 83

Christensen, John G., Thomas, Okla., on March 11, 1968, aged 83

Cleer, Robert, Canton, Ill., on March 1, 1968, aged 60

Connor, Lucille, Canton, Ill., on April 1, 1968, aged 54

Crist, Jennie A., La Verne, Calif., on Feb. 24, 1968, aged 67

Estep, Margaret E., Woodland, Mich., on March 12, 1968, aged 54

Fasnacht, Hazel F., La Verne, Calif., on Feb. 14, 1968, aged 79

Flora, William W., Flora, Ind., aged 83

Godfrey, J. Edward, Dallastown, Pa., on March 4, 1968, aged 78

Halterman, William F., Mt. Jackson, Va., on April 12, 1968, aged 81

Heggenstaller, Fred A., Loganton, Pa., on March 2, 1968, aged 83

Henderson, Cloyd, Shenandoah, Iowa, on April 4, 1968, aged 71

Take along a copy of The Upper Room

On your vacation or summer travels, take a copy of THE UPPER ROOM with you. Alone, or with your family, keep the habit of daily devotions intact. Your days of rest or travel will be all the brighter.

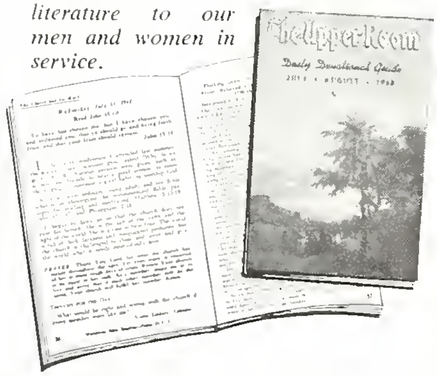
Today, THE UPPER ROOM has interesting new features. You will not want to miss these. They make THE UPPER ROOM all the more a welcome companion at home or away.

Visit The Upper Room Headquarters

When your vacation or trip brings you near Nashville, be sure to visit The Upper Room Chapel, Museum, Library and Agape Garden. More than 70 thousand persons from across the world do this each year. Write for a free map and guide of Nashville.

Why not subscribe to THE UPPER ROOM now — U. S. English, Spanish or German. 3 years (sent to one address) only $3.00; 1 year $1.50, both postpaid. Or secure it through your church. Bulk orders (U.S. English, German or Spanish) in lots of 10 or more copies, sent to one address, 10 cents per copy postpaid. Write today.

Contributions to The Upper Room Emergency Vietnam Appeal help send The Upper Room and devotional literature to our men and women in service.



The Upper Room

World's Most Widely Used Daily Devotional Guide

38 Languages—45 Editions
1908 Grand Ave., Nashville, Tenn. 37203

Guideposts in an Election Year: A Statement of Policy

What should be the policy of a church publication with regard to political issues and political candidates? Many readers advise us to stay away from politics entirely, lest the church become involved in trying to run the state. Others suggest that we talk in broad generalities about spiritual matters but be careful about naming names or taking sides in a controversy. Still others urge us to get off the fence and enter the fight, to choose our man and to help him win.

We think it is wise to raise the question now – before the political parties have stated their platforms or chosen their candidates. In the hope that our position will be understood apart from personalities and partisan feelings, we take this opportunity to state once more what has been – and what we think should continue to be – MESSENGER's policy about national political contests. The following points may help to make our position clear:

1. Throughout the years, and not only in recent times, the church has made known its convictions regarding current issues. Some of these in the course of time have become issues in political campaigns. The church should not be accused of being partisan if it maintains its consistent principles and holds to its basic concerns even after these become issues in a campaign. In brief, issues remain the concern of Christians and they are suitable topics for review whenever they are timely.

2. Some of our Annual Conferences have urged Brethren in an election year to consider carefully the positions taken by candidates on current issues and to see how their positions compare with the concerns of the church. In accord with such instructions, MESSENGER has at various times offered information on platform planks and on candidates' records so that they could be compared with church positions.

3. It has been our policy during previous national elections to discuss issues and not personalities. At no time have we endorsed a party or a candidate. At no time have we tried to tell anyone how to vote. We expect our readers to weigh the merits of each side of each question and to be guided by their own judgment.

4. In commenting editorially on current issues MESSENGER has frequently found itself at odds with each of the major political parties. On other occasions we have applauded government actions that might have carried a partisan label. We expect that such will continue to be the case, no matter which party is predominant. But again, our concern is with the issue and not with the party.

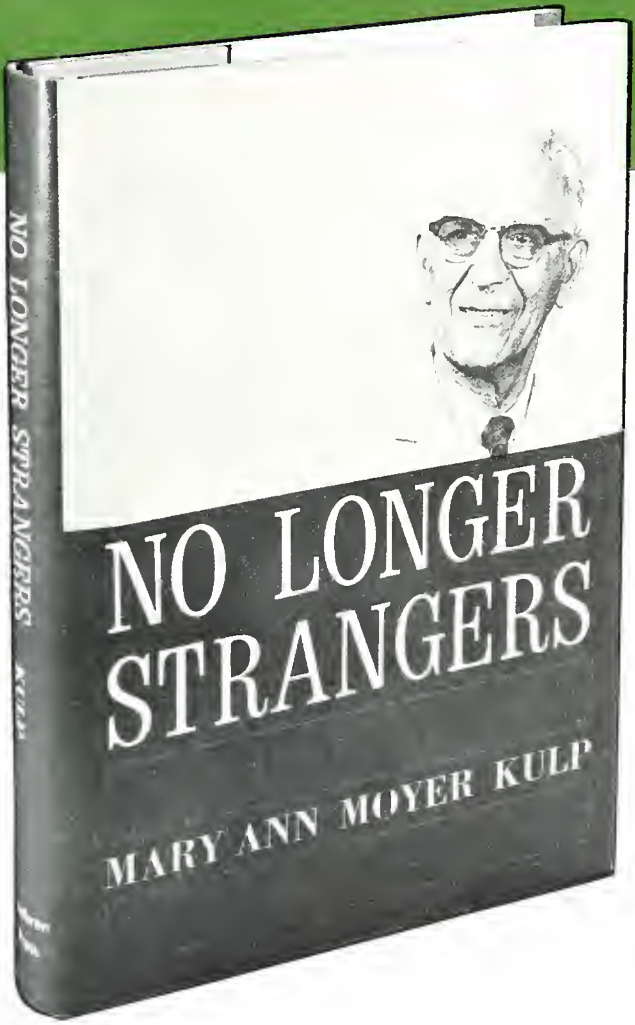
5. Our letter column continues to offer an opportunity for individual readers, or even a small group of persons acting as individuals, to indicate how they feel about current issues. As with all letter writers, let it be emphasized again that they speak for themselves and for no one else. In past years their letters have represented various shades of political opinion and preference.

To summarize our policy, it insists upon the freedom – and the responsibility – of a church publication to comment frankly about issues that are of concern to the Christian faith and to the membership of the church. It recognizes the privilege of individuals to speak their minds in letters, whether or not they agree with editorial comments or the position of church spokesmen. It assumes a willingness on the part of all to respect one another as brothers and to take seriously our responsibility as Christian citizens. – K.M.

An Example and a Challenge

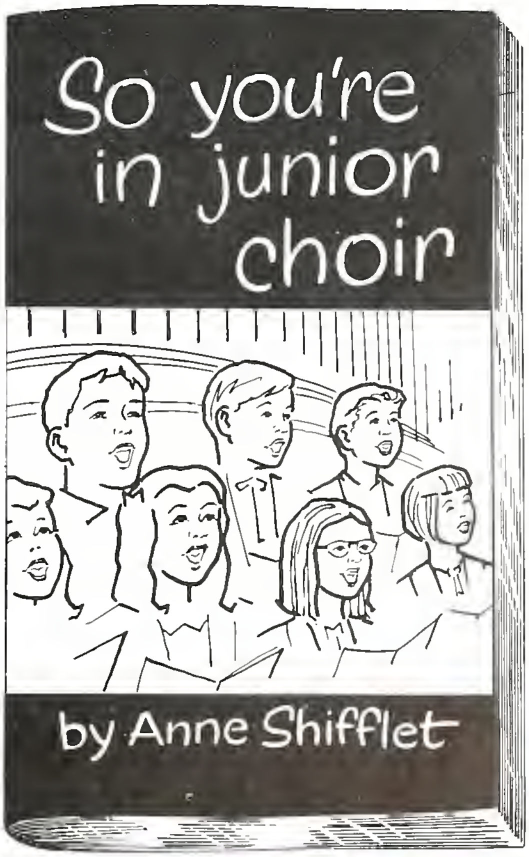
Several pages in this issue call attention to the contribution of Norman J. Baugher to the Church of the Brethren and to the larger Christian fellowship he also served. Those of us who worked closely with him during the more than fifteen years he was general secretary of the General Brotherhood Board feel a sense of loss that is not easily expressed in customary words of tribute. We have seldom known persons so gifted in administrative skills and at the same time so dedicated to help the church fulfill its essential calling. But while his death brings new responsibilities, his example should challenge all of us to greater efforts on behalf of the church of Jesus Christ and its mission in today's world. – K.M.

Brethren books just off the press


NO LONGER STRANGERS
MARY ANN MOYER KULP
NO LONGER STRANGERS
KULP

NO LONGER STRANGERS
MARY ANN MOYER KULP. $3.50

A biography of H. Stover Kulp, cofounder of the Church of the Brethren (mission witness) in Nigeria and for forty years a leader therein. Illustrated.


So you're in junior choir
by Anne Shifflet

SO YOU'RE IN JUNIOR CHOIR
ANNE SHIFFLET. $1.25

A delightfully arranged story leading to the discovery that a junior choir is for more than singing. It is for fun, work, service to the church, fellowship, and for worship. This book is written for both leaders and members of junior choirs. The appendix, "Getting to Know Your Hymnal," will be helpful to the choir director as well as to the choir members.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

The Shadow of a Great Rock. *With a selection of news photos describing Norman Baugher's active service to the church locally, denominationally, and ecumenically; with a tribute to his character and stewardship, by Harry K. Zeller, Jr.; and with excerpts from his sermons,* Messenger *honors the memory of one of the church's statesmen, its late general secretary.* page 2

Winning Our Spurs. *Can a small denomination be thoroughly ecumenical and still serve as a spur to the Establishment? One writer believes it can.* by Vernard Eller. page 7

New Forms of Mission Today. *In a world rapidly becoming urbanized the church must be prepared to find and to utilize new forms of service and witness.* by Paul Loffler. page 21

Should Mother Take That Job? *More than fifteen million married women in the United States are attempting the triple role of wife, mother, and career woman. Can they succeed in being all three?* by Pearl Gibbs. page 24

OTHER FEATURES include letters from readers (inside cover); "In the Garden," a new perspective on an old story, by Dorris Blough (page 10); "I Took My Robe Off," by Ronald K. Morgan; guidance for family worship, by Tom and Alice Geiman (page 20); a special report on the Consultation on Church Union's recent meeting and reactions by Brethren representatives (page 16); and a puzzle for children (page 28).

COMING NEXT

Dr. Jacob Huffman responds in a unique way to the physical—and often the spiritual—needs of patients and visitors who come to his office alongside a Virginia road. Cecil Haycock tells his story. . . . Burton Metzler offers some reflections upon changes he has observed and suggests helpful ways of reacting to change. . . . The questions that recent heart transplants pose from the standpoint of Christian ethics are reviewed by Jacob Dick.

PHOTO CREDITS: Cover artwork by George Malik; 2 Leland Wilson; 3 (top right) John Taylor; (lower left, lower right) J Henry Long; 4 (top left) Ted Kimmel; (lower left) Elgin Daily Courier News; 5 (top left), 17 Religious News Service; 5 (top right) Don Honick; 13 Pennsylvania Historical and Museum Commission, Harrisburg, Pa.; 19 (right) Brown's Studio, Harrisburg, Pa.; 20 Max Tharpe; 21 Rohn Engh; 24 Paul Schrock; 27 Waltner

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 1

messenger
CHURCH OF THE BRETHREN 6/20/68

"HOUSE by the SIDE of the ROAD"

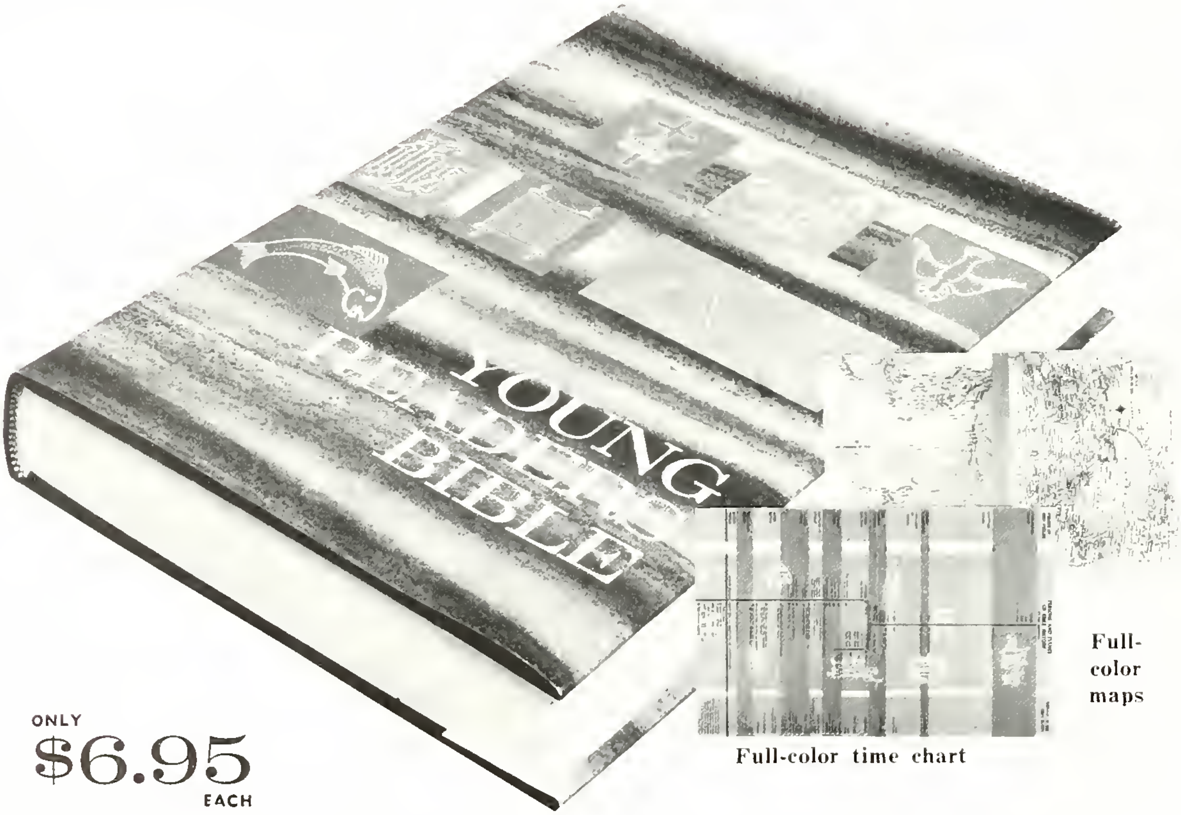
Jacob and Olive Huffman

PRESCRIPTION FOR LIFE

Now available - - a Bible especially for young people

YOUNG READERS BIBLE

Explanatory introductions, 12 full-color maps, more than 600 two-color illustrations, an exclusive new time chart, the complete RSV text of the Bible, bold-face subject headings to outline the text, marginal color tabs that make it easier to locate books of the Bible—these are only a few of the features which make the *Young Readers Bible* a joy for children to read and study. These same features are helpful for teachers and parents, too.



Full-color maps

Full-color time chart

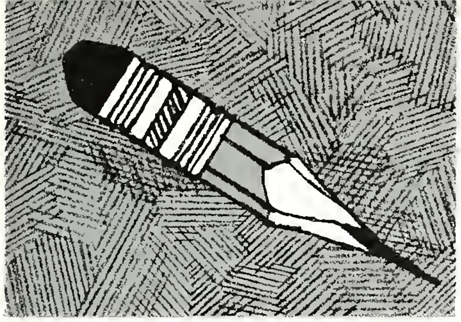
ONLY
$6.95
EACH

- Complete Revised Standard Version
- Extra-large page size (8½"x11")
- 12 full-color Hammond general reference maps
- Marginal color tabs to help locate books
- Bold-face subject headings outline text
- Over 600 two-color illustrations
- Text set in two columns per page
- Exclusive new time chart
- Bound in durable blue cloth to stand up to children's usage
- Presentation page
- Attractive full-color dust jacket
- 900 pages

There are many other special features in the YOUNG READERS BIBLE. See it today!

At your local bookstore

ABINGDON PRESS



readers write

A BAD REFLECTION

I read the Messenger whenever I can get one to read. The issue with the picture of Martin Luther King (April 25) was a great surprise to me. . . .

The Negro has his place and is in the world for a reason, just as we are. They're not going to get their peace by believing on what Dr. King said and believed in. Many years ago they were brought to this country to work as slaves. Today they want the same rights we have.

They have the privilege of voting; they have, or had, their own schools but want to mix with the white people. They have jobs if they want to work, but some don't. Some want everything for nothing. The ones in the riots are the kind in this category. Booker T. Washington is a fine example of what they can do if they at least try. A survey shows the ones that are able to work won't, because they can get paid for not working.

Dr. King didn't help the cause of peace but instead made a bad reflection on his own people. He did what he thought was best for his people but only made matters worse.

Richard Hibbard

Winchester, Va.

SHOCKING EDITORIAL

How shocking and faith shaking your editorial was in the April 25 Messenger. I had been led to a belief in Jesus Christ. You can imagine my surprise and my hurt when I realized that through all these years I have been believing that Jesus Christ was my savior. I'm sure there are other Brethren, at least in our congregation, that still believe in this light. Now I discover that our savior was really Martin Luther King. . . .

We have ministers in our church that are still convinced, in spite of your editorial, that Jesus Christ's teachings to all peoples regardless of race, color, or national origin, are the way of salvation.

Wayne B. Hamilton

Oakland, Md.

PARTISAN OR CHRISTIAN?

Back in the twenties when I was a divinity student I battled nobly for oppressed laborers as a union worker. I helped John L. Lewis to power and Jimmy Hoffa to what he is today. Naturally it was a holy crusade and all for God.

You could not have told me that I was a partisan rather than a pacifist. I could not see that twenty million Russians must die because the church was propagandized into passiveness – that it would take thirty years for them to regain the standard of living they destroyed in the revolution – that they must ditch much of their distorted propaganda before they could have what they wanted.

Or if you had said that we preachers in the United States were the "day shift" who were full partners with the "night squad" who cracked heads, busted windows, and gave some one-way rides, I'd have attacked your character and questioned your motives. You were either "for or agin" labor and whatever labor leaders chose to believe.

However, you must not say that I was just as sorry an example of actual, sensible, helpful Christianity (which truly is salt and light in a rotten and confused situation) as some who study and preach today. I would contest any such inference – and bitterly, of course, since that is the accepted "Christian" spirit of our day – and of yesterday.

Roy White

Citronelle, Ala.

STAND UP FOR A CAUSE

How can we Christians be content to sit back and pretend there is no suffering in the world? Why are we so willing to stay inside the church walls and not get involved in world and social problems?

I cannot see how we can be so blind as to think we need not get involved in the suffering which is going on around us.

I agree with Robert Mock in his article "The Revolution Few Talk About" (March 28) when he said, "You are being the church when you find someone who hurts and heal him." The church must be involved with the pain and agony in the world, or it just is not the church Christ wanted.

Martin Luther King, Jr., certainly was a great nonconformist. He says in his book, *Strength to Love*, that "many people fear nothing more terribly than to take a position which stands out sharply and clearly from the prevailing opinion." This, indeed, is a problem within our church today. We as individuals are afraid to voice an opinion for fear that we will be in a minority if we stand up for a cause we believe in. We feel much safer if we are included in the majority.

I hope the day will come soon when we Christians will open our eyes and see that the church walls are, in reality, the need of the world.

Vicki L. White

Newark, Dela.

CHRIST DIED FOR EACH ONE, NEGRO AND WHITE

Having been Brethren all my life, I have observed or participated in the love feast service for as long as I can remember. But none has ever meant so much as the one I experienced last winter.

I suppose it all began when our choir at Friendship church gave a combined Christmas concert with Baltimore's Unity Methodist church. Music has the power of breaking down many barriers, so that the warm fellowship we experienced led to further discussion between our groups.

Warren Miller, who is director of Pilot House and assistant pastor at Unity church, contacted us a few weeks later, inviting our deacons to help with the preparation and the enactment of the love feast that

Continued on page 28

BYLINES: This issue contains articles by four pastors representing diverse areas of the Brotherhood. **Cecil L. Haycock** serves the Luray, Virginia, church in the Shenandoah District. . . . The Fresno church in California is the pastorate of **Jacob T. Dick**. . . . **Howard A. Miller,** of the Dixon church in Illinois, is a member of the ministry commission in the district of Illinois and Wisconsin. . . . **David J. Markey** lives at Indianapolis, Indiana, where his congregation is the Northview church. . . . Peace conferee **Maynard Shelly** edits "The Mennonite," a denominational magazine published at Newton, Kansas. . . . World Council of Churches executive **C. I. Itty** works in the Department of Laity as associate secretary.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

Dr. Jacob S. Huffman and his wife Olive before the house that serves as both home and office. Far right: Dr. Huffman is welcomed by two boys as he makes a house call

HOUSE SIDE ROAD

People who stop at a wayside office near Dayton, Virginia, receive more than medical treatment. Dr. Huffman also offers a

PRESCRIPTION FOR LIFE

by Cecil L. Haycock

The countryside around Dayton, Virginia, ages gracefully. The years have made little difference in the blue limestone house nestled at the roadside. Cars, some occupied, still park at the front of the house. A bright red container has, for a decade, been inviting callers to drop their cigarettes there. And a prominent *No Smoking* sign still hangs on the door.

The scene is the office and home of Dr. Jacob S. Huffman, M.D., where I was calling on "Jake" and his wife Olive for the first time in ten years. The office was bustling with activity. A mother whispered to the small child on her lap. Across the room an elderly man coughed persistently. A middle-aged woman looked depressed.

As I surveyed the patients in the room, Mrs. Huffman's cheery "hello" rang out and "Come on back to the office." Dr. Huffman was busy but he greeted me warmly before he turned to his well-stocked shelf of drugs to give a mother a supply of croup pills for her small child.

As I waited in one of the examining rooms, I could see a procession of patients passing through the office. Between listening to hearts, dispensing pills, and eyeing throats, Dr. Huffman was able to carry on a conversation with me about his philosophy of life — and not once did he lose his train of thought. Chatting with him during the moments between patients, I began to realize more fully that Jacob Huffman is a man who finds satisfaction in carrying out a Christian ministry of healing of the spirit as well as of the body, reaching many persons who never go to church or talk to a pastor.

It's difficult to pinpoint when Dr. Huffman's dedication to serving others really began. Perhaps it was passed along from his father, John D. Huffman, and his mother, Annie Zigler Huffman; but it was crystallized by his decision to enter medical school, even at his father's opposition. "Jake," he said, "I hope you don't go to medical school, because if you do you'll forget all about the ministry, start smoking cigarettes, and do a lot of other things you shouldn't."

However, medical school didn't ruin him. The many times he preaches each year and the *No Smoking* sign on the door of his waiting room indicate that his father's prophecy did not come true.

It has been said that behind every successful man is a woman. This is certainly true for Dr. Huffman. It is unlikely that he would have been able to finish medical school and carry on his ministry of service without Olive's patient, loving support.

It might have been "love at first sight" when he met Olive Fike at Bridgewater College; but if it was, the young couple did not let their emotions triumph over reason. It

SMOKERS
GOOD HOUSEKEEPING PREVENTS FIRES PUT 'EM HERE
Cigarettes

With the help of Olive, Dr. Huffman tends a steady procession of patients. He still finds time for friendly talks and for preparing his church school lesson

was five years before they were married. "I've never regretted the delay," he told me, "because she was well worth waiting for." His eyes twinkled. "After all, poor old Jake in the Bible worked fourteen years for the gal he wanted to marry."

As he looks back over the past, Dr. Huffman admits there was a trace of selfishness in his decision to go to medical school. The rewards of teaching and preaching at that time included little financial compensation. But he admits that he might have had trouble as a pastor. His tendency to be quite outspoken may have forced frequent moves. As he reviews his twenty-five years of general medical practice, he believes that his decision was the correct one. He has been able to minister to many more persons than he could have reached as a pastor. And his larger income has made it possible for him to contribute substantially to the work of the church.

Dr. Huffman treats a surprisingly large number of patients, either at his office or at their homes. During a recent flu epidemic he saw about 2,000 patients in a six-week period. In twenty-five years he has delivered 2,700 babies. He practices optometry as a speciality.

As I watched Olive take telephone calls, direct the flow of patients through the office, and give advice and consolation as needed, I began to realize how much of a medical team the Huffmans are. "My speciality is 'interruptions,'" she said. Like a dispatcher, she determines the urgency of calls for medical aid and then sends her husband where the need is greatest. Somehow she manages to keep the house and office running smoothly, quietly sending instructions to the kitchen concerning preparation of supper or suggesting to her husband that he might take along a supply of vitamin K when he visits a patient suffering from bleeding.

Office hours supposedly end at four o'clock, but patients continue to come. One evening as we ate dinner, Dr. Huffman left the table to wait on a patient and then to talk on the telephone with a woman whose labor pains gave warning of a home delivery during the evening.

Two principles have guided Dr. Huffman's medical practice. He feels a responsibility to be available when people need him. And he makes medical care as economical as possible for his patients. He comments, "I would rather make only one dollar each from five patients than charge one patient five dollars."

In spite of a demanding daily schedule, Dr. Huffman has found opportunities to serve the church in many ways. He has taught an adult Sunday school class for a number of years in the Dayton church, served two years as Sunday school superintendent, and chaired the building committee when the sanctuary was added. He has continued to preach in a number of churches in the area when the pastor is ill or away on vacation. His sermons contain practical advice, such as "How to Master Your Moods."

Olive has also been active in the church. She could be called the founder of United Church Women's groups in Rockingham County, because it was through her persistent efforts that this ecumenical women's organization finally took root. One of her greatest satisfactions comes from working with these groups of women, in whom she says, "you can see the cream at the top of the milk."

The Huffmans have attended Annual Conference during their vacation fourteen times since 1950. At many of these Conferences Dr. Huffman has served as "the doctor in the house" when someone needed medical attention.

Important as these religious activities have been in the life of the Huffmans, there is another one that is closer yet to "Doc's" heart – the Bridgewater Home. The vision of a few persons in the southeastern region of a home for the aging at Bridgewater became one of Dr. Huffman's goals for his life. Without his energetic leadership the project might never have been completed.

When the building was still in the dream stage, he would rise at five o'clock in the morning to work on preliminary drawings. When it seemed that the project might be shelved because of lack of financial support, the Huffman's increased their pledges. Dr. Huffman guided the trustees through some thirty-seven meetings while the home was being planned and constructed. He continues to serve as chairman of the board.

The Huffmans have never lost their touch in helping individuals. They have been eager to assist young men and women preparing for careers in medicine or in the ministry. To date they have helped eighteen young men through medical school by loans. Two now serve in the mission fields. Several ministers are "preaching out" their loans at the rate of twenty-five dollars a year. Students who receive financial aid from the Huffmans are considered part of their enlarged family.

During the years Jake and Olive have been good stewards. They don't believe in the tithe, calling it "a mighty poor stick to gouge a person to give." For some years they gave twenty percent of their income to a church or an institution; now they have increased the amount to thirty percent, the legal limit allowed by the government. However, they believe that the other seventy percent belongs to God as well and should be used wisely.

Some families have tried to build a large investment program for their retirement days, but this doesn't fit the Huffmans' idea of stewardship. They are using their income now for good purposes and trusting that they will be able gradually to reduce their work load and continue serving as they grow older.

It might seem less than ideal to raise children in a home that at times slightly resembles Grand Central Station, but it has its benefits. The children were able to see the effects of such vices as drinking on patients who came to the office. It made a difference in the way the Huffmans disciplined their children. They were never certain whether or not someone was in the waiting room, so they were careful about raising their voices. "It was," explained one of them, "almost like God was listening."

The example of the parents has transferred to their children the ideal of service. Eleanor, their oldest daughter, with her architect husband, Alva Willingham, Jr., lives in Tampa, Florida, where she is a church organist. Harold has received his M.D. degree from the Medical College of Virginia and is now doing 1-W service at the hospital in Castañer. Helen is in the second year of a M.Th. program at Bethany Theological Seminary and anticipates some form of Christian service. Rufus is a freshman premedical student at Bridgewater College. The areas of service chosen by the children would indicate that the ideals of the parents have rubbed off on them.

As you drive along Route 42 between Harrisonburg and Bridgewater, you can hardly miss seeing the blue limestone house bearing the sign, "House by the Side of the Road." Some years ago, one of "Doc's" patients, a sign painter, decided to pay his bill by painting a sign – a complete surprise to the family. The idea appealed to the people in the community and they insisted that the Huffmans leave it up.

Knowing Dr. and Mrs. Huffman and observing their dedication to serving others, I believe that they are indeed the incarnation of the thought expressed by poet Sam Walter Foss when he wrote, "Let me live in my house by the side of the road / And be a friend to man." ☐

The Heart Transplant and Christian Ethics

by Jacob T. Dick

The heart transplant is here to stay, but it came before we were ready for it morally or ethically. For proof that the operation has been performed successfully, all you need to do is to look at the smiling Dr. Philip Blaiberg leaving the South African hospital. But that is only the beginning of a stormy international debate.

Five thousand doctors met in San Francisco this spring to discuss the profound ethical, legal, and religious dilemmas with which the heart transplant confronts us. No textbooks give guidance on the problems, and we are not even agreed on who is to make the ethical decisions. Is the ethic to be hammered out by the doctors alone, or should theologians and lawyers and pastors and professors join in the debate? It is my feeling that doctors need help in working out the ethical, legal, and religious implications of the heart transplant. We need to approach such a universal problem with the sum total of the spirit and mind of us all, for it might well be that one day each of us will be either a donor or a recipient of a heart. We have the technical know-how, but as yet we do not have the ethical know-why. Let us look at several basic problems that we now face.

The heart transplant demands new definitions of life and death. Recently doctors at the American College of Cardiology could not define death. Death used to be defined as that moment when the heart stopped beating. But this is no longer true, for hearts can stop beating and be massaged back into rhythm again; and hearts can be kept alive artificially outside of the human body. Surgeons in the university section of thoracic and cardiovascular surgery of the University of Chicago repaired two damaged areas in the heart of a seventy-six-year-old patient, during which time the patient was on a heart-lung machine for thirty minutes (*Saturday Review*, July 1, 1967, p. 50). And now a person's heart can stop altogether, and another heart take over its functions. Margaret Mead went so far as to say to the medical students at Harvard that the decisions of life and death ought to be placed less upon doctors and more upon relatives and pastors.

At a time when there is no heart bank to rely upon if the heart recipient's body rejects the first transplant, the whole matter of rejection becomes a basic problem. The editor of the *American Heart Journal* said that he would not select anyone for the transplant because there is no way to control rejection and it is mandatory to have another heart ready in case of rejection. Rejection of foreign objects in the body is a very needful process in fighting off disease, and when the rejection process is lowered, the new heart might be accepted at the risk of lowering the body's resistance to all disease. Rejection, then, poses major questions.

Just who is to decide when an irreplaceable organ may ethically be removed from a donor's body? To date, doctors have made that decision. "When" is the important question, for patients with low-grade cerebral activity and strong hearts may live on as vegetables for years if some artificial stimulus is used. The enormous ethical question is, when might the donor be called dead, so that his heart could be used in the body of a person with normal mental activity? *American Heart Journal* points out that even with the recipient, it is not accurate to say the patient would "die anyway," because doctors cannot now tell if the patient could live without the heart transplant. Along with this, we must ask: May a doctor omit any of the ingenious things that could be done to prolong life?

Rather than raising more questions, let us now see if there are some principles of action based on the Christian ethic that might be applied to the heart transplant problem. Christian ethics, according to Georgia Harkness, "is the systematic study of the way of life set forth by Jesus Christ, applied to the daily demands and decisions of our personal and social existence." What does this mean for the heart transplant?

Persons must always be treated as ends and not as means. Jesus emphasized this point continually. Each single individual is of ultimate worth and dignity. Part of Immanuel Kant's categorical imperative says that we are to "treat all persons as ends, never as means. . . ." This means that a potential heart donor with a rapidly deteriorating condition should be treated just as diligently and hopefully as the person with a rapidly deteriorating heart in need of a heart transplant.

On the other hand, the time is coming when a person will feel ethically obliged to consider what he will do with the vital organs of his own body upon death. What about eyes, kidneys, liver, heart, hands? Jesus once said "My body . . . broken for you. . . ."

Each heart donor must decide the basic issue of whether or not he wants to donate his heart to keep someone else alive. In South Africa, where apartheid is the official practice, the heart of a Negro was put into the body of Dr. Blaiberg. At this writing his heart is the only one of six that is still functioning. If anything else but sheer need is used as a criterion, one runs into all sorts of problems. From Bombay, India, comes word from Dr. P. K. Sen, who recently performed Asia's first heart transplant, that he has the qualified offer of a heart when the person dies; the donor has specified the condition that his heart must not be given to any politician. As I understand the Christian ethic, the prior question is, will I donate my heart? Then anyone in need at the time is eligible for that organ. If "Bonnie" or "Clyde" needs a heart at the time, so be it. If President Johnson, Caesar Chavez, Rap Brown, or your father – be he yellow, red, black, or white – were dying, then need should be absolutely the only basis for the gift of a heart. "Greater love hath no man than this that he lay down his life for his friends." And Jesus goes on to say, "For if you love those who love you what reward have you . . . ? Be perfect as your Father in Heaven."

If a person chooses to die without prolonging death or extending life artificially, it should be his privilege to make that decision. In short, if a patient is able to make a rational decision, he would not be given a heart transplant if he did not desire one.

But we live in a society which says that life itself is the highest good. When the heart transplant is perfected and when there are ample donors, then if one's heart wears out or is diseased, one would have to choose deliberately to die, for with the Hippocratic Oath doctors would in all certainty extend life through this new means as a matter of course.

Actually, despite society's judgment, we must say that mere "life" is not the highest good. According to Jesus, life was good; but when he had to choose between living on without principles or dying for and with principles, he deliberately chose to "set his face to go to Jerusalem," even though that decision meant shortening his life. Jesus invested his death, he "laid down his life." Some would say that the idea of life itself as the highest good is "vitalism," while the Judeo-Christian concept is "personalism." Some values are more important than the mere extension of biological life, such as justice and love.

The recipient of a heart transplant has the duty of reassessing his life. The anointing service of the Church of the Brethren includes a statement about why the patient wants to be healed. When God gives health again, what are you going to do with that new energy? Philip Blaiberg said that he felt like a different person after his heart transplant, and "he appeared so to his daughter when she flew to his bedside from her studies in Israel" (*Christian Century*, Kenneth Vaux, March 20, 1968, p. 354). Now what is he going to do with this extended period of his life?

The heart transplant signals the breakdown of barriers which have divided men for centuries. We have been saying it before, but now we know that all men are brothers with a heart. The next step in breaking down barriers is the brain transplant, and before this is upon us technically we had better start doing some thinking on this problem as well. Where does the soul reside? Is it in the heart or in the brain? Or can one squeeze the quintessence of the self together into one place and call it "soul"? Is it feasible to mix personalities through brain transplants? With the brain transplant, intellect, emotions, and feelings will be placed in a different physical body. What do we have to say about that prospect? All this may make us realize that "no man is an island entire unto himself" but that we are all part of that great universal spiritual energy called God.

We are back again to the question, What is it really to be alive? We keep pushing back the border of death, but with death's sure toll we must still answer the vital question. Ezekiel points to God, who promised to "give them a new heart and put a new spirit within them. . . ."

The heart transplant is now technically feasible. You must enter the debate to help us discover if it is spiritually advantageous. Even amid the debate the words of Jesus come down through the centuries to us: "Be not anxious about your life. . . ." ☐

IT IS I

Lord, it is I!
I who come to worship Thee!
I who shout Thy praise on high:
I who give Thee most rare gifts —
    The best that I can find,
    The first fruits of my labor,
    And when nothing else will do —
        Myself, even.

But Lord, it is I —
I, who, underneath the facade,
I who am least of all, knowing —
I, who am filled with sin —
    Seek thy forgiving love —
    Beg thy mercy, given free —
    Offer nothing, for I have nothing,
        Except myself.

by Dale E. Rummel

TWO FACES OF GOD

To one on Sinai's height
    when thunder rolled
    and lightning split
    the rocks in two,
God showed His face —
"Thou shalt, thou shalt not."

To many on a hillside
    where lilies bloomed
    and doves cooed
    mourning songs,
God showed His face —
"Blessed are they. . . . Blessed are ye."

by Elizabeth H. Emerson

SORRY FOR WHAT? by HOWARD A. MILLER

The Lord said to Jonah,
"I want you to go to Nineveh . . .
that wicked city and shout:
'YOU'RE OFF THE TRACK BABY
YOU DON'T KNOW WHAT LIFE
IS ALL ABOUT' "

And Jonah said,
"Sorry about that Lord
but I can't afford
to get mixed up with that kind"
So he slipped aboard a ship
to get out of the bind
of going to that wicked city
Nineveh . . .

The Lord said to the sea,
"I want you to rock the boat
For it just so happens to be
he can't run away from me
I want him to go to Nineveh . . .
that wicked city and shout:
'YOU'RE OFF THE TRACK BABY
YOU DON'T KNOW WHAT LIFE
IS ALL ABOUT' "

And Jonah very calmly said,
"Tish, tish"
. . . and was swallowed by a fish.

But being more than it could
stomach
the fish turned about
and spat him out

The Lord said to Jonah,
"Now get up and go
before I blow
my top
I want you to go to Nineveh . . .
that wicked city and shout:
'YOU'RE OFF THE TRACK BABY
YOU DON'T KNOW WHAT LIFE
IS ALL ABOUT' "

And Jonah said,
"Okay, I'll go
But you'd better show
who's boss — and blast
them to smithers
After all I've got my reputation
to take into consideration"

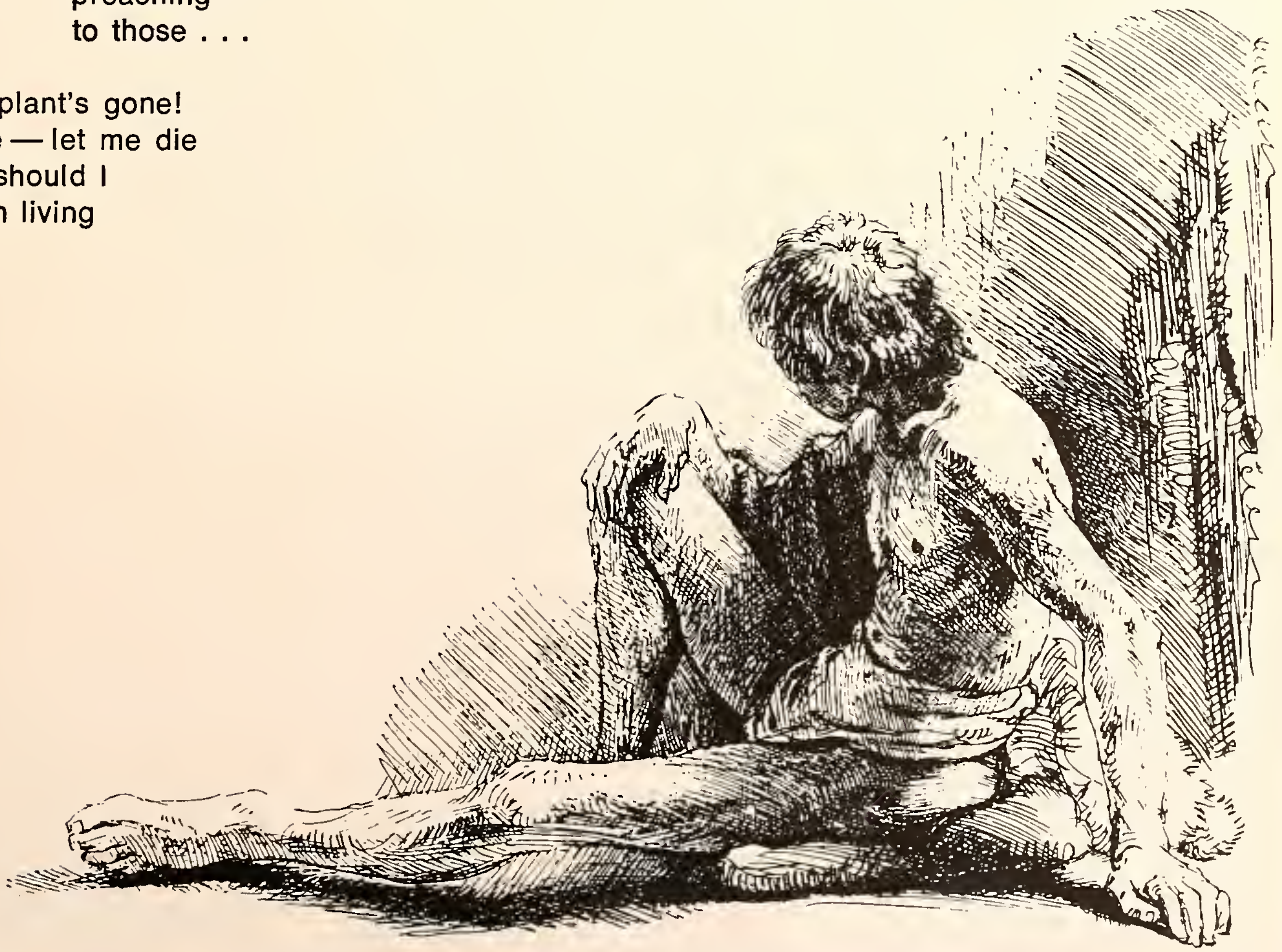
And he went to Nineveh . . .
that wicked city to shout:
"YOU'RE OFF THE TRACK BABY
YOU DON'T KNOW WHAT LIFE
IS ALL ABOUT"

. . . and quick, ran out
and sat down
to watch the town
crumble and fall
Oh, he had a ball
congratulating himself
for his courage
his vigor
his dedication

Uh . . . getting hot
but the city it's not
falling
What's wrong
What's the delay. . .
Need shade . . . ah, a plant
can't beat that for service
anyway I deserve it
worked so hard
preaching
to those . . .

WHAT! plant's gone!
I'm done — let me die
why should I
go on living

The Lord said to Jonah,
"Sorry for what?
Should I not
pity Nineveh . . .
that wicked city — well no doubt
"YOU'RE OFF THE TRACK BABY
YOU DON'T KNOW WHAT LIFE
IS ALL ABOUT"



news

Ocean Grove docket weighted with internal core concerns

At a time when the nation is virtually overwhelmed by issues of crisis magnitude, delegates to the Church of the Brethren Annual Conference June 25-30 are faced with a docket heavily oriented around the church's own internal life.

The internal probings are not inconsequential, however. A number of them deal with core concerns and carry wide-ranging implications. At stake, for example, are the relationships and the structuring of Brethren ecumenical affairs, clarification of the patterns of authority in the church, and administrative retooling designed for greater responsiveness to mission.

In effect, such deliberations may enable the delegates at Ocean Grove, N.J., to take stock of where Brethren now are and to draft strategies dealing with how the church will face the future. The outlook of the pending items may be largely internal to begin with, but their impact could well extend beyond institutional bounds.

How binding? One of the major reports examines the matter of authority in Brethren polity. In a brief historical review the paper indicates Brethren have always been congregational (the highest authority under God being the local fellowship) and presbyterial (the highest authority under God residing in representative bodies of designated leaders). The hardening of lines of authority patterns among Brethren in the nineteenth century led to the "Old Order" group's insisting that Annual Conference actions were to be enforced in a binding way, the "Progressive" group's appealing to local autonomy, and the continuing group's seeking a balance between local autonomy and responsibility to the Brotherhood.

In tending toward the latter position, the 1968 report states that Annual Conference is the final authority in matters of procedure, program, polity, and discipline. "The actions of Conference are directions for the whole life of the church and implementation is assumed to take place within a reasonable span of time," the report states. "This implementation does not depend on acts of enforcement by decree. Rather, education, consultation, and patience are characteristics of Brethren polity."

The report commends the practice of "brother confronting brother" at all levels of church life and rejects "unqualified individualism which denies the place of the community in the shaping of one's life of discipleship." It declares that administrative structures must be measured by this criterion: "Do they make possible full and free interchange between brothers in Christ as the collective means for coming to know God's will for his church?"

Added focuses: The other focuses of the report on polity deal with church merger and ecumenical structures. Any merger proposal by Annual Conference should be referred to special district conferences for ratification, the report recommends, with the decision requiring a two-thirds majority of the total accumulated votes cast at all district conferences. The procedure is interpreted as an appropriate extension of Annual Conference authority.

On the structuring of ecumenical concerns, the report proposes that the Fraternal Relations Committee be replaced by a Committee on Interchurch Relations, with its six voting members constituted jointly by Annual Conference and the General Brotherhood Board. The new committee would have the service of a staff executive to give greater coordination to ecumenical explorations.

On the committee which prepared the report on church polity are J. Wilburn Lewallen, chairman, Donald F. Durnbaugh, Warren F. Groff, Rufus B. King, and William F. Smith.

Board revamping: Another major report will be a new item of business calling for revamping of the General Brotherhood Board, the administrative arm of the church. In summary the new proposal maintains the principle of one board, to be known as the General Board, shortens the terms of members from five to three years, outlines three instead of five commissions, seeks greater flexibility in staffing in order to allow for response to rapid change, and calls for a more thorough review by Annual Conference of the work of the General Board.

An extensive report on the reorganization proposal appeared in the April 25 Messenger, based on interviews with several members of the study committee.

Yearly conference: A key item of unfinished business, also centered on internal proceedings, is the report on the frequency and organization of Annual Conference. A fairly major but tentative report was presented last year; on the basis of soundings then, revisions have been incorporated in the 1968 report.

In the section on frequency, the new report sums up reasons for Annual Conference occurring on a yearly basis and also on an every-other-year basis. Departing from the suggestion in the tentative report last year of a biennial conference, the committee now is recommending "that for the present we continue to hold Conference each year. There is considerable valid evidence in support of a biennial conference, but in order to maintain the unity of the church as we deal aggressively with the issues confronting us in the church and in the world, we feel that we should continue to have a Conference each year."

The report dealing with the Conference also engenders sections on the preparation and processing of queries and on the structures and relationships of component parts of Conference, all supplemental to a study on Annual Conference adopted in 1960.

Members of the current Conference study committee are S. Earl Mitchell, chairman, Jacob T. Dick, Calvert N. Ellis, Wilbur R. Hoover, and Vernon F. Miller.

NCC affiliation: A study of the Church of the Brethren's membership in and financial support of the National Council of Churches cites both values and concerns issuing out of the cooperative alignment.

As to values, the report refers to the NCC as offering meaningful contacts, helpful resources, and opportunities for witness to Brethren. A majority of Brethren as well as NCC leaders share the belief that certain issues of the day "are so important that we are willing to stand 'side by side' on these specific issues with individuals or groups whose views in other areas or whose 'style of life' may be different from our own," the report states.

As to concerns, the study committee in toto noted that National Council affiliation may limit the possibility of identification with some Christian groups, that the NCC may have a tendency to be preoccupied with certain social issues, and that problems in communication often occur. In addition, some on the committee enumerated still further concerns, questioning the NCC's "loose theological basis," its "allegiance with groups which foster civil disobedience," and its "tendency to use numbers as power."

The majority of the committee recommends that the Church of the Brethren continue full participation in the NCC and provide budgeted support of the NCC through the Brotherhood Fund.

However, in taking into account the concerns cited, the committee also set forth some further recommendations, among which are the following:

– that NCC affiliation should not be viewed as the denomination's total ecumenical involvement.

– that the Brethren delegation to the NCC be more inclusive of varying viewpoints.

– that opportunity be extended to honor the conviction of donors who wish to designate that none of their money for the Brotherhood Fund go to support the National Council.

Members of the study committee are Harold D. Fasnacht, chairman, Richard A. Bollinger, Warren F. Groff, Harold S. Martin, Dan West, and C. Wayne Zunkel.

Curriculum review: Another report will center on Christian education curriculum, as called for in a query asking for review and evaluation of present materials. Since much of the current curriculum is being phased out with the launching of new study resources in the fall of 1969, the committee turned chiefly to evolving guidelines to help both the Brotherhood staff and congregational leaders select material for elective study sequences.

Among points noted in the guidelines are the following:

– that emphasis be placed upon the Bible, particularly the New Testament, as a basic part, but not the only part, of the curriculum.

– that the curriculum provide an understanding of both total Christian heritage, across twenty centuries, and of Brethren heritage, covering such concerns as peace, brotherhood, temperance, the servant nature of the church, and ordinances.

– that the curriculum be contemporary and relevant and use a living language in speaking of the Christian faith.

– that it be understood that education is a process of life and not communication of content controlled by a centralized authority.

"A wide range of interpretation, understanding, and experience should be made available, consistent with honest Christian study and inquiry," the report declares. It also commends the Christian Education Commission for the nine-year depth study which has led to the devel-

Why annual? "To maintain the unity as we deal aggressively with the issues . . . "

opment of the emerging Educational Plan.

Members of the curriculum study committee are Wayne F. Geisert, chairman, B. Wayne Crist, Ronald K. Morgan, Eleanor Painter, and John F. Young.

Other items: Other matters on the agenda at Ocean Grove include a study report on urban ministries, the findings of which were summed up in the June 6 MESSENGER, and reconsideration of the church's relationship to the Consultation on Church Union, which was covered in a special report also in the June 6 MESSENGER.

Brief but basic revisions are proposed in the Statement of the Church of the Brethren on War, a report first adopted in 1948 and revised in 1957. The changes, as suggested by the General Brotherhood Board, call for adding references which suggest ministers of the Church of the Brethren refuse special exemption and confront the draft on an equal basis with the laity and which enjoin members and congregations to give serious study to the matter of paying taxes for war purposes.

A new query asks Conference to revise its method of selecting committee personnel, striving to involve a wider cross section of the Brotherhood. Another new item proposes brief amendments to the Ministerial and Missionary Pension Plan.

Program features: While the predominance of agenda items deals with the internal operations of the church, other program features, both the general sessions as outlined in the Feb. 1 MESSENGER and the evening "Facing the Issues" series outlined in the May 23 MESSENGER, will offer some balance.

Moderator M. Guy West, pastor of the First Church, York, Pa., and pastor-elect of the San Diego, Calif., church, will preside at the business sessions. He also will present the moderator's address, "From Diatribe to Dialogue," on the opening night, Tuesday. Nigerian missionary Chalmer E. Faw, speaking on "Beyond Destruction," will lead the closing convocation on the following Sunday afternoon, June 30.

Uppsala: New hopes and old realities

CLOSE ON THE HEELS of the Church of the Brethren Annual Conference, the Fourth Assembly of the World Council of Churches will convene in the ancient university town of Uppsala, Sweden. To begin July 4, the seventeen-day assembly will be the most widely representative meeting in the twenty-year history of the World Council.

Among the delegates from 232 member communions – Protestant, Anglican, Orthodox, and Old Catholic – will be two official representatives of the Church of the Brethren. They are Warren F. Groff, dean of Bethany Seminary and a member of the WCC's Faith and Order Commission, and Harry K. Zeller, Jr., pastor at La Verne, Calif., and chairman of the General Brotherhood Board.

The centuries-old Uppsala Cathedral, a national shrine which has figured prominently in the history of Christendom and which was the scene of the funeral service in 1961 for Dag Hammarskjold, an Uppsalan, will be used for the assembly's opening and closing worship services.

Newness: The assembly theme, "Behold, I make all things new," taken from Revelation 5:21, will give direction to major addresses, Bible study sessions, and a series of study documents.

The study documents will be worked through in six sections, beginning with preparatory articles drafted by international scholars. The sections are:

The Holy Spirit and the Catholicity of the Church. The treatment in draft form touches on the Holy Spirit as both the bond of unity and the source of diverse gifts. It suggests that catholicity is both a gift and a quest. It also warns of a false universality, of unity for the wrong reasons, the work of antichrist.

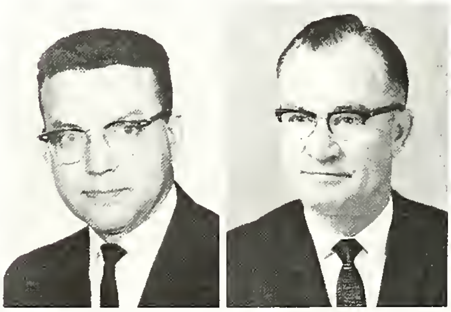
The Renewal in Mission. Among thoughts expressed in the proposed document is that the true humanity of Jesus Christ breaks down the categories into which men are divided. Nothing in all creation can separate man from God's renewing love. Mission takes place at points of tension. Unresolved religious, social, and political problems and situations which deprive men of the hope of renewal are places of opportunity.

World Economic and Social Development. The burning issue of our time is development. Far and near men seek radical change that will lead to fresh forms of community. Care for "widows and orphans" must be translated by the church into human concern for millions of impoverished persons. The tentative draft calls for a new perspective on social change and human solidarity.

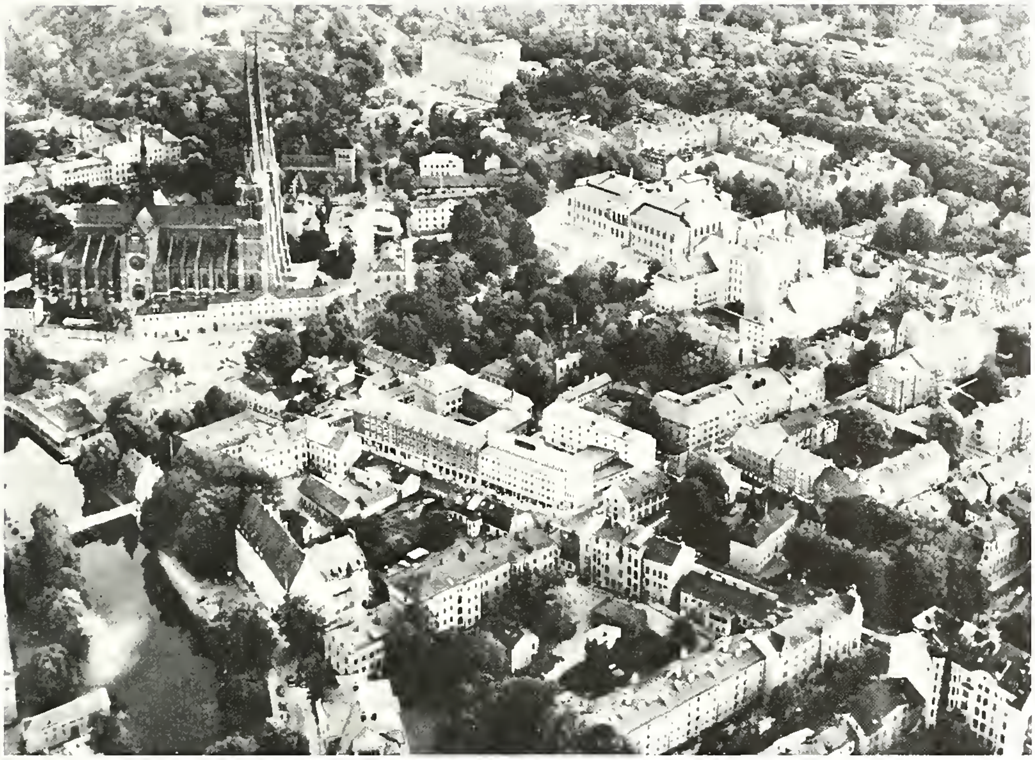
Towards Justice and Peace in International Affairs. The study paper sets forth thirteen theses, such declarations as "the provisional balance of nuclear weapons is no guarantee of peace," "racial conflicts are among the gravest long-term threats to world peace," and "it is essential to establish the idea of limiting the use of force."

The Worship of God in a Secular Age. "In worship God is affirmed; in secularization God is denied. But this is a false diagnosis." From here the resource study points up that secularization, properly understood, can recall man from distortions to true worship. Since it is Jesus Christ, the God-man, who discloses the reality of God, it is he who finds the reality of man and opens up the possibilities of the world. Jesus Christ is therefore the norm, the condition and the enabler of true worship.

Towards a New Style of Living. The clash of generations, the crumbling of old orders, the rift between rich and poor,



Brethren delegates W. Groff, H. Zeller



Scandinavia's largest church is the Uppsala Cathedral, at upper left. It was consecrated in 1435. The Fourth Assembly will open and close in the cathedral next month. Also depicted are several of the university buildings.

the eruption of violence and war: Amid all this, Christians are called to demonstrate agape love. This section weighs what Christian community means in a global perspective.

Representation: The July conclave will bring to Uppsala some 2,250 persons. Of this number, 880 will be delegates, 180 of them from the United States. Approximately 150 delegates will be young persons. Roman Catholic observers and speakers will be more numerous than before.

Originally scheduled to open the assembly was the late Martin Luther King, Jr., Baptist minister and 1964 Nobel Peace Prize winner. Throughout the assembly eminent authorities in various fields and from many nations will appear at the podium.

The Orthodox Church of Greece this spring withdrew its 62-man delegation from attending the Fourth Assembly, miffed by Sweden's attitude toward the current ruling military junta of Greece and by the World Council's expression of concern over alleged mistreatment of political prisoners and the status of constitutional rights in Greece.

New factors: Since the Third Assembly at New Delhi, India, in 1961, the World Council has seen several significant developments take shape, developments which indeed will affect the Uppsala proceedings. Highly significant among them is the greatly increased participation of Eastern Orthodox churches, to such an extent that the Orthodox delegates at Uppsala will outnumber those of any other confessional family. The development is seen as a necessary corrective to the Western spirit which still is dominant in WCC circles, though it is yet to be discovered how well churchmen of Western tradition will be prepared to discuss theology, development, and ethics with their Orthodox brethren.

Because of the churchly nature of the World Council, one fact to be reckoned with is that the vast majority of delegates will be church administrators or widely accepted theologians. The positive side of this, explained A. H. van den Heuval, director of the WCC communication department, is that the churches will send their decision makers. But the other side, he added, is that "Those who are making experiments in theology and structures will be there only as advisers, if they are there at all." The official lamented that youth, laymen, and women will be lacking in many of the delegations.

Last of its kind? In an interview with a French Protestant newspaper, Mr. van den Heuval was quoted as saying he wished personally that the Fourth Assembly would be the last of its kind. "I hope the churches are ready to start thinking about a council of the whole church," he said. "I am not the first to express the hope that the churches as such will consider whether the time has not come for an ecumenical council in which the World Council constituency, the Roman Catholic Church, and the conservative evangelical churches that are open to dialogue come together for worship, study, and discussion."

The ecumenical leader said for him the hope of Uppsala was in the sections on development, worship, and style of living. "The development issue has top priority in our world, and I am hopeful that Uppsala will make an authentically Christian contribution to that. From the discussion on worship and the style of living, I hope for a word to Christian laymen which may at the same time liberate them from guilt feelings and encourage them to a new discipline."

Mr. van den Heuval concluded: "The major hope of the whole WCC is of course that the churches will take their own assembly so seriously that they not only speak together but also implement their findings."

Washington Witness to highlight concerns for peace and justice

A Brethren Witness in Washington, centered on priority concerns before the nation, will occur as a spin-off from Annual Conference.

Planned for Monday, July 1, the day after the Ocean Grove, N.J., Annual Conference adjourns, the Washington Witness is focused at two points. The first is to give support to "bold new steps" to eliminate poverty and racial discrimination. The second is to back efforts to end the war in Vietnam.

Beyond urging governmental action on matters of social justice and peace, the encounter also is to "sensitize the hearts and minds of Brethren," according to the Brethren Service Commission, which is laying plans for the event.

The poor: If the Poor People's Campaign is in continuance on July 1, the visiting Brethren will seek to engage in dialogue with representatives of the poor in Washington regarding their demands for jobs, housing, and adequate income. Those Brethren who can conscientiously do so may engage in public demonstration or other visible expressions of support for the Poor People's Campaign.

A major part of the day will consist of visits by individuals and groups with senators and representatives. In addition, delegates named by the General Brotherhood Board will seek to confer with officials at the White House, State Department, Office of Economic Opportunity, Department of Housing and Urban Development, Attorney General's Office, Department of Health, Education, and Welfare, and with chairmen of key committees of the House and Senate.

In meeting with government leaders, the Brethren will have as a resource an Open Letter to Legislators, a document outlining the church's stand on the concerns of poverty, race, and peace. The letter will be available for use in local communities, to be published as a paid advertisement or as a letter to the editor and including signatures of Brethren in the area.

A further resource anticipated is a Statement to the Leaders of Government, to be considered by the General Brotherhood Board in its meeting at Ocean Grove and dealing with issues of domestic poverty, racial problems, and international peace.

In presenting the background papers, the callers will seek both to impart the church's view and to elicit the response of federal officials.

Schedule: Detailed plans for the Witness will be announced to conference-goers at Ocean Grove. According to the tentative schedule, a meeting of participants is planned in Ocean Grove early on Sunday, June 30. A preparation session for persons meeting with the Poor People's representatives is planned in Washington at 8:30 Monday morning, after which the actual visits will occur.

The meetings with legislators are to follow a 1:00 P.M. briefing on Monday.

The Washington Office, under the direction of John H. Eberly, will make appointments in advance with Congressional leaders.

Study sessions, a prayer vigil, and other forms of witness may also be a part of the day's program.

At 7 P.M. on Monday, the Witness will close with evaluations and follow-up planning in four sections: pastors, lay adults, youth, and members of delegations. Procedures for a Congregational Witness for Social Justice and Peace will be outlined by the Brethren Service Commission. The session is expected to close by 9:15 P.M.

Ralph E. Smeltzer, director of peace and social education, is hopeful that up to 600 persons will participate in the Washington Witness. A registration fee of $5 per family, $3 per single adult, and $2 per student is proposed to help cover expenses of the day.

Urgency: "Why should Brethren witness in Washington?" Mr. Smeltzer asked. "Our nation is in deep trouble, in a triple crisis. The poor now realize that poverty is unnecessary in affluent America. Racial minorities are tired of being treated like second-class citizens. The war in Vietnam drains our financial resources needed to correct these injustices. Discontent, despair, and dissent grip our land.

"Does the church have a message for this situation? Can Christians respond to this crisis?

"Let us go to Washington to learn from the poor people and our legislators. Let us identify with them and their concerns. Let us offer our insights and perspective. Let us accept our share of responsibility. Let us express our faith and witness as humble yet committed Christians."

The initial decision to engage in a denomination-wide Witness following Annual Conference was made by the General Brotherhood Board at its March meeting. The general approach to the day was approved by the Brethren Service Commission in a meeting late last month at New Windsor, Md.

"Let us go to Washington to learn from the poor people and our legislators"

SPECIAL / REPORT / *At Prague suspicious Christians have time to look one another over until they learn to trust one another*

THE PEACE THAT FAILS US

War seems strangely out of place in our world, especially when we think about what war really is compared to the kind of life we want for ourselves, our families, and the world.

The contradiction has often been noted. A vice-president of the Christian Peace Conference is only one of the most recent to call it to our attention. Richard Andiamanjato, Madagascar, opened that group's meeting this spring in Prague, Czechoslovakia. "I mention nothing new," he said, "if I recall once again this strange correlation that exists between the evolution of Christianity and the absence of peace in the world."

In spite of all the goodwill in the world and in spite of prayer offered in large volumes, peace escapes man. And the failure of Christians to win peace seems to be the failure of the Christian Peace Conference also.

Initiated in 1959 by the Czechoslovakian churches as an ecumenical effort for peace in Eastern Europe, the major world assembly finished its week of talks with peace seeming more remote than ever. No sure-fire formulas for peace were found. In fact, the conference of seven hundred churchmen, with a large proportion coming from the Eastern Orthodox groups, was almost a laboratory demonstration of the many obstacles to peace. In an attempt at humor, rare in the conference, Andriamanjato said, "The large meetings which are held almost everywhere in the world seem to have something in common with the American bombings of North Vietnam: They cost a lot of money, make a lot of noise, and are not very effective."

No one laughed. Translating the idea through the four languages of the conference (German, English, French, and Russian) may have crushed the spark of a weak figure of speech. And war is never very funny anyway.

Condemning war: Prague gave evidence that it is easy enough to condemn the other fellow's war, but extremely hard to let go of your own war. We call the wars we don't like imperialist wars of aggression. But favor is given to revolution and wars of liberation. This, at least, seemed to be the feeling of some who attended the Christian Peace Conference.

The Prague conference strongly condemned the war in Vietnam as waged by the United States. "We note with sadness that many Christians remain silent in the face of a war of annihilation by a world power against a small nation — which one can almost call genocide," were the strong words of a conference statement. Many in the American delegation of thirty-seven objected strongly to the word of harsh judgment and to interpretations that the war is a struggle for national liberation and hence a justifiable war for the Vietnamese.

Means of revolution: The delegates of Asia, Africa, and Latin America — and there were a good proportion present — spoke often of revolution and for its violent support in extreme and oppressive situations.

A theological working group at the conference admitted that not every revolution or movement toward social change needed to be violent. Czechoslovakia itself during the days that the conference was meeting in that country showed that nonviolent and often unorganized protest could change a nation.

On the day that the conference delegates arrived in Prague, the Czech parliament elected Ludwig Svoboda as the country's president. He replaced Antonin Novotny, the country's former strong man, a Stalinist holdover. Novotny fell before the erupting dissent of writers, intellectuals, and students who demanded more freedom and would not be suppressed by any threats or harassment.

Before the election, students demonstrated in the streets for a presidential candidate of their own choosing. He could not beat Svoboda, a noncommunist backed by the Communist Party, but the youth of the country demonstrated to their elders that nonviolent dissent can change the social order.

Churchmen from other socialist countries, such as Russia, found an unaccustomed amount of freedom in practice. A small art gallery in Prague was brazenly exhibiting a twenty-two year collection of protest art, showing how the artists had mocked and criticized the dictatorship.

And during the first week in April, Czech churches decided to ignore the local organizations which had attempted to observe and restrict their work. The reasoning of the churches was that since the organizations were part of the local Communist Party, they were unconstitutional anyway.

But Asians, Africans, and Latin Americans did not always see how the Czech model would apply to their situations where they feel oppressed by the richer countries of North America and Europe. "When considering the theme of revolution," said the conference's theological study group, "we have to remember the real political situation. There is a fundamental difference whether our ultimate concern is directed toward the preservation of peace through the creation and strengthening of coexistence between countries with different social orders, as in Europe — or whether it is directed toward radical changes of power structures of a social, economic, and political nature as in Latin America."

Unable to be critical: Americans and West Europeans who were often critical of their own governments were disappointed that many Eastern European churchmen, outside of the Czechs, were unable to be even mildly critical of their governments. In fact, criticism of socialist nations by others was not kindly received.

Julio de Santa Anna, Montevideo, was rebuked by an East German journalist for suggesting that the socialist countries exploited the people of underdeveloped nations as much as did capitalist powers.

While Americans may sometimes accept uncritically the prevailing political views in their own country, few seem as strongly committed to their governments' ways of saying things as were the Eastern churchmen. And since these groups are dominant in the movement, this is often the color of conference documents. Catchwords such as *imperialism, capitalism,* and *aggression* appear often. The emotional coloring is often stronger.

Paul Verghese, a leader of the Orthodox Syrian Church of India and a former staff member of the World Council of Churches, put the criticism directly before the conference. "Though you may be factually correct in your analysis, you may be emotionally dishonest," he said. "Influence outside the East depends on honesty and factuality of analysis."

Though Verghese was elected to the conference's influential and continuing working committee, there was no immediate evidence that he had been heard. Some observers assumed that the churches of the East still need to be more concerned about influence within the East than outside of the East. So the conference remains compromised politically and perhaps even lags behind the other forces in their own societies.

One American indicated that there were differences between the public and private person in situations of this kind. And though certain political lines must be followed in public, there is more freedom in private. If so, the Christian Peace Conference serves the purpose of a confessional and an aid to loose the tie that binds and suffocates.

Third world: It was perhaps to this that J. L. Hromadka, the movement's founder and seventy-nine-year-old president referred in his closing address when he said, "Let us help each other. We are responsible not only for ourselves but for our churches."

And he called for sympathy for "the suffering of the millions of our brothers of the third world."

He was referring to the underdeveloped nations of Asia, Africa, and Latin America. A special effort had been made to secure the attendance of delegates at the conference. They were present in a noticeable proportion, though they found it difficult to take part in a meeting oriented toward European interests.

"They feel out of place in meetings of the World Council of Churches," said Verghese, "and that situation has not been totally ameliorated here." His remark was greeted with sympathetic applause from the Asians and Africans and shouts of "Hear! Hear!"

He suggested that the Christian Peace Conference should add to its staff a person from the third world, or "two-thirds world" as he called it referring to its population size. And he called for the use of Spanish as one of the conference's working languages. Steps were taken to reduce the European representation in favor of the third world delegates, with both West Germany and East Germany consenting to reduced representation.

Dialogue beginning: But even with some failures the Christian Peace Conference is bringing the churches of the East and West together, and in spite of the frustrations the walls of separation are being eroded.

"Sometimes I have the impression," says Lukas Vischer, director of the World Council of Churches Faith and Order Commission, "that the differences between the Eastern and Western traditions are more important than those separating Catholicism from the Reformation. The West shares a common history, but the dialogue between Protestantism and Orthodoxy has hardly begun."

And in the Christian Peace Conference, dialogue has just barely begun, but it is beginning.

"I see a great improvement," says W. Harold Row, executive secretary of the Brethren Service Commission. "There is

Metropolitan Nikodim and translator; Prof. George Casalis of France and CPC's J. L. Hromadka; W. Harold Row and Kurtis Naylor

more dialogue here than there was four years ago."

The conference gives much attention to statements which over the years will have little value. But they give suspicious Christians time to look one another over until they learn to trust one another.

Until that time comes, there will be frustrations. "My impression of this conference is not good," says Masahisa Suzuki, moderator of Japan's United Church of Christ. "It is good to have contact with Christians from all parts of the world. But I am disappointed that there is criticism of America – and this is all right – but that there is not the same criticism of what the countries of the East are doing."

Study of abuses: But a resolution, quietly proposed by Czech theologian Josef Smolik, may begin to change that. He called for a study of the abuses of power both by the countries of East and West and the countries of North and South. A majority, including the Russians, voted for the idea. The Christian Peace Conference may yet talk about the causes of war.

"The experiences of the last world war," says the conference, "have shaken the consciences of Christians everywhere in the world." And they came to Prague from fifty-four countries and many more churches – Protestant, Orthodox, and Anglican. Thirty Roman Catholics were present as unofficial delegates from their dioceses except for those from Hungary. They sent five. Half of the sixteen delegates from France were Catholics.

"We are ready to strengthen our cooperation with all religious and secular organizations which serve the protection of peace, justice, and freedom," was the conference's closing affirmation. "We are aware of the fact that we Christians cannot realize this program for saving mankind without God's help, without seeking forgiveness for things we have done and for things we have left undone, and without the cooperation of all men."

The Christian Peace Conference has a big job. Peace is still far away. – MAYNARD SHELLY

Audio-visual aids to...

Relevancy, 1968

TO CONGREGATIONS, classes, fellowship units, and other groups in the church interested in tackling current, lively, even controversial topics much in the news, the following selected audio-visuals are suggested.

On Crisis in the Nation: "Is Your Church Burning?" filmstrip, color, record, sale $7.50. Reviews facts from the report of the President's Commission on Civil Disorders, examines root causes of racial unrest. Viewers are asked to probe their own attitudes and to face the need for the church – every local church – to help change the structures of society that create injustice.

"We Mean to Stay," 16 mm film, b-w, 20 minutes, rental. A story about the poor of Mississippi and the efforts of the Delta Ministry to work with them in their efforts to achieve justice and equality. An interpretation of the church's role in places of social change.

"Crisis in the Nation: White Racism," 16 mm films, color, 30 minutes, rental $8 each. A series of three telecasts produced by NBC-TV and the National Council of Churches in April 1968. Examination of the report of the President's Advisory Commission on Civil Disorders, with special guests (1) Mrs. James Dolbey and Charles S. Spivey, (2) Whitney M. Young, Jr. and Howard J. Samuels, and (3) James Baldwin and David R. Hunter.

Still other AVs on race: "A Time for Burning," 16 mm film, b-w, 58 minutes, rental $20; "I'm Sorry," 16 mm film, b-w, 30 minutes, rental $10; "Racial Tension," 16 mm film, b-w, 30 minutes, rental $8.*

On Vietnam: "Vietnam: How Did We Get In? How Do We Get Out?" 16 mm film, 33 minutes, rental $50. Journalist-historian David Schoenbrun analyzes the Vietnam dilemma.

On 1968-69 mission study themes: "Faith in Revolution," 16 mm film, color, sound, 30 minutes, rental $12. Produced for the new study theme on Southeast Asia. Centers on developments in Indonesia and the relationships of the Christian church to its environment and to other faiths.*

"Where the People Are," 16 mm film, 35 to 45 minutes, rental to be announced. Produced for the forthcoming study theme on New Forms of Mission. A seminarian becomes involved in the complex urban world and struggles to decide on his future role as a minister.*

On COCU: "A New Pilgrimage," filmstrip, 80 frames, color, sound, sale $7.50. A resource for studies in ecumenicity, tracing the history and development of the Consultation on Church Union, to which the Church of the Brethren is represented by observer-consultants.

On farm labor issues: "Decision at Delano," 16 mm film, color, sound, 26 minutes, rental $15. A documentary account of the controversy of the grape workers' strike, Delano, Calif., beginning in 1965. Interviewed are Cesar Chavez, growers, laborers, religious leaders, others engaged in American agriculture's first collective bargaining election.*

On young adults: "Could You Answer My Question?" 16 mm film, b-w, 32 minutes, rental $10. A documentary portrayal of the cultural changes involving the young adult world and what it means to enter and relate meaningfully to "the new generation."

* May be ordered from Visual Education Service, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120. Information on other audio-visuals listed may also be obtained from the General Offices.

day by day

A SIGNIFICANT QUESTION for our day is, "Who am I?" Draw a circle on a piece of paper. Intersect the circle with lines, as if you were cutting a pie into fourths, sixths or eighths. If you put a small circle where the lines cross, it might represent a wheel with spokes.

Each section or each spoke could represent different activities of each member of the family. Home, school, church, work, community are labels which could apply. Discuss what it means to be a person in these various situations. Likely we will not say the same things to our school chums that we say to our parents, and father will not say at home all the things he says at work. However, we should be basically the same person no matter what we do or where we are.

We must have a focus, a center, around which all the areas or spokes of our lives revolve. We need a central purpose to make life meaningful. The family could well write a purpose for itself and for each individual, such as churches are doing in preparing for the new curriculum.

Through discussing who each person is individually and the meaning of personhood in relationship to the family, each member may discover that having a purpose gives a basis for evaluating what he does, the ideas he holds, the way he spends his money.

The family may say, for example, that their purpose is to live under the Lordship of Christ and to apply his love and teachings to every situation and help each member be his best self. The family could evaluate whether the way they spend money is in harmony with their purpose. On a given night, is going bowling, attending an outstanding movie, or watching a TV special the best choice in light of the family purpose?

The family may decide to change their methods of dealing with one another in view of their purpose. They may decide to become more involved with the church program or to become more active in their home life or in their community.

Things to do

1. At a meal or when taking a trip members of the family could play a game, "If I Could Be (Do)." Each member could tell what animal he might like to be and why. Each member could tell why he might like to pursue a particular hobby if there were no barriers or limitations. These games could open up a whole new area of honest discussion about a person's inner feelings.

2. Role playing is another game that is interesting and meaningful. Suppose one of the children had argued with a classmate. The child could tell what happened and then the members of the family could act out (not merely discuss) the situation, with the child taking the role of his classmate and another member of the family taking the child's role. Several ways to solve the problem could be tried, with the same question being asked of each one in the role, "How do you feel?" He may indicate that he is embarrassed, hurt, and angry or that he feels good about it all. Expressing feelings at this point are very helpful. Another version of this game is "What if": What if I am called a bad name? What if someone stole from me or took advantage of me? Problems within the family as well as outside could be put in the form of these two games.

3. Write out the purpose for your family and then suggest ways and methods of reaching this goal.

4. Read articles or books that help in understanding personhood. Read *Becoming and Belonging*, the junior high church membership book (chap. I, p. 11) on "Who Am I?"

5. As they watch TV and read current newspapers and magazines, members of the family could discuss ideas that would help them achieve their purpose, ideas that tend to destroy a person, the difference between rules and principles. Someone has said, "I would rather a person learn to make right choices than to follow right rules." Discuss this statement.

6. Sing and discuss the words of the following hymns, all from *The Brethren Hymnal:* "Open My Eyes That I May See" (295); "Have Thine Own Way, Lord" (351); "Great Is Thy Faithfulness" (429); "Move in Our Midst" (225); and "Dear Lord and Father of Mankind" (334). — EDWARD AND RUTH LYONS

DAILY READING GUIDE — June 23 — July 6

Sunday. Gen. 1:26-31. God created us to have relationships with him and with all creation.
Monday. Gen. 12:1-4. What is required of us to discover our best self?
Tuesday. Gen. 22:1-19. Alternatives are available.
Wednesday. Gen. 26:17-25. In faith one does not always insist on one's rights.
Thursday. Gen. 28:10-22. Help comes when we least deserve it but most need it.
Friday. Gen. 28:19; 31:24-30. Changing from the inside makes everything different on the outside.
Saturday. Gen. 45:1-16. Forgiveness and reconciliation are part of our personal growth and responsibility.
Sunday. Ex. 3:1-6; Is. 1:1-6. Worship leads us to explore our inner selves.
Monday. Matt. 5:3-11. What qualities lead to personhood?
Tuesday. Matt. 5:13-16. Personal faith does not glare or call attention to itself.
Wednesday. Matt. 5:21-26. Personal faith depends upon right inner motives.
Thursday. Matt. 5:43-48. Love of neighbor and enemy is a sign of maturing personhood.
Friday. Matt. 6:5-15. Prayer keeps us growing in our relationships.
Saturday. 2 Cor. 3:1-6. The power of the living Spirit makes us witnesses.

THEN AND NOW IV

The Changes I Have Seen

by Burton Metzler

Sunday, January 14, 1968, was another good day at our church. The activities began at 9:00 A.M. when church school classes who chose to do so gathered around TV sets to watch the CBS presentation of the Brethren Volunteer Service Training Program at New Windsor, Maryland. At the 10:00 A.M. worship service the pastor told the thrilling story of our mission work in Nigeria, where he had recently visited. At the evening service we enjoyed part two of the pastor's presentation on Nigeria in the form of a colored-slide lecture. Since my wife was not able to attend these services the pastor kindly sent a tape recording of the morning service to which we listened in our living room later in the evening. The day as a whole was a morale builder.

Then prompted by the editor's invitation to reflect on changes I have witnessed, my thoughts went back to the church as I knew it a generation ago and I began to compare and contrast the past with the present.

I considered the differences in facilities. Many which are now taken for granted were unheard of in the church of my boyhood: tape recorders, modern projectors, public address systems, television. Instead of steam heat from a central heating plant we had two wood-burning stoves, and instead of electric lights oil lamps hung suspended from ropes over pulleys fastened in the ceiling. There were no stained-glass windows, no organ, no printed order of service, no baptistry. Instead of cars parked at the curb horses and buggies stood at the hitching racks. Sunday school classes were all packed into the one and only room of the church. What a hubbub there was in that busy place! Today we have an education building with separate rooms for the classes and good facilities for teaching and learning.

Although facilities are important as tools, they are not the most significant tools. A congregation may find its work hindered by a lack of facilities on the one hand or by a burden of costly and elaborate facilities on the other. Neither are facilities always a true measure of the spiritual vitality of a church. A congregation with a few simple facilities may be very much alive (or quite dead), and vice versa. Facilities are relative to time, place, and the goals the church desires to attain.

The program of our church has greatly expanded since my boyhood. There was no Brethren Volunteer Service Program, for example; that was organized in 1948 at the request of the youth. We had no mission work in Nigeria; that was begun in 1922 by two dedicated young men, Albert Helser and H. Stover Kulp. The mission in India led by W. B. Stover had just started in 1894, and fourteen years later the mission in China was opened with Frank Crumpacker as leader. Brethren Service, Church World Service, CROP, Heifer Project, vacation church schools and summer camping programs had not come into being. We had no seminary for the training of our ministers until Bethany Bible School, now Bethany Theological Seminary, was founded in 1905 by A. C. Wieand and E. B. Hoff. We had no work in Puerto Rico, Ecuador, or in the many other places where we are now engaged.

There have been shifts in emphasis across these years. One of these shifts has been called by some the movement from the era of law to the era of grace. In the earlier era the church attempted to regulate to some extent the conduct of its members, particularly in matters of dress. Annual Conference formulated certain standards to give definite guidance in the application of such principles as humility, simplicity, and separation from the world; and machinery was set up to maintain discipline. The appearance of the congregation in those days therefore differed markedly from the appearance of our congregations today. Many men wore beards, standing coat collars, and no necktie, while the women wore bonnets, prayer coverings, and long skirts. Practically no jewelry was worn.

But there were frequent and widespread infractions of the regulations and increasing pressure for individual freedom of choice in these matters. There was reaction against conformity. Maintenance of the discipline became

Dr. Burton Metzler is emeritus professor of philosophy and religion at McPherson College. A graduate of Manchester College and Bethany Theological Seminary, he earned advanced degrees from Princeton Theological Seminary (Th.B.) and from Southern Baptist Theological Seminary (Ph.D.). After several years of seminary teaching he served pastorates in Indiana, joining the McPherson faculty in 1937. For nearly eleven years he wrote regular columns devoted to the uniform Sunday school lessons. For several years he was a member of the General Brotherhood Board. His most recent book, a study of the Sermon on the Mount, is entitled Light From a Hillside.

increasingly difficult until Annual Conference and the church in general gradually and quietly gave up the attempt and adopted the present permissive attitude. This present time has been referred to by some as the era of grace.

On this point several observations can be made. First, the church of that day made an earnest effort to achieve what it considered to be Christlike conduct. E. B. Hoff used to say that the form of dress was intended to foster and express consecration. Second, in the transition individuals did not free themselves from the pressure to conform. Rather, some of them only exchanged conformity to church standards for conformity to community standards, and community standards are sometimes strange and perverse inventions. Third, the question arises as to whether the attitude of permissiveness has or should have any limits. Should the church attempt to draw a line in the matter of conduct and if so, where and how?

Another shift in emphasis is what is now called the turn to the world. In the church of my boyhood separation from the world was emphasized in sermon, literature, and actions of Annual Conference. Supported by scripture, it characterized the outlook of the church. In the definition of separation from the world various items were specified, among them nonparticipation in politics and in other social organizations and activities which the church thought might lead to the compromising of Christian principles. But separation from the world did not forbid involvement in community life in the sense of helpful neighborhood activities. Such activities were considered to be one's Christian duty. This emphasis was a part of our Pietistic heritage with its urge toward personal holiness.

But today we are urged not to stand apart from the world but to turn to it and become involved in its problems, to get into politics, to work for the United Nations, to fight for justice, to secure civil rights for the dispossessed, to clean up the city slums, to eliminate crime. We are encouraged to "get our hands dirty" in the work of creating a better society. This program is sometimes called the new evangelism. Personal piety as formerly defined is now despised by some. But perhaps this new emphasis does not disparage holiness; perhaps it only redefines it according to the words of Dag Hammarskjold: "In our era, the road to holiness necessarily passes through the world of action."

A few observations concerning change may be in order at this point. First, we need to keep a proper perspective with regard to a particular change. There is danger, when a change is in prospect and the debate grows hot, that the issue may loom larger than it really is and that we make a mountain out of a molehill. Often the hard feelings generated over a change have been more damaging than the change is helpful. It isn't worth the cost. The Christian church has often been guilty of quibbling over an insignificant matter while the world was burning. However, a change is sometimes so vital that it must be insisted on, as in the case of the Protestant Reformation.

Second, it is also important to take the proper attitude toward change itself. One attitude is enamored by change and holds that it can almost be identified with progress. The book just off the press, the latest scholarship, the newest ideas are probably the best. The new is fresh and exciting; the old is stale and out of date. This view reminds us that we cannot return to our childhood homes, for they are no longer there. Change has swept them away. Adherents of this view could challenge those resisting change with the question, If you desire to freeze change, at what point would you freeze it if you could? Before the time of Christ? before the discovery of America? before modern medicine? at age sixteen? in June? It seems evident that if it were possible to freeze change at any point, we would deny ourselves and our successors the new advantages which the future holds.

Another position is suspicious of change. The latest book and the newest ideas may reflect only a desire for novelty and a fad soon to be forgotten and replaced by another, while the older views and practices tested by time represent solid and reliable values. In the mad and vain rush to keep up with the latest, one consumes time and energy which could be given to things of permanent worth. An extreme example of this view is the man who prayed every day that he would not change his mind.

Adherents of this view would remind us that although we cannot literally go home again, yet in a sense we must go home. Accordingly the prophets kept calling wayward Israel to look back to their father Abraham, to seek out the old paths, to remember the law and the covenant, to return to God. Jesus kept calling men back to the fundamentals. Luther and the reformers called the church back to the truth of the gospel. The prodigal son needed to go back home, and when he arrived his home was there waiting for him.

A position somewhere between the two stated above is probably the one to take. A particular change may be either good or bad, progress or regress. Jesus used the term *fulfill* in this connection. He was not a radical set on destroying the past, nor was he an ultraconservative fully satisfied with the past. Instead he came to fulfill the past, to bring it to completion, and so to move forward.

Third, it seems obvious that merely drifting into and along with change is unwise. We ought to have sound reasons for making the changes we do. (Why does a nonliturgical church begin to speak of the communion table or the worship center as the altar?) Defending a proposed change as "the current trend" or with "we like it" does not show fundamental reasoning. More adequate criteria would be: Does the proposed change agree with the example, teachings and spirit of Jesus? Is it theologically sound? Will it make the church more effective in its redemptive work?

There is at least one change which is always desirable for every Christian. Paul mentions it in 2 Corinthians 3:18. He says that as we keep looking at Christ we "are being changed into his likeness. . . ." I have confidence for the future if this ideal characterizes the changes we make. □

FAITH LOOKS UP

A TELEPHONE call on a February morning in 1965 brought a dramatic change in our way of life and opened the door for our adventure in faith. "Would you go to Nigeria?" the voice abruptly asked. "Your abilities and experience are needed in the schools at Waka."

Lucile and I had talked about spending a part of our lives in mission or service work; but now, confronted with the invitation and the opportunity, we hesitated. With our youngest son anticipating graduation from high school, with another son in his first year of college, and with other family responsibilities, the time did not seem right. Never in our lives did we feel so keenly the leading of God in the making of a decision. In July, with our family's enthusiastic support and cooperation, we were winging our way eastward toward CBM Nigeria.

Now, three years later, we view in retrospect a most exciting, rewarding, and satisfying period of our lives. A friend asked, "What good did you do over there?" We reply, "What we have received is far more than we have been able to give." One simple yet profound truth has emerged into sharp focus and this we wish to share.

Only respect and love for people as God's children and as brothers can create the atmosphere for successful and effective mission, Christian or otherwise. Until we are willing to strive to erase all barriers – race, nationality, religious, social, economic – that separate us from others and until we can communicate as those equally worthy and acceptable by God, our help and message has little consequence. Warm, open, intelligent, practical Christian love in action is what is sorely needed. Until we love much, we cannot serve much.

There are great and distressing needs in Nigeria – spiritual, mental, physical, economic. The very heart of our mission in carrying the gospel and in meeting all these needs has been and will be Christian love, respect, and concern for all persons. This is the message in action that Nigeria needs. Is this not also equally true in your communities here in America, and in mine; in your churches and in mine? How can we love God whom we have not seen, if we cannot love our brother whom we have seen? – EVAN KINSLEY

Evan Kinsley, having been employed by the public schools in Mt. Morris, Ill., for twenty-one years (fifteen as high school principal), agreed in 1965 to go to Nigeria as acting superintendent of the Waka schools. He has since returned to Illinois where he is currently principal of the Franklin Center High School. Evan and Lucile have one daughter and three sons. They carry a number of church and community responsibilities in Mt. Morris.

TOWARDS A NEW STYLE OF LIVING

What responsibilities face Christians in light of Jesus' promise to "make all things new"? / **by C. I. Itty**

How should Christians live in the world today? Is there any difference between a Christian and a non-Christian in the manner in which each conducts his daily life in the work-a-day world? If so, what are the characteristics of the Christian style of life in our time? What are some of the contemporary Christian saints and what are the common features of their profiles? How do they differ from the saints of the previous periods in history? Does the traditional Christian teaching on ethics and values continue to be of help to the laymen and women who live in a rapidly changing and increasingly complex society? If not, where can they seek help for discerning decisions? What are some of the new manifestations of sin in the personal and corporate life of man today? How does a Christian express his concern for love, justice, and peace in the world of today? How does he celebrate his joy and share it with others?

These and similar questions which lie behind many of the specific and concrete issues which the laity are constantly facing in daily life will be on the agenda of the forthcoming Assembly of the World Council of Churches at Uppsala. These questions will be discussed in one of the six sections which has chosen as its title, "Towards a New Style of Living."

It is the first time such a topic concerning daily life and conduct has been accepted as one of the main themes for consideration by an assembly of the World Council of Churches and, in this respect, the Uppsala assembly is making a new departure.

Urgency and importance

Many factors have contributed to the urgency and importance of this topic. Among them, three need special mention. The most important factor is the rapid pace of social change in our present period of history. Radical changes have taken place in all realms of life and thought. The world of today is quite different from the world of the previous century. The impact of modernization is destroying the age-old social structures, patterns of community, codes of conduct, and traditional attitudes and values of the Asian and African societies. In western society recent developments in science and technology have brought about new concepts of waste, new forms of leisure, new attitudes about nature, new understanding of man and of his capabilities. At the same time, increasing urbanization is disrupting traditional patterns of community and social organization and opening up new social needs and possibilities. Developments in transport and communication are transforming traditionally homogeneous societies into pluralistic ones and making every nation an integral part of an interdependent world. Quest for development in the southern half of the world and the unprecedented affluence in the north have brought about new attitudes on money and material wealth and new questions of economic justice. The changing status of women and men patterns and the pattern of family life presents new issues on man-woman relationships. It is obvious and inevitable that these changed and changing situations require new patterns of living. Hence, the quest for new styles of living has become a universally urgent concern.

The second factor which may be mentioned in this connection is the recent developments in Christian theology. Since the days of Dietrich Bonhoeffer, a new theological outlook — for want of a better term, often called "new theology" — has been becoming popular. Though the main thrust of this new theology has been the interpretation of the gospel in terms and thought forms of the contemporary world, it has also been concerned about the Christian way of life at the present time. The following passage from Bonhoeffer's *Letters and Papers From Prison* expresses most clearly this new thinking:

> To be a Christian does not mean to be religious in a particular way, to cultivate some particular form of aestheticism (as a sinner, a penitent, or a saint) but to be a man. It is not some religious act which makes a Christian what he is, but participation in the sufferings of God in the life of the world.

This and similar passages from Bonhoeffer's writings have inspired many Christian theologians as well as laity to develop such concepts as holy worldliness, religionless Christianity, man for others, to be a Christian means to be human. Such new theological thinking on Christian life and morality have created sufficient appeal and interest to warrant necessary and urgent ecumenical discussion. Some of the new theologians advocate a new morality, which is sufficiently controversial to make the ecumenical debate lively and heated.

A third contributory factor to the necessity for such an ecumenical discussion is the recent development in the ecumenical movement. In the initial stages of the movement questions of faith and order that account for the confessional divisions loomed large in interchurch conversations. Even when questions of life and work were discussed, there was a tendency to limit the discussion to the life and work of the churches as corporate bodies rather than extending it to include the lives and works of individual Christians in the secular world. But today the ecumenical movement has grown sufficiently to take up issues being raised by laymen from their living experiences in the world. The quest for a new style of living is one such issue which is vital and relevant as much for the ordinary members of the church as for anyone else. Besides, the increasing participation of the Orthodox churches in the ecumenical movement has brought a new spirituality – orthodox and oriental – into the ecumenical heritage. The confrontation between western Protestants and eastern Orthodox has meant a new dialogue between the two types of spirituality which they represent. Therefore, the discussion on new styles of living has become an interesting point of ecumenical dialogue between the two major traditions in the ecumenical movement.

The issues involved

The title "Towards a New Style of Living" implies a recognition that new styles of living are both possible and necessary. This means that the Christian way of life takes different manifestations not only in different stages of history but in different social contexts. In this connection, some may question the use of the word "style" in the singular.

Although it is not possible to predict how the discussion at Uppsala will proceed, judging from recently published preparatory documents it is quite possible that Section VI will deal with this topic as it affects four major areas of human relationship, namely youth and age, men and women, rich and poor, and person and community.

Youth and age. The tension between generations is one of the universal problems of our time. How are we to establish communication between generations? (Often not just two but three and even four generations live at the same time.) We must develop existing tensions into creative and constructive channels, enabling each generation to make its due contribution to the welfare and the progress of the entire community. What role should the churches play in this worldwide problem?

Men and women. The new status of women in society, their increasing participation in professional life, and their changing role in family life have created a new situation which gives rise to new attitudes to and new patterns of men-women relations. Urban anonimity, developments in contraceptives, increasing social mobility, and other such factors are creating new sexual attitudes and patterns of behavior which need to be examined from the Christian perspective.

Rich and poor. In this fast shrinking world of ours, the concept of neighbor includes any person in need in any part of the world. Questions of relationship and mutual responsibility between rich and poor today includes not only individuals but also rich and poor nations. What kind of responsibility and what styles of life are required of a Christian whether he belongs to the privileged minority or to the poor majority of humanity?

Person and community. Two opposite trends on the world scene today are the trend toward collectivization and the trend toward individualism, often in protest against the former. In this process, how can men and women be helped to avoid the two extreme trends and to develop the concept of the person-in-community, whereby both the dignity and uniqueness of the person as well as his social responsibility are respected and enhanced? At the same time, what is the Christian responsibility in changing social structures which are oppressive, reactionary, and inhuman?

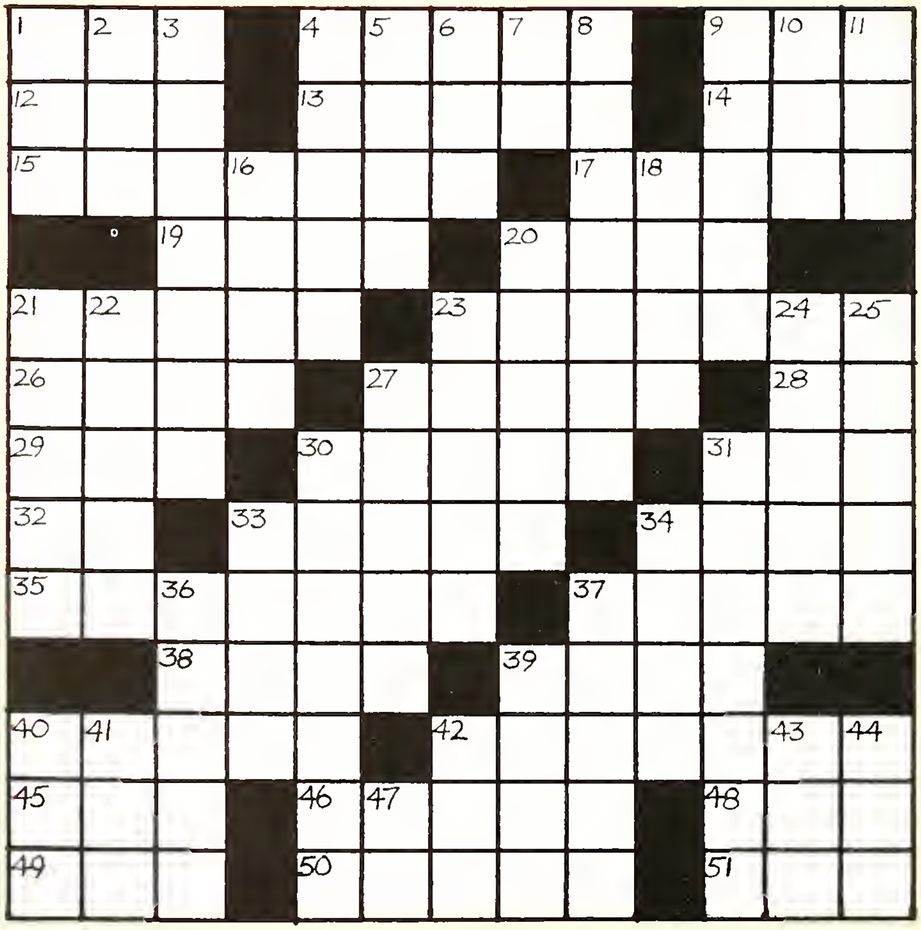
Conclusion

It is appropriate that this topic will be discussed in relation to the main theme of the Assembly, "Behold, I make all things new." The new style of living is a real possibility for a Christian because of him who has come and is coming to make all things new. The new life that we have is his gift; the new life that we will have is his promise. ☐

Farm and Garden Crossword

by Carol Conner

ACROSS
1 Peanut product
4 Grow around trellis
9 Tractor fuel
12 Expert
13 Skillful with hands
14 ______ Grande, a river
15 Profits
17 Polishing stone
19 Plant used for shade and windbreak
20 Mirth
21 Rainfall measure
23 Smash
26 Grain grown in warm climates
27 Belonging to whom
28 Virginia (abbr.)
29 Exist
30 Loud noise
31 Be very sure
32 Probable error (abbr.)
33 Boy's garment
34 Meal for fertilizing iris
35 Instruct in agriculture
37 Stags
38 Declares
39 Comb wool for spinning
40 Musical instrument
42 Covered beds of rich earth
45 Organic (abbr.)
46 In that place
48 Ribbed fabric
49 Cyclotron cylinder
50 Gains as profit
51 Like a fox



DOWN
1 Pole to move boat
2 Frozen dessert
3 Green leafy vegetable
4 More than one
6 Those in power
7 North Dakota (abbr.)
8 Fringe around eyes
9 Hail
10 Radio wave carrier
11 Bean with many uses
16 Driving force
18 Distribute
20 Spirit
21 Fruit for juice and jelly
22 Made known publicly
23 Part of plow
24 Happening
25 Prices
27 Written orders
30 Mexican squash
31 Edges of flower beds
33 Check on field or garden
34 Speedy, gentle horse
36 Way of using
37 Dislikes
39 Field and garden crop
40 Pea or bean case
41 Wrath
42 She
43 Delegate (abbr.)
44 Keep watch

The Hour of the Wolf

Ingmar Bergman, the most creative film technician since Eisenstein, is running the danger of repeating himself. "Hour of the Wolf" is a direct parallel, in both themes and symbols, of "Persona" and "The Silence." But his genius and the immensity of his themes make this latest film not mere repetition but extension of his exploration into the psychopathology of personality and of the demonic that is more influential on the souls of men than we care to admit.

On the surface "Wolf" concerns Johan Borg (Max Von Sydow), an artist who comes with his wife Alma (Liv Ullmann) to live and paint on a barren island. His demonic fantasies — including the bludgeoning of a boy, a woman who takes off her face when she removes her hat, and a man walking up a wall and ceiling — overcome him and he disappears. Alma, who has begun to see the persons of the dreams also, wonders at the film's beginning and end whether his disappearance is because she has loved him too much or too little.

As in the two prior films Bergman's concern is for the integration of personality, which, paradoxically, he uncovers by focusing his camera on the dissolution of personality. In "Wolf" this dissolution is complete — leading us to believe that Bergman has again looked at the dark side of the nature of man and has decided that this is where he will arrive.

"Through a Glass Darkly," "Winter Light," and "The Silence" are considered to be Bergman's definitive statements on man's relationship to God. "The Silence," "Persona," and "Hour of the Wolf" actually make a more integrated trilogy. In these latter films the subject matter is pathology, the medium is symbolism, and the ultimate conclusion is that wholeness of personality constitutes Bergman's impossible dream.

For example, one continuing symbol is the name *Vogler*. In "The Magician" Vogler is silent until he is shown up to be a sham. In "Persona" Elizabeth Vogler is silent until her only word at the end: "Nothing." In "Wolf" Veronica Vogler is Johan's fantasy mistress, mentioned but never seen (even her portrait is not viewed by the audience) until at the climax of Johan's fantasy, when he comes upon her, naked. He begins to make love to her while all his dream characters watch, and her only response is coarse, rejecting, antiphonal laughter. Vogler is the silent impulse hidden deep within the id toward which we reach — and yet which destroys us.

Or again, Alma speaks of a husband and wife becoming so like each other that they are identical — the hoped-for integration of personality. But the demons are too strong. Whether Alma loves too much or too little is inconsequential: So long as inner silence is pursued, wholeness is not a live option. As with the sisters of "The Silence" and the nurse-actress of "Persona," Johan and Alma are fragmented parts of a personality which responds pathologically, not creatively, to the dark side of the soul. Alma, incidentally, is the name of the nurse in "Persona."

"Wolf" is Bergman's most terror-filled film, far surpassing in sheer horror "The Seventh Seal," "The Magician," or "The Virgin Spring." The motivating force is the line, "Dreams are made known." Our dreams — our nightmares — tell us who we are more clearly than any rational self-analysis.

Time, especially the slowness of time, is important to Bergman. Here, this thought is potently dramatized in the filming of the passing of a minute — a scene which fills us with tension even though all we are watching is that seemingly interminable minute pass.

Mr. Von Sydow and Miss Ullmann, Bergman regulars, grow in stature with each film he directs. Imaginative lighting and attention to detail, two Bergman fortés, add immeasurably to the mood and symbolism.

"Hour of the Wolf" — in fact, this whole second trilogy — is among the best of Bergman's conceptions, certainly ranking with "The Seventh Seal" in technique and content. We may not like the demonic that Bergman holds up for us to view, but we find it difficult to deny this aspect of our existence. Perhaps Bergman's overarching lesson for us is that we have much to learn about the psychology of personality — the internal and external forces that play upon us — especially as it relates to the deepening pathology of the fragmented soul. — Dave Pomeroy

SILVER WEDDING ANNIVERSARY

Let us sit on the sofa together
And slowly turn the pages of the past,
Remembering not sad and stormy weather,
But glorious days we wished would always last;
Remembering the mystery of birth,
That breathless miracle that parents know,
Its privilege and challenge, care and mirth,
The changing joys of watching children grow.
Now in perspective we survey our life,
Shared days of glory that we scarcely knew,
The fierce and foolish arguments and strife
It took to make one marriage from us two.
Now we can say, with mingled tears and laughter,
This is our gift to you who follow after.

by Alice Mackenzie Swaim

The Lord's Supper
William Barclay
inscape
ROSS SNYDER
Ruth C. Ikerman
Margot Benary-Isbert
These Vintage Years

ADVENTURE INTO LIVING

THE LORD'S SUPPER
William Barclay. A biblical and historical study of the Lord's Supper by an outstanding Bible scholar. Helps the reader discover why this remembrance is so relevant to contemporary life. $2.75

THESE VINTAGE YEARS
Margot Benary-Isbert. "I prefer to call old age an adventure," says the author in a uniquely personal book which challenges young and old alike, not to endure life, but to experience it. $3.75

DEVOTIONAL THOUGHTS FROM THE HOLY LAND
Ruth C. Ikerman. A rare quality of beauty and meaning is found in this unusual book of meditations and prayers built around a visit to the Holy Land—a trip which "became a wonderful spiritual pilgrimage." $2.75

INSCAPE
Ross Snyder. Poetic form and insights illuminate the potentials of marriage as an experience in creative fidelity. A rare combination of psychology and religion that sees all of life as a celebration. $2.50

At your local bookstore
ABINGDON PRESS

READERS WRITE / *continued*

was being planned for Unity.

How far does one go? How involved does one get? How much is one expected to help?

These questions remained unanswered, at least for me, until that blustery, late winter night of March 13. We assembled in the sanctuary for the preparation service. An air of anticipation, along with timidity, permeated the group. We were not large in numbers, but as we moved to the downstairs rooms to wash one another's feet a bond was forming — a bond of better understanding that disregarded numbers and multiplied in love.

We moved to the tables. We ate together. We prayed together. We sang together. We loved God — together. And then as we broke the bread and drank the wine, I saw us as equals — Negro and white alike partaking of the body and blood of the same Christ who loved us so much that he died for *each one* of us.

A few weeks later when Baltimore was afire in riots and discontent, I remembered this March night. The new love we had experienced gave my husband and me the courage to open Friendship's doors to the entire community for a memorial service in honor of Dr. King. Yes, we saw the looting and the burning in our city, but we also saw the burning hearts of 275 persons of varied race and creed aflame with God's love as they worshiped together.

Theresa C. Eshbach
N. Linthicum, Md.

PRAISE WAS DISGUSTING

When I received the Messenger yesterday, I was both shocked and nauseated. I think it's about time you open your eyes and take a good look at yourself. What are you trying to do, brainwash the white people into feeling guilty for the assassination of King? It's about time that you realize that Martin Luther King, Jr., is not God, as you evidently seem to think. The praise you have given him was disgusting. . . .

All you read anymore is about the Negro and the awful things we as whites are doing to him. Well, I don't feel the least bit guilty, how about you? If you will take a good, long look at yourself, you will see that you are causing more trouble than good by such articles as "If the Dreamer Dies, Must the Dream Die Also?" (April 25).

Helen Fariss
Norfolk, Va.

Those Who Have It Made

We think these have got it made:

Blessed are those who have plenty of cash and a good credit rating, for their interests are compounded quarterly and they can take advantage of a good thing when they find it.

Blessed are those with friends in high places, for it's not what you know but whom you know; and doors swing open promptly to them.

Blessed are those with winsome face and figure of physical beauty, for they shall win beauty contests; and everything from magazine covers to bathing beaches shall seek their assets.

Blessed are those with college degrees, for even though they read only to fulfill assignments and learned only enough to pass the comprehensives, they shall collect the educational salary increments and shall stand on their credentials as the educated ones.

Blessed are those whose skin is dark enough to suggest that they may be surfers or beach enthusiasts but not so dark that they are excluded from exclusive housing developments and choice job and social opportunities.

But Jesus said these are the blessed ones:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are those who mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

"Blessed are the merciful, for they shall obtain mercy.

"Blessed are the pure in heart, for they shall see God.

"Blessed are the peacemakers, for they shall be called the sons of God.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." — David J. Markey

---

CLASSIFIED ADS

MIAMI BEACH — No rent. Handy retiree or couple who likes to renovate. Can earn rent working part time near ocean year round. Write: Widow, 821 First Street, Miami Beach, Fla. 33139.

FOR SALE: Production for war, for peace. When 75c of every tax dollar in the United States is spent for wars, it is time for a serious reappraisal of values. "Munitions Maker of Galilee," by Ralph Byers (75c), presents in fictional form the probable conduct of Joseph and Jesus regarding the production of the tools of warfare. Within four miles of Galilee's Roman capital and military center, they chose to make gates, carts, plows, yokes for oxen, and looms rather than spears and goads. Very interesting reading for the present-day situation. Order from Church of the Brethren General Offices, Elgin, Illinois 60120, or purchase at Mack Religious Book Store, 122 West Market Street, Johnstown, Pennsylvania 15901.

DOCTOR NEEDED: General practitioner and surgeon to replace Mennonite doctor leaving June 1 to practice in his home community. Office building, including apartment to live in or rent and some equipment available for purchase. New 35-bed accredited local hospital operated by Mennonites, community owned. Four other local M.D.s (some near retirement). Need for a fifth doctor now. Town of 5,000 in prosperous, irrigated farming area. Altitude 4,300 feet, low humidity, excellent climate. Active local Church of the Brethren congregation. Contact Dr. George M. Hostetler or Pastor Wilbur R. Hoover, Rocky Ford, Colorado 81067.

---

use this

CHECK LIST

for all you love

- ☐ How long since your present Will was prepared?
- ☐ Have you reviewed it lately?
- ☐ Does anyone in your immediate family know where it is in the event of need?
- ☐ Does your present Will reflect changes that have taken place since it was prepared?
  - in your family?
  - in your place of residence?
  - in the value of your estate?
  - in tax legislation affecting estates?
- ☐ Does your present Will adequately express your gratitude to God which you as a Christian would like to — and ought to —express for all the blessings you have received?

If your answers do not satisfy you, probably you need a New Will! Send for authoritative literature that will help you review this important step in your Christian responsibility. The coupon below will bring you helpful information whether or not you have a Will. It is free and you incur no obligation by requesting it.

Please send me information in confidence on Wills and the Duties of an Executor.

Name ____________________

Address ____________________

____________________ Zip ________

☐ I have a Will now which I wish to change.

☐ I'm considering a Will for the first time.

(Check one, if you please)

Harl L. Russell, Director of Special Gifts
Ralph M. Delk, Associate Director
General Brotherhood Board
1451 Dundee Ave., Elgin, Ill. 60120

in brief

PERSONAL MENTION

Andrew J. Young, speaker at the Brethren Service Commission dinner at Annual Conference and executive vice-president of the Southern Christian Leadership Conference, has been named chairman of the National Council of Churches' Delta Ministry.

The family of **Norman J. Baugher** wishes to express its gratitude for the many expressions of sympathy sent to them from over the Brotherhood during his illness and following his death.

. . .

Congratulations go to a couple celebrating a golden anniversary — **Mr. and Mrs. Floyd Lowber** of Nampa, Idaho. . . . Honorees at other recent anniversary celebrations were **Mr. and Mrs. H. K. Balsbaugh** and **Mr. and Mrs. John A. Blough**, all marking their fifty-fifth anniversaries at Harrisburg, Pa.; **Mr. and Mrs. Edgar Messick**, Midland, Va., sixty; **Mr. and Mrs. W. K. Coffman**, Roanoke, Va., sixty; and **Mr. and Mrs. Will Flory**, La Verne, Calif., sixty-five.

PASTORS AND PARISHES

Relinquishing his pastorate at the Holsinger church, Middle Pennsylvania, is **Ivan Walker**, who will assume a new post as pastor at the Juniata church in Altoona. . . . The former pastor of the Front Royal church in the Shenandoah district, **Ronald Madeira**, has accepted the pastorate at Middle Pennsylvania's Hollidaysburg church.

. . .

Edward K. Ziegler, pastor of the Community church at Bakersfield, Calif., has been elected president of the Council of Churches of Greater Bakersfield. Dr. Ziegler recently represented the Church of the Brethren at the national assembly of the American Baptist Convention in Boston.

Pastor-elect of the Cajon Valley church near San Diego, Calif., is **Glenn J. Fruth**. . . . Denver, Colo.'s, Prince of Peace congregation has called **C. Albert Guyer** as pastor. . . . **Robert L. Rowe**, who has served as pastor of the Mill Creek church near Spartansburg, S.C., will go to the Waynesboro, Va., church as minister of education.

Baptist Seminary, Wake Forest, N.C., is the destination of **Charles Kratz**, who leaves the French Broad church in Tennessee. . . . Newly named full-time pastor at the Coulson church in Southern Virginia is **Bristoe Osborne**, who replaces interim pastor **William C. Sweitzer**.

Resigning his post at Stone church in the Shenandoah District of Virginia is **Beverly A. Smith**, who has accepted a pastorate at the Christiansburg Church in Virginia's Southern District.

OPPORTUNITIES

To assist youth and adults interested in volunteer services, the Brethren Service Commission has prepared a brochure of **Volunteer Service opportunities**, some acceptable by Selective Service as non-salaried alternative service. For I-O registrants, another pamphlet outlines alternative service salaried opportunities. Either publication may be ordered from the Church of the Brethren General Offices, Brethren Service Commission, 1451 Dundee Avenue, Elgin, Illinois 60120.

CALENDAR

June 25-30	**Annual Conference, Ocean Grove, N.J.**
June 30	**Christian Citizenship Sunday**
July 4	**Independence Day**
July 7	**Brethren Youth Seminar, Washington, D.C.**
July 12-14	**District conference, Southern Plains, Camp Springdale, Cordell, Okla.**
July 19-21	**District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa**
July 21-27	**Church and Group Life Lab, Bridgewater College, Va.**
July 25-27	**District conference, Southern Virginia, Red Hill church, Roanoke**
July 26-28	**Pacific Northwest Conference, Irricana, Alberta**
July 27-28	**District conference, Shenandoah, Staunton, Va.**
July 31	**District conference, Western Canada, Arrowwood, Alberta**
Aug. 2-4	**District conference, Middle Indiana, Manchester College**
Aug. 12-14	**District conference, Tennessee and Alabama, Cedar Creek, Citronella, Ala.**
Aug. 15-17	**District conference, Southern Missouri, Greenwood**
Aug. 15-17	**District conference, North and South Carolina, New Haven, Sparta, N.C.**

Publicity directors of CROP may secure a new **CROP resource** for radio promotion, a record featuring Joe Dowell. The recording, available from state or area Church World Service offices, includes Dowell's songs "When I Was Hungry" and "Wooden Heart," along with spot announcements.

POTPOURRI

The **Emergency Disaster Fund** has been at work in the crises of American cities in recent weeks. In response to a request from Warren E. Miller, director of Pilot House, $1,000 has gone to Baltimore to be used in securing drugs, food, and supplies for persons in the Pilot House community.

Persons wishing to give to the fund may send contributions to the General Brotherhood Board, 1451 Dundee Ave., Elgin, Ill. 60120. Contributors are invited also to send gifts toward the Brotherhood's $2,000 support of the **Southern Christian Leadership Conference**, the organization founded and headed by the late Martin Luther King, Jr.

. . .

Food for Haitian children, secondary school scholarships for Ecuadorians, fresh air for inner-city children — project needs like these are outlined in a new Brotherhood project booklet for 1968-69, now available from the Department of Interpretation, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

CAMPUS SCENE

National Council of Churches president and chief administrator of the University of Oregon **Arthur Flemming** July 1 will assume the presidency of Macalester College, St. Paul, Minn., affiliated with the United Presbyterian Church.

A Brethren educator has been elected president of Wooster College in Ohio. **Dr. Garber Drushal**, who taught in the speech department and served as dean, is a member of the Smithville Brethren Church, Smithville, Ohio, and serves on the Board of Trustees at Ashland College.

Bethany Theological Seminary, Oak Brook, Ill., has received a major gift from an Illinois family. The $44,000 donation came from **Mr. and Mrs. Clifford A. Blocher,** members of the Franklin Grove church.

Cited by Remington Rand as one of the four most well-planned libraries in the nation is Manchester College's **Funderburg Library.** The company's magazine, *Pioneer*, highlighted the building along with one other college library, a public library, and a special library in a feature report.

. . .

Elizabethtown College in Pennsylvania has been selected as one of ten small colleges in the United States to participate in an **experimental physics curriculum.** The project is under the sponsorship of the National Science Foundation.

Gerald J. Holman of Pasadena, Calif., has accepted the position of director of development at McPherson College. A graduate of La Verne College, he comes to the Kansas institution from a district managership of Household Finance Corporation.

Eight La Verne College students will work in church-related service jobs this summer in four states and Canada: **Bruce Gans, Laura J. Rachow, Randy Van Winkle, Dan Stauffacher, James Miller, Pamela Gross, Gayle Hunter,** and **Rodney Edwards.** A classmate, **Michael Thomas,** will begin a two-year volunteer program in church service.

DEATHS

Hodgden, David E., Huntington, Ind., on June 21, 1966, aged 86

Hodgden, Lucina, Huntington, Ind., on March 17, 1968, aged 90

Huffman, Sidney G., Modesto, Calif., on April 4, 1968, aged 73

Kantner, Russell, Hastings, Mich., on March 24, 1968, aged 78

Leedy, John, Eaton, Ohio, on March 12, 1968

Lehman, Anna Mae, Loganton, Pa., on May 2, 1967, aged 42

Lingren, Sam, Albia, Iowa, on April 1, 1968, aged 79

McNeal, George A., New Market, Va., on April 5, 1968, aged 84

Miller, Maude, Mt. Morris, Ill., on April 11, 1968

Minnix, Noah A., Kansas City, Kansas, on Feb. 24, 1968, aged 79

Myers, Carl S., South English, Iowa, on March 4, 1968, aged 67

Ozias, Leona, Eaton, Ohio, on March 10, 1968

Pickel, Jacob W., Palmyra, Pa., on Nov. 25, 1967, aged 66

Quelet, Laura, Beaverton, Mich., on March 5, 1968, aged 82

Reber, Aaron C., Palmyra, Pa., on Nov. 2, 1967, aged 91

Richards, Lizzie, Brookville, Ohio, on March 20, 1968, aged 79

But what if the missionaries had to leave?

A haunting question! But do not get hung up on the "what if." That is not always ours to determine.

What we *do* determine is the kind and amount of support we give the missionaries and their work while they are on the job.

They say, "Count on us being willing to stay to the very last."

What is your response? You *can* say, "Count on us being willing to support the missionaries to the very last."

The ANNUAL CONFERENCE OFFERING is an opportunity for you to do just that with your money!

Don't get hung up on the "what if."
GIVE! . . . . VIGOROUSLY! . . . . NOW!

"COUNT ON US" OFFERING FOR ANNUAL CONFERENCE

Amount ____________

Name ____________

St./RFD ____________

City ____________ State ____________ Zip ____________

Congregation ____________ District ____________

(Please send this form with your gift to the General Brotherhood Board, Church of the Brethren, Elgin, Illinois 60120.)

A Little Careless About Mathematics

Jesus said the strangest things. His words were just about as unconventional as the things he did. Either he was impractical — apparently lacking in sound business judgment — or his standards were of a different order from those that prevailed in his time — and in ours also. Or maybe he was just a little careless about mathematics. At least he had a unique approach to arithmetic.

You know how it went with the stories he told. Like the case of the shepherd who had ninety-nine sheep safely in tow — but, not satisfied with such a high margin of achievement, he risked everything to go looking for the one that was lost. And Jesus, in telling the story, seemed to lose all sense of proportion, for he argued that there would be more joy in heaven over one lost sheep, one sinner who repented, than over ninety-nine who did not need to repent.

But the most puzzling of all his parables is the one in which Jesus propounded some odd ideas about wages and hours of working. A householder went out early one morning to round up workers for his vineyard. The rate of pay was about twenty cents. But he needed additional help and therefore he hired others as the day went on — at the third hour, the sixth hour, the ninth hour, even at the eleventh hour, some of the unemployed were signed up. At the end of the day, each worker received his twenty cents, the eleventh hour employee as well as the early riser. Naturally the fellows who put in longer hours were unhappy; but the householder insisted that he had kept his bargain. If he wanted to treat the last as well as the first, what was that to them?

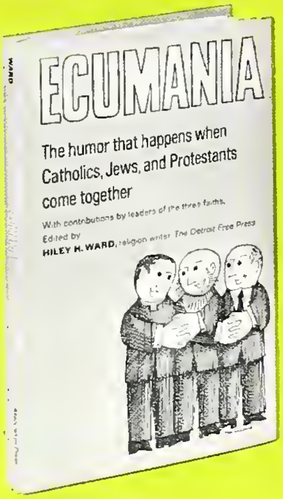
Today, as in the time of Jesus, our communities are filled with scribes and Pharisees who insist that because they have worked hard, because they have managed well, and especially because they maintain law and order, their prosperity is a sign of their special merits and they should not be expected to go out of their way to give any aid to eleventh-hour laborers who are a little less prompt, a little less energetic, or who may have suffered because of special handicaps due to their race, their color, their religion, or their language. The contemporary Pharisees have made it quite clear that the poor are poor only because they will not work, that no one need live in a ghetto if he is willing to move out of it, and that all this talk about helping segments of our society on the basis of human need is just so much socialistic nonsense.

To them it comes as something of a shock to hear Jesus insist that the rewards of God's kingdom are not to be distributed on the basis of a man's merit but rather on the basis of God's grace. According to Jesus, God is the kind of employer who cares little about arithmetic but cares tremendously about people, including the poor people who make their visit to Washington at the eleventh hour. The oil prospectors, the farmers, the doctors, the corporation representatives, the military professionals, the plantation owners — all of these and many others have been busily at work in the federal vineyard, asking for depletion allowances, allotments, tariff protections, tax write-offs, no-risk contracts; lobbying for legislation that would benefit them; and working to defeat laws that might restrict them. Yet now they have become righteously indignant because a few thousand poor people have come at the eleventh hour to ask for a chance to earn their twenty cents.

The gospel that Jesus proclaimed contains good news for the poor — and for all others who cannot qualify for the merit badges that are supposed to guarantee them a place in the sun. The disturbing thing about Jesus' teachings is that he is so generous in extending God's grace and forgiveness to the undeserving — the harlots, the misfits, the failures, the dispossessed, the hungry, the lame, the blind, the diseased, the broken, the alienated. The amazing thing about God's grace is that it forgets about merits and emphasizes instead the spendthrift nature of divine love. God is not a stern accountant keeping books on every man's indebtedness but a loving Father who is concerned about individuals of every shape and size, of every custom and color, of every race and nation.

Messenger hears frequently from readers who say, "You talk about race and war and poverty and neglect to preach the gospel." For the record, here is an editorial about the good news of the gospel of the grace of God — a grace so marvelous that it puts Jesus on the side of the poor, a love so forgiving that it cannot tolerate war-making, and a gospel so universal that it binds man to man (all races included) as well as man to God. — K.M.

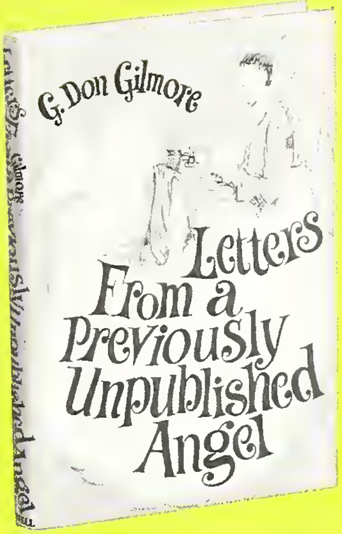
humor about churchgoers


ECUMANIA
The humor that happens when Catholics, Jews, and Protestants come together
With contributions by leaders of the three faiths.
Edited by HILEY H. WARD, religion writer The Detroit Free Press
WARD

- *The humor that happens when Catholics, Jews, and Protestants come together*

ECUMANIA
Hiley H. Ward. $4.95 cloth; $2.25 paper

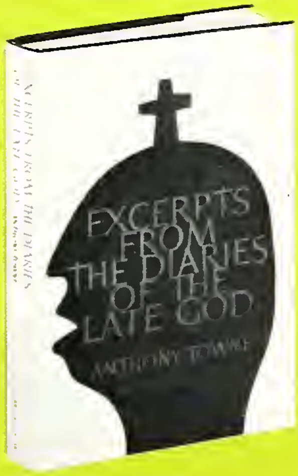
This first and only book devoted exclusively to three-faith ecumenical humor in these ecumenically minded times is worldwide in origin. With over 100 noted contributors of all faiths, it will serve as a unique reference for speakers as well as provide highly enjoyable personal reading.


G. Don Gilmore
Letters From a Previously Unpublished Angel

- *To this life — from the next*

LETTERS FROM A PREVIOUSLY UNPUBLISHED ANGEL
G. Don Gilmore. $3.50

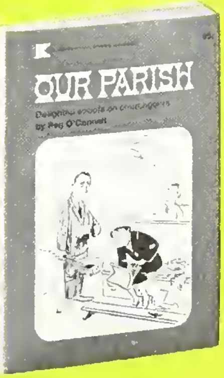
Writing from the vantage point of celestial residence, this previously unpublished angel, who signs his letters Joyfully Yours, concerns himself with some touchy issues in the lives of today's "average Christian." Only the daring, honest soul will brave the searching analysis of these strange, heavenly messages that seem to exact a reexamination of preconceived ideas and a testing of one's faith and practice.


EXCERPTS FROM THE DIARIES OF THE LATE GOD
ANTHONY TOWNE

- *A sprightly lampoon of man's trivialization of God*

EXCERPTS FROM THE DIARIES OF THE LATE GOD
Anthony Towne. $3.95

Vivacious satire gambols through this small book with deadly seriousness. Mr. Towne's prose and Barton Benes' provocative pictures time and again pillory you and me for ways of making God trivial, for trying to domesticate him. Author Towne sets himself no less a task than the shattering of favored icons in hope that a truer faith can emerge in the aftermath.


OUR PARISH
Delightful spoofs on churchgoers
by Peg O'Connell
95¢

- *The foibles, frustrations, and frailties of churchgoers*

OUR PARISH
Peg O'Connell. 95¢ paper

Here the creator of the "Our Parish" cartoon panel that appears in over 30 weekly newspapers, gathers together 82 of her best cartoons. Her gentle spoofs are based on her own experiences as a wife, mother of five children, and church member.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Prescription for Life. *Visitors and patients who stop at Dr. Jacob S. Huffman's office "by the side of the road" receive more than medical advice or treatment.* by Cecil L. Haycock. page 2

The Heart Transplant and Christian Ethics. *The operation can be successful, but there are still ethical, legal, and religious issues that cause international debate.* by Jacob T. Dick. page 7

The Peace That Fails Us. *A special report on the Prague Peace Conference examines the difficulties faced by Christians who come from East and West to talk peace.* by Maynard Shelly. page 17

The Changes I Have Seen. *To contrast the church of early generations with the contemporary church is to reflect on changes — and how to keep them in perspective.* by Burton Metzler. page 21

Towards a New Style of Living. *The Christian way of life takes on new manifestations as laymen face new situations, according to a preview of a major concern of the World Council of Churches Assembly.* by C. I. Itty. page 24

OTHER FEATURES include poems by Dale E. Rummel and Elizabeth H. Emerson (page 9) and by Alice Mackenzie Swaim (page 27); "Sorry for What?", a poetic reflection on Jonah, by Howard A. Miller (page 10); a review of the Ocean Grove Conference docket (page 12); guidance for family worship, by Edward and Ruth Lyons (page 20); "Faith Looks Up," by Evan Kinsley (page 23); a review of a recent film, by Dave Pomeroy (page 27); and "Those Who Have It Made," by David J. Markey (page 29).

COMING NEXT

Magazines, books, posters — look almost anywhere and you will see evidences of the creative contribution of Sister Mary Corita, two of whose recent books are reviewed by Linda Czaplinski as "Notes on a Small Celebration." . . . Olive Peters introduces readers to a Pennsylvanian who devotes generous amounts of her time to hosting foreign students. . . . Noah Martin uses a national day of independence as an occasion to examine the meaning of Christian freedom. . . . Edward Ziegler explains why Christians are called to be "Salt, Not Honey."

PHOTO CREDITS: Cover, 2-5 Cecil L. Haycock; 7 Frank Gordon from A. Devaney; 11 "Man Seated on the Ground," by Rembrandt, courtesy of The Art Institute of Chicago; 13 Don Honick; 15 World Council of Churches; 16 Religious News Service; 18 (left, center) Christian Peace Conference; (right) Maynard Shelly; 23 Houghton; 29 Wallowitch

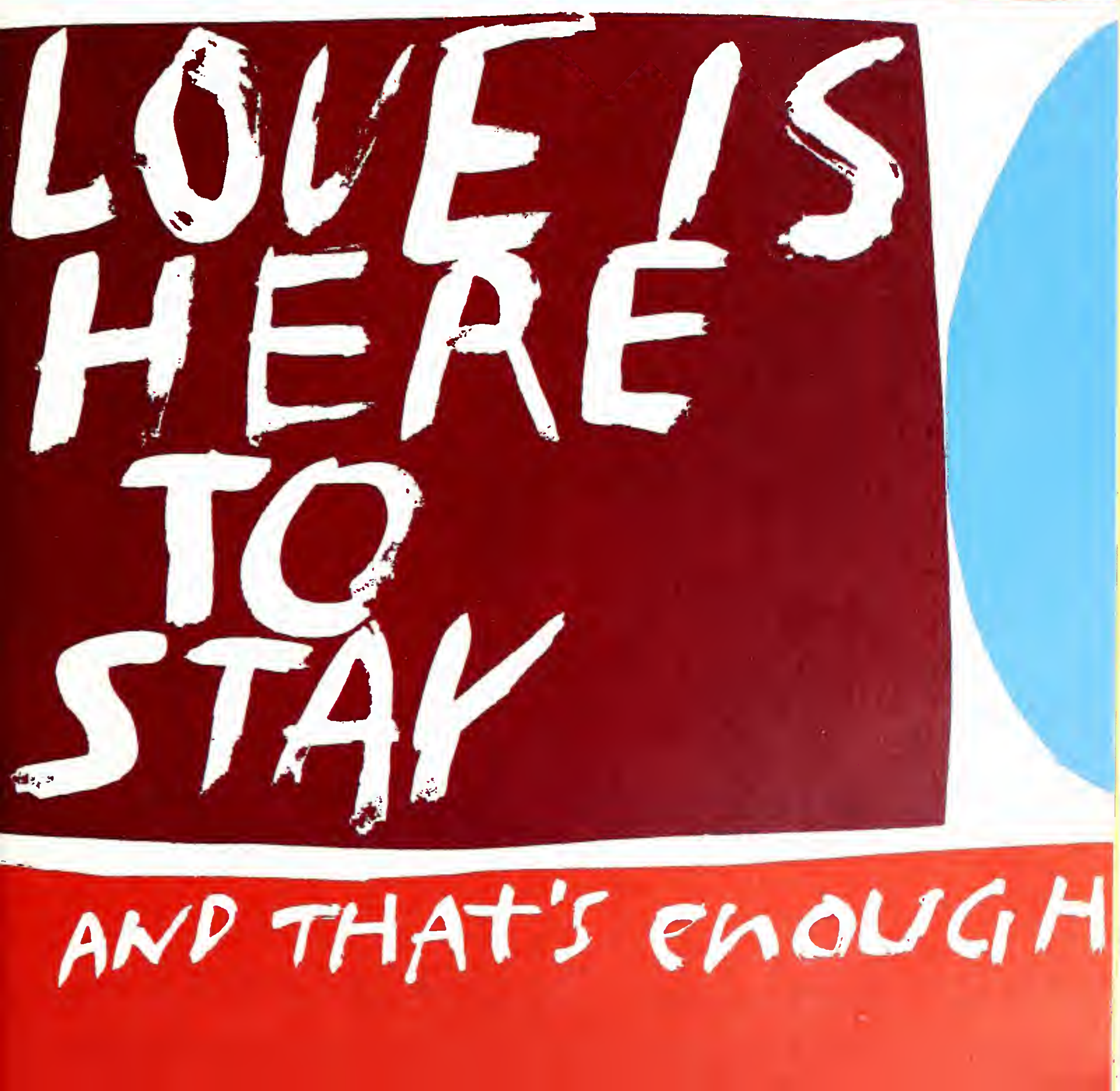
KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 13

messenger
CHURCH OF THE BRETHREN
7/4/68

Sister Mary Corita:

A SMALL CELEBRATION


LOVE IS
HERE
TO
STAY
AND THAT'S ENOUGH

"you can only sing

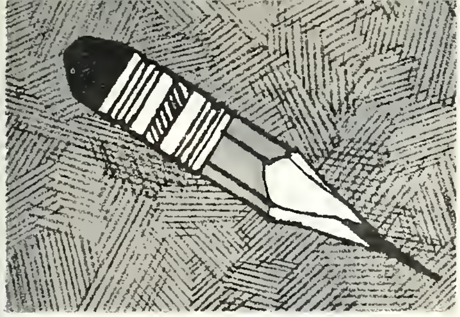
A Song of Ascents
A Song of Ascen
auto

when you have something to sing about"

"This is not just a book," explains this Nobel Peace Prize nominee, "it's a summing up of life's conclusions . . . . a personal prescription for living." The why of his spiritually active life!
A Song of Ascents by E. Stanley Jones, *$4.95*

At your local bookstore

ABINGDON PRESS



readers write

INTEREST IN CURRENT PROBLEMS

I agree with Mrs. Shank that MESSENGER is an outstanding magazine. There are many excellent articles on current problems and situations, and the writers are not afraid to look at both sides.

I know that there are those who say the church should "stick to the gospel" and, I suppose, talk only about the good and the beautiful. But the Bible is certainly about common, ordinary people living much as people do now, with the same conflicts and pleasures. They may have had a different way of expressing themselves (saying the Lord had told them something, for example), but don't we do things because we think that is the right way to do? This seems to me to be about the same. Sometimes I think we worship the Bible and think the people written about are somehow different from people living in our time.

I liked very much the write-up about Dr. Martin Luther King. The question, "If the Dreamer Dies, Must the Dream Die Also?" asks "Did Jesus' dream die then?" Do we only *call* ourselves Christian? Will we give tributes to the man and forget what he said while he was alive? Or will we try in every way that we can to ease tensions in every situation that we can?

Will we be willing to put ourselves in the other fellow's shoes until we are able to understand his problems and his position?

I like also the world news and the write-ups on the efforts of some churches to reach young persons in cities and to try to combat delinquency.

KATHRYN MOHLER
Scottville, Mich.

WHAT HAPPENED AT BETHANY HOSPITAL

It was a crisp April day, just thirteen days after the death of Dr. Martin Luther King, Jr. Somewhat frightened but with determined steps, I walked down Homan Avenue toward Bethany Hospital. I hastily looked at our former Brethren seminary to see if it was still in one piece. I had received my master's degree there.

I had come in to volunteer my help to Bethany Hospital during my spring vacation. I had been told that it had taken 150 armed guards to keep the seminary (now the Ecumenical Institute) from being bombed and that 150 persons from the Institute had slept one night at the hospital.

I entered the Medical Records department because this is where I was told I was most needed. I enjoyed the work but could not help hearing reports regarding riots in the hospital area. I was first startled to hear that 300, not 150, persons from the Ecumenical Institute had slept in the seventy-bed hospital for three nights. . . .

Some of my friends told me that I was crazy to risk my neck in such an area. I said, "What I have done is nothing in comparison to the dedicated hospital staff and workers and doctors who really stuck their necks out!" . . .

During this time eleven Molotov bombs were hurled at the Institute in an attempt to burn it. Guards even stood on the roof of the hospital to be better able to ward off gasoline firebomb slingers.

It was very crowded in the hospital, some having to sleep on the kitchen floor and in hallways — anyplace they could find. I wondered if there was enough food to go around those three nights. I was told there was a little shortage.

The next startling announcement to learn was that doors of the hospital were closed for five days and five nights to visitors from the outside. Well patients could not be dismissed nor new ones admitted.

I was told that during these very tense hours the hospital staff went on dutifully as usual. One nurse stayed on duty as long as thirty-two hours. Many hospital workers stayed overtime and risked their lives to go back and forth to work. . . .

Will Bethany Hospital be able to continue its work to full capacity in this area? Perhaps you and I hold the answer.

MABEL DAHN
Brookfield, Ill.

APPRECIATION FOR RECOGNITION

I appreciated very much the recognition given to the late Martin Luther King in the April 25 MESSENGER.

The letter column in a later issue, however, reminded me again that any man who takes Christ seriously — who takes up a voluntary cross and follows him — will also encounter his Lord's suffering and rejection. A real Christian is always a threat to us — we who love our Lord but who fail to feed his sheep or to be with him in all areas of human need.

Please continue to send MESSENGER to our home — it is much appreciated.

JUDY SCHULER
Lititz, Pa.

HAPPY TO SEE PICTURE

I am appalled at the racism that exists today among persons who call themselves Christians, as has been brought out so strongly at the death of Dr. Martin Luther King. Dr. King was called by God to bring his people out of their hopeless state. He exemplified the true Christian spirit and lived it courageously even to giving his life for it. A truly great man has fallen! I was happy to see his picture on the front cover of the MESSENGER. May we all ask ourselves if we are living as courageously for Christ.

MRS. RALPH M. FLORY
Naperville, Ill.

LACK OF THE POWER OF THE SPIRIT

Norman Long's article, "Plug in to the Source of Power" (Dec. 21) expresses my feeling about the Holy Spirit. I, too, have sensed a lack of the power of the Spirit in our church.

The frustration and confusion in our church and the church as a whole I believe to be partly due to the departure of the Holy Spirit from our lives.

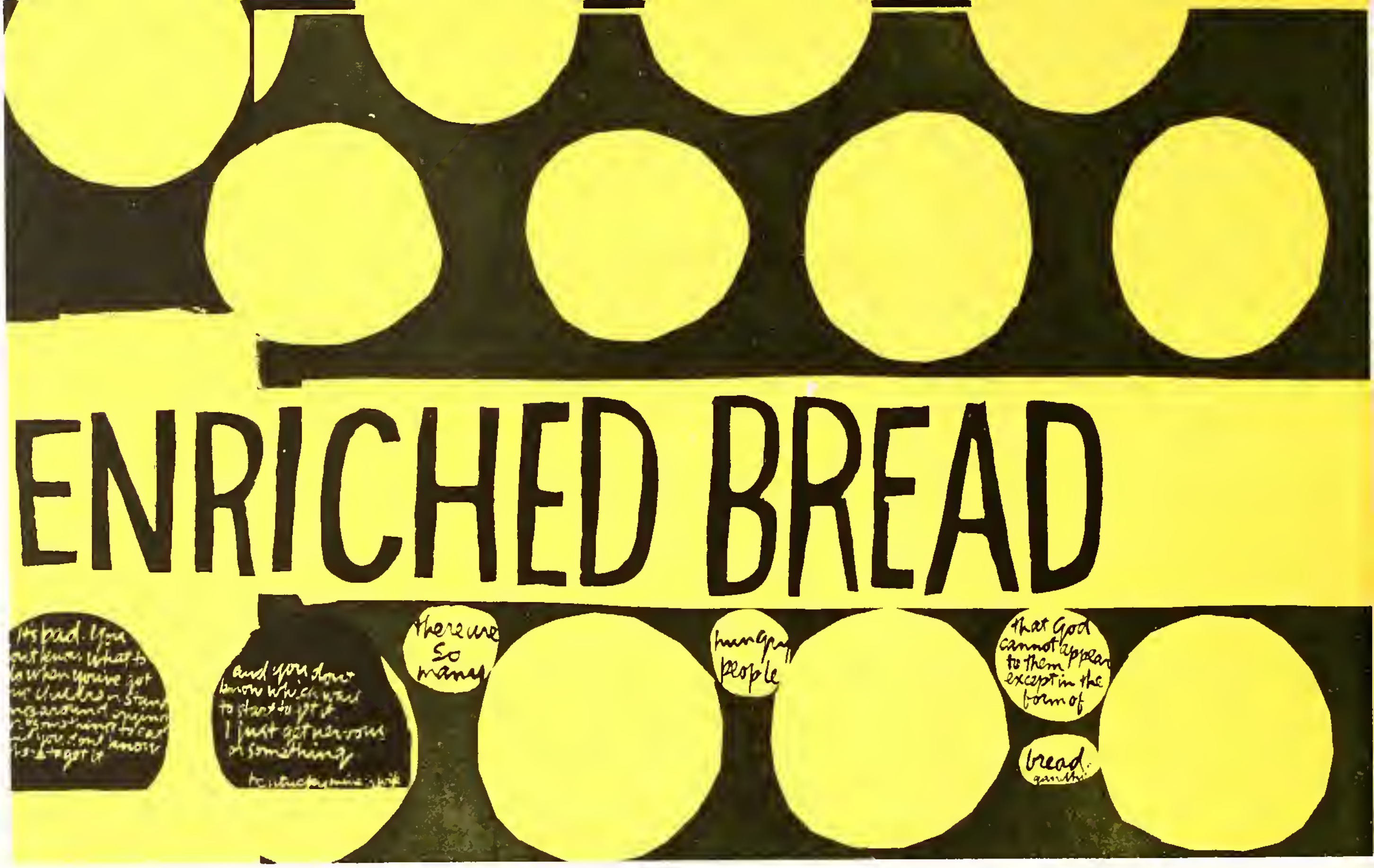
We in the Church of the Brethren may take pride in our relief or social work. And our government is likewise trying to relieve the poverty situation, but without the power of the Holy Spirit. Are not we as a church doing good works but overlooking the only source of power?

I believe, with Mr. Long, that God does have an ecumenical movement. He is drawing out a people from among the denominations, a people who are willing to forsake the traditions of their churches and to follow the leading of his Spirit. This is a coming together for worship, spiritual growth, and unity in the Holy Spirit.

DOROTHY HUMBERT
Troutville, Va.

BYLINES: Betty and Leonard Blickenstaff have served as medical missionaries in India since 1940. . . . Pastor of the Bakersfield church in California is **Edward K. Ziegler.** . . . **Olive Peters** (Mrs. Earl) resides in Manheim, Pennsylvania. . . . Johnstown, in Western Pennsylvania, is the home of **Noah S. Martin,** pastor of the Moxham church there.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.


ENRICHED BREAD
It's bad. You
and you don't know which way to start to get it
I just get nervous or something
there are so many
hungry people
that God cannot appear to them except in the form of
bread.
gandhi

by Linda Czaplinski

Notes on a Small Celebration

Celebration. A word with a sense of humor. A stinging, heady word. And the essence of Sister Mary Corita, the little nun with fiery eyes and a flair for colors.

At first glance, one almost forgets her nun-ness. Because the Order of the Immaculate Heart of Mary, of which she is a member, has begun to remove restrictions usually associated with nuns, Sister Corita wears civilian clothes, travels widely, and attends conferences. At forty-nine she enjoys prominence in international art circles. She has designed advertising layouts for several large corporations, among them Westinghouse and Reynolds Aluminum; has prints on exhibit in Paris, New York, Washington, D.C., and London; has captured awards and prizes for her work. Art classes at Immaculate Heart College in Los Angeles, California, consume her hours during the school year.

Still, Sister Corita has found time to amplify her ideas in two delightfully imaginative books. *Headlines And Footnotes,* described as a "play-pray" book, and *To Believe in God,* conceived along with poet Joseph Pintauro, speak for the trivia, the starkness, the voluptuousness, the magnificence of life itself. Her books lift up life as worthy of a celebration. "To celebrate is to

Continued

that's what's
needed don't you see? That!
Nothing else matters half so much.
to reassure one another, to answer each other.
Perhaps only you can listen to me and not laugh.
Everyone has, inside himself . . . what shall I call it?
good news! Everyone is . . . a very great, very importan
aracter! Yes, that's what we have to tell them up there
must be persuaded—even if he's in rags—
ensely, immensely important!
him; and make him respect
to him attentively.
don't stand

look at him
with deference. Give him
great, great hopes, he needs them . . .
especially if he's young. Spoil him!
Yes, make him grow proud!
ugobetti

explain who we are and to say 'yea' ceremonially," she writes. And man "creates many small ceremonies and celebrations all day long — if he has any health: He laughs and cries and shouts. . . . "

The bright serigraphs, silk screen prints, with which Sister Corita decorates her books until they seem to vibrate with color, and her philosophy that the common stuff of life and the eloquence of worship irrevocably intertwine are stirring a spirited revolution in the midst of solemn church tradition.

But traditions — particularly religious traditions — do not crumble easily. Though we applaud closed-circuit television in the classroom, we malign the use of jazz in our worship services. Though we accept and use current slang in informal conversation with friends, we resent Malcolm Boyd's praying to his friend Jesus in the (crude? shocking?) language of our everyday. We restrict our concept of forms and structures of the church to the comfortable, "proper" amenities that we have observed all our lives. Seemingly, all things sacred must dangle isolated from the mainstream of life. Gently, with tolerance, Sister Corita answers us: "Here, the heresy seems to be the gaps — young, old; left, right; liberal, conservative — gaps caused by unwillingness to recognize the other view."

As a Roman Catholic and a nun, Sister Corita would seem to be entrenched in the historical hangups of a powerful institution. Instead, within the constantly expanding boundaries of a church opening to diversification and from the ancient drama of Roman Catholicism's pageantry and color, she has established her own contemporary perspective. The pageantry is still apparent. Certainly, too, the color — picture lemon letters dancing on a magenta background — but how the form has changed!

Some would dismiss Sister Mary Corita's modern graphics as "pop" or "op." But it is art growing from a deep belief in the worth, the beauty, of simple acts of human living. Eating, drinking, loving, all subjects of Sister Corita's intense, lively color, concern her because they manifest man's substantive needs and his efforts to meet those needs. "When I hear bread breaking, I see something else," proclaim uneven, crowded white letters on a deep green background. "It seems almost as though God never meant us to do anything else. So beautiful a sound, the crust breaks up like manna and falls all over everything, and then we eat; bread gets inside humans."

If we are aware that "bread" (God? love?) is inside us and if we proclaim our awareness, we are worshiping. If we eschew the "omnivorous solemnity" that church tradition has laid upon us (let us make a joyful noise — but not too joyful, lest God think us disrespectful) and realize that fields of strawberries and a room overflowing with daisies can become a way of responding to the knowledge of bread, we are not only worshiping. We, like Sister Corita, are celebrating.

If Sister Corita's style of art reflects current trends, so, too, does the language that she uses. Her serigraphs contain no tortuous first-century idioms attempting to fathom the complexities of this space age. She quotes contemporary spokesmen — Thoreau, Sandburg, Ghandi, the Beatles, Camus — as well as the Bible. And when she creates her own pungent messages, she chooses the jargon, the rhythm, of newspapers, magazines, and billboards. "Go where the action is," she writes in her play-pray book. "It's anywhere alone as we gather up new stuff with friends, with needy people with whom we have almost everything in common." And the Madison Avenue slogans? The little nun explains, "In a way all the words we need are in the ads. . . . All the words for all the views of all the common experiences are there: pain words, joy, need, and help words. And some of the phrases are already quite good as they are: 'Come alive'; 'get with the action.' "

Sister Corita enchants us with the exuberance that she invests in advertising's catch-phrases. "We want everyone to fly," she cries, but it is not the euphoria of a drug-induced trip that she seeks. Her references to flying (nonstop jets everywhere) do seek to open our minds to the knowledge that celebration sends humans soaring to the outer reaches of experience. But her "Welcome to the wet and wild world" brings us back to earth to "delight in what is human being — exchanging flowers . . . and singing and welcoming strangers" and to affirm that "it's not a bad crisis to live in."

Obviously an expert practitioner in her chosen style of art and explicitly an advocate of freedom in worship, Sister Corita has definite ideas about her concept of art and its relation to the artist and to the spectator. "To create is to relate," she says, indicating that in each human lies something of the artist. To the spectator, "If you have to have rules, don't go to Corita," warns Daniel Berrigan, a Jesuit priest and poet active in antiwar and antipoverty campaigns. Rules stifle. They cramp participation. With the old rules filed away, reading becomes an act not only of the mind but of the body. Some phrases in *Headlines And Footnotes* are upside down, some incomplete. They can be read in more than one way. Thus the joyous shouts of Sister Corita's prints pull and carry the spectator into the game of responding to their vivid affirmations of hope and love.

Sister Mary Corita, of Immaculate Heart College, Los Angeles, is noted for her silk screen prints celebrating life

In "To Believe in God" an interplay of color pervades the free verse of Joseph Pintauro. An ordained Roman Catholic priest who has permission to work full time in the secular world, Father Pintauro exults that "green is a God color" and that "to believe in God / is to build / a bridge between yourself / and everything worth being / one with" and "to eat bread not by yourself but by some other magic."

His most commanding images evoke the discovery of God in communicating, sharing, human relationships. He dedicates his poems "to my fellowman," finding that getting high on love "enough to look down / at your loneliness and / forget it forever" and that "to have some body / who knows you thru and thru / and likes you still / and all" define belief in God. Again, the old rules clatter uselessly away. Sister Corita carves shadow and light and space into the poet's words. Some stand singly on a double page, fairly clamoring to be sung. Others she compresses into tight whispers that dance gaily with the eyes. Throughout, the words of the poet and the colors of the artist — and the spirit of the reader-turned-participant — celebrate.

Compassion, a belief in the total beauty of life, creativity — all have marked the little nun with fiery eyes and a flair for colors. But the essence of Sister Mary Corita is her unabashed joy and sensitivity as she responds to life — celebrating, always celebrating. □

Second thoughts about AID to INDIA

by Betty and Leonard Blickenstaff

The famine or near famine wrought by two years without rain in India has evoked quite contrasting responses from the Indian villagers. One reaction is to sit back and wait for outside aid to bring in food or to launch corrective ventures. And while the wait could extend into many years, there are those who trust in fate and resign themselves to standing by and even to starving. A second response is to launch decisive steps to counter the drought — that is, to dig new wells in an effort to get water and to deepen existing wells which have gone dry. This effort is gaining support from an increasing number of farmers. Conceivably, the thousands who have starved to death here because of famine conditions may not have died in vain if new life and hope is to come to the Indian. But whether this new resolve is widely felt, whether stricken communities grasp opportunities for self-development which never before were quite within reach, whether this vast nation develops greater productive power are in considerable measure shaped by directions charted in the assistance programs of governments, missions, and foundations. And, frankly, there is reason to question the long-term helpfulness of some assistance efforts.

It is now possible for farmers in groups of four or five to purchase diesel engines with pumps which can be moved easily from well to well. In this way some farmers have been able to harvest two or even three crops from one piece of land within irrigating distance of a well and diesel pump. Diesel engines are now manufactured in India at prices that individual farmers or small groups of farmers can afford.

But in spite of such readily new possibilities, there is the pervasive tendency toward resignation and dependency. One farmer near Anklesvar had access to water from a good well for irrigation and he planted wheat. At harvest I asked him what he intended to plant in the field after he had cut the wheat.

"Nothing."

"But you have water in the well and you could at least grow vegetables before the next monsoon. It would help your cash income and you and your family would improve your health by eating more vegetables."

"This wheat is enough to see us through until the next rice crop is harvested. And we are getting enough milk powder and other supplies from relief sources that we don't really need to grow three crops a year to keep going. And besides, we can't get as much chemical fertilizer as we need. Our family is getting along all right."

Curious about his acceptance of a hand-to-mouth existence when he himself could change the situation, I commented: "You say you are getting along all right and will be able to manage until the next rice harvest. You will harvest enough wheat for your own family's needs. What about the thousands of families in India who do not have irrigation or wells and cannot grow a crop of wheat for themselves? Ought you not grow more than you yourself need so that less fortunate people would have more?"

He replied, "The government imports enough grain to take care of that."

The risk of direct aid, if improperly administered as it was for this Anklesvar farmer, is that it may dull initiative, taking the edge off the desire to put forth a greater productive effort of one's own. Famines have occurred in India before, but never with opportunity for self-help as in the present situation. For the Anklesvar farmer and millions more, the diesel engine pump could mean that the cycle of rain failure is broken and with it the helpless acceptance of fate.

In another instance, a boarding school for girls maintained three water buffalo which produced enough milk for the 100 girls in the hostel. The calves were sold and the proceeds used to buy feed for the buffalo. The residents of the boarding school all were village girls whose fathers were farmers. They knew how to care for buffalo, how to milk them. No one was hired to take care of them, except that the school farmer took the buffalo to be bred when the time came.

This arrangement went on for many years most successfully. Then at the close of World War II skim milk powder became available and was introduced at the boarding school to supplement the girls' diets. Even persons of the area came for daily rations, which they had to drink at the school. On occasion milk would be smuggled in small vials for use in tea at home. Dependency upon the reconstituted milk grew.

What became of the water buffalo? They weren't needed! As a result, the girls did not take good care of them, and the farmer didn't take them to be bred. One was stolen. The other two eventually were sold.

Now, the powdered milk supply comes only occasionally. When it comes the boarding girls have milk, but only then. The natural source of milk that they could have had all the time is no longer available. As we see it, the school would have been better off never to have received the powdered milk in the first place.

To decline such aid was the stance taken by another boarding school located in the midst of a large group of tribals where everyone farms. Because fees to this boarding school are paid almost entirely in farm produce, the house master has consistently refused to accept any foodstuffs from relief channels, even though some missionaries have pressed for it. The house master felt to accept such gifts would only pauperize the people.

This is not to deny that some boarding schools would not survive without outside aid. But in every instance a careful analysis must be made before relief of any kind is given to make sure that the recipients in the long term may not be hindered more than they are helped.

The experience of the Rural Service Center at Anklesvar points up the complexities of achieving positive and lasting results here. The center has been aiding individual farmers or groups of farmers with adjoining land in the prevention of soil erosion and in the reclamation of badly eroded land. In this effort George Mason and the *gram sevaks* (village level workers) furnished the know-how and many hours of backbreaking toil; the farmers gathered rocks for the terracing and spillways and supplied their own oxen and plows. There was no exchange of money; the center staff was willing to give advice and manual labor free to farmers who themselves carried forth the work.

Because of the severe drought, various

self-help programs were started last year under auspices other than the Rural Service Center. The new self-help programs paid individuals for work on their own farms rather than for work on roads and wells that benefit the public at large. As a result, the *gram sevaks* no longer could persuade the farmers of that area to work, even on their own land, without compensation. The upshot is that the Rural Service Center has been unable to do any soil conservation in that part of the country in the months to follow.

It is our conviction that every effort should be made toward maximum utilization of the resources that are already available in India before asking for outside help. And when outside resources are brought in, their use should be tapered off as quickly as possible. Admittedly, though, there are formidable obstacles to be surmounted. Here are some:

Uneducated farmers. To those who cannot read, the many state agriculture bulletins, though widely available, are useless. Take the simple matter of making a compost pit. In one community where the village workers visit regularly, the farmers each have a pair of bullocks and some have a cow or buffalo. Under every shade tree in the village lay untold wealth to the farmers — buffalo chips. The farmers couldn't understand why we were so excited about the abundance of chips. Yet here lay lots of leaves and manure needing only to be put in a pit to produce compost for land in dire need of it. The *gram sevaks* now are trying to teach the farmers how to use compost and to attend adult education classes to learn to read material vital to them.

Religious practices. In the face of hordes of surplus cows, why aren't the excess animals killed and eaten? Why pay to operate an old cow's home ("gosodons")? Only Moslems, some Christians, tribals, and outcastes eat beef. For an orthodox Hindu to eat beef would be as difficult as for one of us starving to decide to eat one of our children. The cow problem is one of religion which overrides any economic consideration.

Economic factors. When the land is impoverished, so are the people. When the people are impoverished, so is the land.

Due to an acute need for fuel for cooking, the trees across India have been cut away for years and have not been replaced. The many cattle, overgrazing and destroying protective grasses, have laid the pastures bare. Erosion spreads. Yet anyone attempting to grow a new stand of trees has to police it carefully to keep it from being cut down for firewood or for the leaves to feed goats. Beautiful trees planted along the new roads built all over India are cut back so early that they never do the good they were intended to do.

With the prohibitive cost of kerosene, gas, and electricity, the common man must resort to using buffalo chips for fuel. Again, instead of helping to enrich the land, the chips are picked up for burning. Until the government starts an intensive forestation program and makes the hacking of new growths of trees an offense, erosion will continue. New stands of quick growing trees for fuel only are being planted, mostly eucalyptus. We hope that they can be kept growing until they are large enough to do real benefit and that some will be left standing to protect the soil.

The economic situation is further affected by the lack of family work patterns and management procedures. One Christian family had a small farm on quite good land. The wheat planted on it had grown well in the winter season. The monsoon rains had stopped but limited irrigation water was available. On inquiring as to how things were going with the family, we heard a long list of complaints about how the government didn't give them the irrigation water when they were to have it and in the quantity they had been promised.

We went out with the family to see the wheat and the irrigation channels. The wheat was turning a little yellow and would need all the water it could get next day when the water was to be released to the farmer. But the irrigation channels, broken in some places, would allow the water to leak out; and the weeds and grass which clogged the whole channel would prevent the water from reaching the wheat in sufficient quantity. We offered to help the family unclog and repair the channel that day so their wheat would get the water next day. They declined our aid, saying that they would work at the task after the water started coming. We heard later that they never did clean the channel and that about half the wheat crop was lost. One wonders if they had enough wheat for their own use and to sell to pay for the irrigation water!

Cultural patterns. India is changing all the time. In the twenty-seven years we have been in India, we have seen many changes. But one of the hardest cultural patterns to change is what people are willing to eat. Imagine trying to persuade a Midwestern farmer that instead of meat, potatoes, gravy, vegetables, and pie for a good meal when he is working hard, he should have unleavened wheat breads, rice, vegetable curry, split pea soup, yogurt, raw onion and cucumber salad. Indian men want rice when they work hard. It is estimated that most farmers eat a pound of rice per day when working in the fields.

Near the town of Vyara are some thirty acres of land that was used recently as an experimental rice farm by four Japanese agriculturalists who have Indian counterparts working with them. These

Continued on page 20

SALT — NOT HONEY!

by Edward K. Ziegler

In his poignant novel, "The Diary of a Country Priest," George Bernanos describes the anguish of the unpopular pastor when people seemed to be rejecting and scorning his selfless ministry. A friend consoled him, "Why should you be surprised? You Christians are to be the salt, not the honey-pot of the world!"

What a jarring commentary this is on Jesus' word, "You are the salt of the earth . . . . You are the light of the world." Jesus was here describing how Christians are to live in the world. Familiarity with this figure of speech, as with so many biblical texts, has eroded its sharpness. We have long assumed that Jesus meant that we should be kind, good people. In our current stance of turning to the world, the concept of Christian saltiness is most urgent, and again it is being eroded. What are we to be and do in the world where God is at work and which he loves so deeply? If the world sets all the agenda and calls all the tunes, aren't we simply passive, pleasant, powerless people who listen all the time, never assert ourselves, never upset any applecarts, accept not only everybody but everything, bring sweetness and light everywhere? In other words, we are honey!

A recent *Christian Century* satire sketched the architectural design for a modern theological seminary; it was to be built in the shape of a huge ear, with a tall antenna for an immensely powerful receiving set. In such a setting theological education would consist of careful listening to all that the world says rather than to what God has said and is saying today through a new generation of true prophets. To such a time, Jesus would say again, "You are to be salt and light, not honey!"

Many of us, including members and leaders of the church, want to be smooth, suave, and well-adjusted to the world about us, causing a minimum of friction or hostility. Therefore, we are deeply concerned about what our pastors preach, or what the councils of churches — local, national, or world — say about great social issues. Let the pastor "preach the Word" and not speak out so loudly about such "social and political" issues as race, war, poverty, and politics. Let him administer large, easy-to-take doses of honey! We have often quoted Halford Luccock's famous dictum that the function of the preacher is to comfort the afflicted and to afflict the comfortable. But we have hoped that our pastors would see, in our congregations, a more prevalent need for comfort.

In our personal lives and witness, we don't want to rock the boat. Other people might think we are odd or suspect we are communists or left-wingers if we say or do things that go against the formless grain of our modern mores or social and political structures. Let us do nothing that will disturb the status quo.

On the more active side, we see ourselves engaged primarily in a ministry of healing and reconciliation. This is sound Christianity. But there is real danger that we may cry "Peace!" where there cannot yet be peace and that we may achieve no reconciliation because we fear the painful process of creating justice and brotherhood against opposition. We may really limit a healing ministry because we prefer administering salves, potions, vitamin pills, Band-Aids, and comforting pats when often radical surgery alone can heal the great ills of our world. In our church life we abhor controversy, though often it is only through sharp and honest controversy that the ground can be cleared for real and lasting reconciliation. We want to give large spoonfuls of honey, not rub in salt!

What a strange thing Jesus actually said! You are *salt!* This was no small thing to suggest. Salt was a very precious commodity. The Roman soldier received his food and his *salarium* – salary, salt money. A man would walk a weary day's journey and spend his last denarius for a small bag of salt. So when Jesus told this small band of disciples that they were to be the salt of the earth, it was a large order.

Several interesting and challenging implications of saltness come readily to mind. Those who listened to Jesus would at once have recalled that salt must be gathered and refined before it could be used. They would reflect upon what this meant if they were to become salt. We need not press all these implications to see the relevance of Jesus' word for our day; but this is highly relevant. We, too, need the refinement and cleansing in the discipline of the gathered church before we can be of much use as salt in our world.

Perhaps more important is to reflect upon the uses of salt. It is used to give taste and zest to our food. In a jaded, cynical, weary, broken world in which the typical reaction to life is seen in Snoopy's pathetic "Aaaargh!" Christians ought to be the folk in the very midst of the world who bring the zest of faith, hope, serenity, and compassion. They can demonstrate what it is like to be God-intoxicated. In the crash and tumult of the storm, they can stand erect and cry out with Paul, "Sirs, I believe God!" Thus they may transform life and give it new meaning and flavor.

Salt is a preservative. In our day, freezing and canning have largely replaced the use of salt to preserve food. But see how this applies to Christian living in Jesus' figure. Greed, lust, pornography, hate, suspicion, and anxiety in our world lead only to decay and dusty death. Somehow, somewhere, someone must be *salt!* And there are countless examples in history when a society or civilization would have crumbled with Nineveh and Tyre had it not been for a salty handful of God's men who stood out, turned the tide of decay, preserved their world for another chance.

And salt cleanses. Amidst all the sexy fervor of advertising of dentifrices, there is still none more efficient than common salt. So it may be that we Christians are truly *in* the world God loves not only to preserve it from utter and immediate irreparable ruin but actually to reverse trends and clean up progressively larger areas of life around us. This is our calling and our firm hope.

We need not despair if we are few in any given place. The value of salt depends upon its saltiness, not upon its bulk. Jesus would say, "Fear not, little flock; it is the Father's good pleasure to give you the kingdom. Do not despair even if you are small and few. Be salt!" And being salt means there can be no hermit strategy, no withdrawing in pained hurt from the world as it is. My father was an expert in curing meat. He used a secret mixture of salt and spices. I often watched him as he prepared the meats and rubbed the salt in. Salt will never be effective if it is hoarded carefully in a salt box, even if it has beautiful stained glass windows and plays a lovely chorale when the lid is lifted a crack. It must be rubbed into the meat of the world. How relevant this is to the stance of the church today!

Being salt is not a spectacular, noisy kind of witness. It may often have to be inconspicuous, quiet, ordinary; but how powerful. "If I find only ten righteous men in Sodom!" – or Pittsburgh or Bakersfield or Denver!

Jesus did add a warning. Salt can lose its saltiness, its savor. Either you act like salt, out there in the world to season, to cleanse, to preserve, and to immerse yourself in the salting, or you lose your faith and your flavor altogether!

In a world like ours, God would say to the Brethren – to all the people of God – "Out of your comfortable saltbox now, out from under your bushel, out into the world you go, if you would be my people. Be salty, and if you are consumed in the salting, remember your Lord went to a cross. You truly live not by preserving yourself but only by wholly giving yourself without reserve or hope of glory. You are salt; there is no higher glory that you can win." ☐

news

Nigerians assume responsibility for operation of primary schools

In spite of Nigeria's year-old civil strife, the turning of mission-operated primary schools over to local administrators in the Northern Region is proceeding on schedule.

To date 30 of the Church of the Brethren-founded primary schools have been transferred from sponsorship by the mission to the control of four Local Education Authorities. Under the new arrangement, the actual supervision of the schools is vested in an Education Committee, on which the mission or church will have representation and hence a partial voice in the schools' operation.

The mission's remaining nine primary schools will be transferred next January 1. The shift thus will encompass all the church-related primary schools (grades one through seven) except special-type schools such as the one at the Garkida Leprosarium.

According to Nigeria's education law, following transfer the tradition of a school is to be maintained, meaning in the case of the Church of the Brethren, or *Lardin Gabas* as it is known in Nigeria, the church will have the right to conduct and supervise classes in Christian instruction. The church also will be permitted to nominate teachers.

Vital step: The plan of transfer, seen by mission leaders as a vital step in the indigenous growth of Nigeria's educational system, was mutually agreed to in 1963. For several years now there has been a gradual reduction in the involvement of station missionaries in primary education.

According to Ralph Royer, who along with Nigerian M. Umara Tarfa has carried managerial responsibilities for the schools, the transfers take the mission out of a direct proprietorship role in the elementary system.

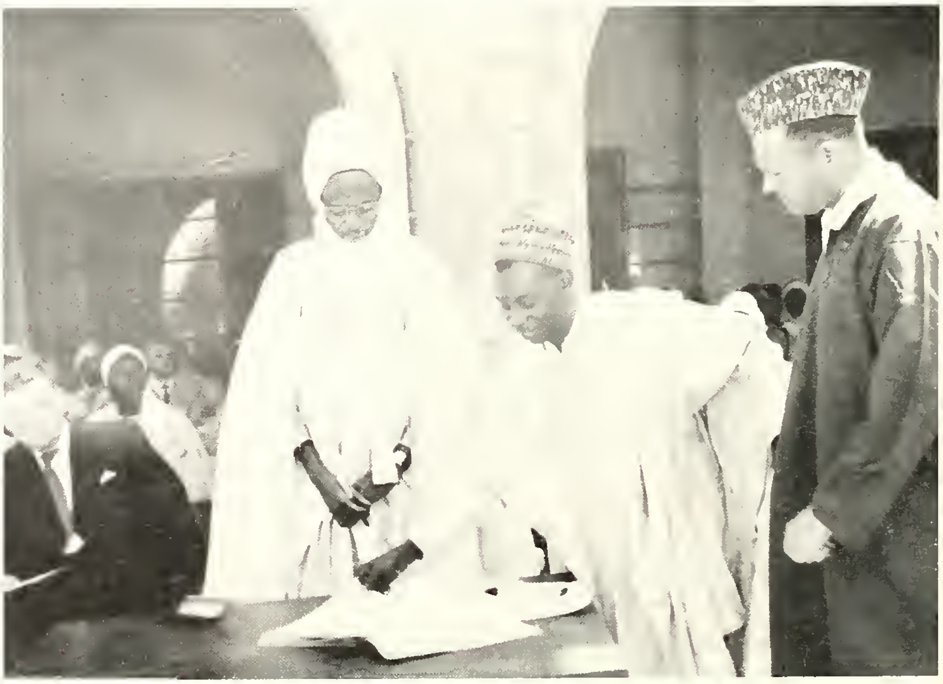
"Primary education has for many years been a major thrust of the mission program although it has been financed largely by the Nigerian government and local contributions," Mr. Royer explained. He added that the change will reduce the business office load and free some funds and personnel.

Such a transfer is not without problems, the missionary educator stated. "Any new venture or change in administration is viewed with apprehension by some of the people. Teachers are concerned about possible falling standards and employment relationships. Parents also are worried about standards but yet enjoy the reduction of or elimination of school fees. And there is concern about the provision of adequate supplies."

Mr. Royer said that the new pattern actually opens up the possibility for improved Christian teaching in the schools that have had a Christian orientation. "We would like to see the *Lardin Gabas* become directly involved and Nigerian personnel trained for the responsibility of coordinating the work and maintaining and improving the quality of Christian instruction."

The church and other agencies will continue to have opportunity to open new schools within an overall plan of development in each Local Education Authority. The new schools are to be transferred to the Local Education Authority after a minimum period of two years.

Secondary level: The transfer does not presently alter the work of the mission or church in secondary education. The Church of the Brethren Foreign Mission Commission currently has 46 persons engaged in teaching or administrative work in secondary education in Nigeria.



School transfer in Adamawa province: Nigerian officials and Ralph Royer (at right)

Visibility for the poor: 'Telling it like it is'

The poor on Capitol Hill: For them the visibility is new but not the waiting

It is not that we are failing to make progress; it is that expectations are outrunning results.

This was the observation of columnist James Reston as he assessed the nation's mounting turmoil over race and poverty and education. "Law and order are not meeting the modern interpretation of justice," he declared, "so we have disorder."

The degree to which the presence of masses of poor people in the nation's capital has contributed to "disorder" has received varying appraisals from public spokesmen. To some legislators, the creation of Resurrection City is like a plague for which the simplistic solution is to ban the occupants or put them to work. For others, such as Illinois Senator Charles Percy, it is appropriate that the poor come to Washington; the rich and powerful have long had a presence there and through the years have won lengthy lists of demands from Congress.

Visibility: "The poor in our society are politically invisible," commented Donald E. Fancher, Church of the Brethren minister on the scene in Washington, working with the National Council of Churches Liaison Office for the Poor People's Campaign. "If the demands of the poor are to receive attention, they must be provided with opportunities to speak for themselves, 'to tell it like it is.' "

The office with which Mr. Fancher and Carl E. Myers, a colleague on the Brotherhood staff, are working for three months is devoted to supporting — but not directing — the appeal of the poor. In command of the liaison post is John P. Adams, a midwest Methodist cleric who in an unassuming and yet aggressive manner lends a hand at whatever points in the Campaign he feels the church's role is helpful. In recent weeks the Liaison Office has been manned around the clock, relating closely to churchmen, demonstrators, and legislators, facilitating communication, troubleshooting where tensions arise, and counseling in myriad ways. The office, interfaith in its operation, is recognized by the Southern Christian Leadership Conference as the channel through which to relate to religious groups.

Vanguard: Joining the liaison force about June 1 was a vanguard of other Brethren, their work made possible through a $15,000 allocation of the General Brotherhood Board. The workers, recruited by Lee G. Whipple, coordinator of the Crisis in the Nation efforts of the Church of the Brethren, include:

From Bethany Theological Seminary, the Art Gishes, the James Polings, the Vernon Wingerts, John Katonah, and James Miller.

From Manchester College, the Vernon Mitchells, the Philip Riemans, and the Timothy Riemans.

Two other Brethren, members of the Brotherhood staff, represented the Liaison Office in the eleven-day trip of the Midwest Caravan through a dozen cities. Acting in turn as communications man for the first five days was Hubert R. Newcomer and for the final six days, Howard E. Royer. One incident, in which mounted police in Detroit attacked a group of caravaners in what was regarded by many as an overextension of force, brought a face-to-face apology and promises of investigation from the city's mayor.

Among Brethren congregations which housed numbers of caravaners en route to Washington were the Wilmington, Del., and University Park, Md., churches. In other cities Brethren identified with interfaith efforts to the travelers.

Reflecting on his own several days of travel with the Midwest Caravan, whose makeup and leadership were dominated largely by blacks, Hubert Newcomer said: "I came to see more clearly how many of us white people have become entrapped, sometimes innocently and other times deliberately, in the web of racism and prejudice."

"This was good": "I have always been one who sought to avoid tension and times of conflict," he added. "To be suddenly thrown into situations where both tension and conflict were part of the moment-by-moment experience, and sometimes deliberately sought out, created all sorts of feelings within me — fear, anxiety, frustration, loneliness. But this was good for me. It would be good for most white people I know. I know of nothing else that will so effectively start shaking us loose from our long-held attitudes and motives regarding people of a different race or different economic class."

As the economically deprived take their stand in Washington and at other points of decision making, conceivably more Americans will become aware of their plight and their pleas for equity and justice.

At least this is the hope. For to remain unaware, unconcerned, unfeeling is to sustain what the government's own commission on riots warned is the "continued polarization of the American community, and ultimately the destruction of basic democratic values."

A litany for our times: 'Lord, have mercy...'

"Forgive us for pretending to care for the poor, when we do not like poor people and do not want them in our houses."

These words of supplication were part of a new litany prepared especially for the service of Holy Communion that opened the week-long annual General Assembly of the United Presbyterian Church in Minneapolis.

The 900 "commissioners" or delegates from every part of the country together confessed their social sins, reciting from a prayer which said:

► "Forgive us for frantic buying and selling; for advertising the unnecessary and coveting the extravagant and calling it good business when it is not good for you.

► "Forgive us for bypassing political duties; for condemning civil disobedience when we will not obey you; for reducing your holy law to average virtues by trying to be no better or worse than most men.

► "Forgive us when we deplore violence in our cities if we live in suburbs where lawns are clipped and churches enlarge or in green villages where there are too many steeples.

► "Forgive us for cheering legislators who promise low taxes but deny homes and schools and help to those in need; for self-righteousness that blames the poor for their poverty or the oppressed for their oppression.

► "Forgive us for not wanting to recognize our relatives in your family who are black or red or yellow or white, whose children's children may be our grandchildren; for accepting people we like but rejecting those we do not like because they are not of our class or color.

► "Forgive us for turning our churches into private clubs; for loving familiar hymns and religious feelings more than we love you; for pasting stained glass on our eyes and ears to shut out the cry of the hungry and the hurt of the world."

Each of the ten supplications was followed by this sentence intoned by the officiating minister: "Lord, have mercy, and forgive our sins."

The litany was written by David G. Buttrick of Pittsburgh Theological Seminary. It is expected to find usage in many of the 9,000 United Presbyterian congregations across the country.

One day in May: Dow meets its critics

The napalm controversy struck home as several hundred protestors appeared in Midland, Mich., in May to protest the manufacture of the deadly incendiary weapon by the Dow Chemical Company.

Sponsored by Clergy and Laymen Concerned About Vietnam, the demonstration drew church and university personnel and others to the Dow capital at the time the firm's stockholders were assembled. Five carloads of students and faculty from Manchester College, Midland Church of the Brethren pastor Ernest R. Jehnsen, and a few other Brethren of the area joined in the protest.

A New York broker warned Dow that its making of napalm was ruining its corporate image and that he was advising clients to sell their stock in the company. However, according to Religious News Service, the protestors failed to sway the 1,100 stockholders present.

Dow board chairman Carl Gerstacker told the protestors: "You can harass us. You can hurt us – and I think you have. We won't strike back at you because of your right to dissent. But . . . as long as our democratically elected government sends draftees to die in Vietnam, we're going to support those men."

He also said: "You are talking to the wrong people; if you want to stop war why aren't you talking to legislators."

Dow officials announced that only one quarter of one percent of their gross sales resulted from the manufacture of napalm. Responded the protesting churchmen: "This in no way minimizes the suffering caused by this inhuman weapon material."

Visitation effort set up for objectors in jail

A program of prison visitation to conscientious objectors is being inaugurated by a cluster of peace groups.

"There are at least 74 conscientious objectors in federal and military prisons, and we are finding more all the time," the Rev. Robert Horton reported. A Methodist clergyman from western New York, Mr. Horton is coordinator of the new program.

The venture is the first coordinating effort of its kind since World War II. It is sponsored jointly by the National Service Board for Religious Objectors, the American Friends Service Committee, the Central Committee for Conscientious Objectors, and the Fellowship of Reconciliation. The Church of the Brethren Service Commission has contributed $500 to the program through NSBRO.

Mr. Horton's eventual plans call for visiting every known war objector who is imprisoned. He is also working with local religious and peace groups to arrange regular and ongoing visits to objectors in prison.

"The conscientious objectors in our prisons are there either because they refused to register or because they registered and later changed their position or because they were refused CO classification by their draft boards," he said.

The *Los Angeles Times* in May reported that, based on government records, there are more Americans imprisoned today for refusing military service than at any time since the end of World War II.

Mr. Horton, a Methodist clergyman for 39 years, has been calling on imprisoned war objectors since the early 40s. During World War II he hitchhiked through the country to visit COs in federal prisons and Civilian Public Service camps.

He retired from the American Friends Service Committee in 1967 after 10 years and is now donating his time to coordinate the new project.

Walnut Grove, Damascus, Virginia

Bedford, Pennsylvania

First Rockford, Illinois

Newton, Kansas

Bethel, Naperville, Illinois

Agape, Fort Wayne, Indiana

New plants erected by six parishes

Walnut Grove. The only Church of the Brethren in Washington County, Virginia, is the Walnut Grove congregation in Taylors Valley, a section hemmed in by mountain peaks on all sides. Organized in 1896, the 60-member congregation is part of the Tennessee district. The new $35,000 frame and brick building is electrically heated. Its sanctuary is paneled in walnut. Paul S. Lewis is the pastor.

Bedford. The eleven-year-old Bedford, Pa., congregation in May dedicated a new sanctuary, the second unit at its ten-acre site along Route 30 East. The nearly $100,000 project seats 250 in the sanctuary and includes an office and multiple classrooms. The congregation has 174 members. J. William Stoneback is the pastor.

First Rockford. First Church in Rockford, Ill., has relocated to a nearly six-acre site. The new building, which cost $125,000, seats 300 in the sanctuary and includes a fellowship hall, a study, and seven classrooms. Formed in 1911, the church has 175 members. James C. Boitnott is the pastor.

Newton. Organized in 1917, the Newton, Kan., congregation this year dedicated a new $50,000 edifice. Faced with "new used brick" veneer and rough cedar, the building seats 150 in the sanctuary, has eight classrooms, a kitchen, and other facilities. The congregation's 64 members have "no real wealth but real enthusiasm," according to Earl M. Frantz, part-time minister.

Bethel, Naperville. To be dedicated this fall is the new $200,000 structure of the Bethel church, Naperville, Ill. The church's own committee supervised the construction and members volunteered more than 1,200 hours of labor. Located on a three-acre site, the new project includes a sanctuary for 375, fellowship hall, a day nursery for up to 80 children, several classrooms, and off-street parking. Bethel has 274 members. Alvin C. Cook is the pastor.

Agape, Fort Wayne. The newly formed Agape Church of the Brethren near Fort Wayne, Ind., in April dedicated its parsonage-chapel, valued at $25,000. A site for a permanent church edifice is located a mile away. Included among Agape members are former parishioners of the Pleasant Hill Church near Churubusco, now closed. The new congregation is intent on enlisting small groups in discovering and meeting needs in its growing community. Ivan L. Fry is the pastor.

Patterns of prejudice in

Presented here are findings of a study of the racial and religious prejudices of American churchgoers by Rodney Stark and Charles Y. Glock, two sociologists of the University of California (Berkeley). The results of the study, which took five years to complete and which was financed by the Anti-Defamation League of B'nai B'rith, were presented this spring at a symposium on "Patterns of American Prejudice" held in Berkeley. The following excerpts from the study are published with the permission of the authors.

Virtually every clergyman in America would agree that authentic religious commitment precludes racial and religious prejudice. But despite such unanimity, it is not at all clear what role religious convictions and religious institutions actually play in contemporary prejudice.

One is often tempted to accept the picture of the church militant suggested by the sight of rabbis, priests, ministers, and nuns marching in Selma, Washington, and Chicago, or by the claims that clergymen such as Milwaukee's Father James Groppi are the vanguard of a "new breed" of Christians who, disdaining preoccupations with churchly edifices, are leading a new crusade against sin, defined in social rather than personal terms. The vast majority of such clerical participants eloquently testify to the compassion and humility that religious convictions can serve.

But despite all these signs, one must not assume too readily that religion is always a powerful and reliable force against prejudice. For there are many discrepant indications which must also be considered. Indeed, there are clergymen who have been forced from parishes for expressing even moderate views on racial and religious prejudice. And for every Father Groppi there always seems to be another clergyman who is willing to lead a counter demonstration. Similarly, for every clergyman who speaks out against prejudice there are a number of others who either don't want to get involved or who fear that to do so would upset the laity. Furthermore, while it is obvious that many Christians are moved by their faith to regard all men as brothers, it is equally obvious that the majority of persons who throw rocks at Negro marchers, picket schools to prevent integration, or agitate to keep Jews off their local school boards or out of their clubs regard themselves as devout Christians. What is one to make of these contradictions?

The rank and file: The facts are that Christian laymen, as a group, are a rather prejudiced lot. It is perfectly obvious that there are large numbers of people in the churches who are not prejudiced and for whom Christian ethics provide an important basis for love, understanding, and compassion. But our basic guide must be proportions, not simply numbers. And compassionate, unprejudiced Christians are in the minority. The majority of church members hold religious and racial prejudices, and furthermore they deny the *right* of the churches to challenge their prejudices.

Looking first at religious prejudice, the picture is depressing. From half to two thirds of American Christians would deny civil liberties to a person who does not believe in God. They would bar him from holding public office and remove him from a teaching position in the public schools. Similarly, half of American Christians continue to blame the Jews for the crucifixion despite official pronouncements to the contrary. Worse yet, 33 percent of American Christians score high and another 40 percent score medium high on an index made up of rather virulently anti-Semitic statements.

Religious prejudice varies from denomination to denomination. Catholics are a bit less prone to such prejudice than are Protestants, and conservative Protestant bodies are somewhat more prejudiced than liberal groups. Nevertheless, religious prejudice is sufficiently widespread among laymen in all Christian bodies to constitute an important social problem.

Turning to racial prejudice offers no change in this depressing picture. Among white Protestant and Catholic church members in this area of California, nearly half say they would move if several Negro families moved into their block. A third think Negroes less intelligent; nearly half blame Communists and other radicals for racial tension. These data were collected in 1963 before any of the riots. Undoubtedly things are worse today.

This brings us to a final point about the contemporary Christian church member. Not only does he differ sharply from the official church and the clergy on the matter of his prejudice, he strongly opposes the role being played by the churches to overcome prejudice. Thus, 70 percent of the laity (in one study) denounced clerical involvement in social issues, such as civil rights. Indeed, data from a variety of recent studies indicate that the majority of laymen want their church to stick to tending the private religious needs of its members and to stay out of such questions as peace, justice, and human rights. . . . The majority of laity continue to bear ill will toward other races and religions. They may claim to love their brothers, but they are very finicky about whom they will call "brother." Thus the system by which the words of the official churches are supposed to be translated into the hearts of the laity simply fails to operate effectively. The critical question is: Why?

It seems clear that many Christians are able to justify racial and religious prejudice to themselves despite the official opposition of the churches to which they give their devotion. Thus one must ask: Is it possible that the churches are perhaps unwittingly doing something that contributes to this ability to rationalize prejudice? And further, is there anything the churches can do to reduce prejudice among their adherents?

he Christian Church

Special report: An extensive study finds that compassionate, unprejudiced Christians in the church are in the minority. Why?

Theological factors: The idea that Christian beliefs may be a source of prejudice is likely to be rejected out of hand by theologians and churchmen. Nevertheless we suggest that there can be a link. . . . It turns out that interpretations of the faith that are widespread among laymen are often not conducive to tolerance. Instead they serve as a supporting dynamic for prejudice.

Examining first the prejudice of Christian laymen toward persons of other faiths, such as Jews or Hindus, or even between Catholics and Protestants, a significant theological buttress for such prejudice is what we have called particularism — the notion that only one's religion is true and legitimate and that others are therefore false. In contemporary Christianity particularism continues to flourish in interpretations of the doctrines that Christ offers the only way to salvation and that to reject him is to be condemned to eternal damnation. Unless such notions are held with a degree of sophistication that seems beyond the capacity of many laymen, they readily support prejudice. If others are seen as committed to a false religion and thus condemned to hell, it is but a short step to seeing them as inferior and immoral. Indeed, a commonly held particularistic doctrine holds that only through Christian teachings is morality made possible.

The greater the strength with which particularistic theological views are held by Christians, and the more narrowly they are defined, the greater the hostility Christians harbor towards persons they see as religious outsiders: for example, Jews, Hindus, Moslems, and, of course, atheists and agnostics. Indeed, particularism generates hatred between Catholics and Protestant groups.

These days few, if any, theologians would advocate a narrow particularism which would deny all religious virtue to non-Christians, and so far as we know no church officially endorses such doctrines. Indeed, the statements on religious liberty issued by various churches in the past several years uniformly condemn intolerance towards persons of other faiths. Nevertheless, these actions have had little impact upon rank-and-file Christians. . . .

Turning from religious to racial prejudice, the part played by theology is not so obvious. If particularism generates prejudice toward Jews and other non-Christians, it can hardly be expected to affect Christian attitudes toward Negroes, simply because the overwhelming majority of Negroes are Christians. Nor is any other theological rationale for racial prejudice immediately apparent. . . .

Image of man: Underlying all traditional Christian thought is an image of man as a free actor, as essentially unfettered by social circumstances, free to choose and thus free to effect his own salvation. This freewill conception of man has been central to the doctrines of sin and salvation. For only if man is totally free does it seem just to hold him utterly responsible for his acts, to punish him for his sins, and to demand repentance. Correspondingly, to the extent that a man's destiny is fixed by external forces, to that extent the notion of guilt is unjust. An image of man as free yet responsible lies behind all such notions as rugged individualism, the self-made man, and the justification of wealth on the basis of merit. In short, Christian thought, and thus Western civilization, is permeated with the idea that men are individually in control of, and responsible for, their own destinies. If I am really the "captain of my soul and the master of my fate," then I have no one but myself to thank or to blame for what happens to me.

In the modern world, of course, these radical notions of unfettered freewill have been somewhat modified. Still, a great many persons adhere to them in relatively pristine form, and they serve as lenses through which these people view and judge the behavior of others. The significance of this for prejudice is that *radical and traditional Christian images of man prompt those who hold them to put the blame for disadvantage upon the individuals who are disadvantaged.* A radical freewill image of man makes for an inability to perceive the effect of those forces outside the individual which may utterly dominate his circumstances. Thus efforts to change the condition of the disadvantaged through social reforms appear irrelevant at best. Instead, one is led to dismiss the misery of the disadvantaged as due to their own shortcomings.

. . . A freewill image of man lies at the root of Christian prejudice toward Negroes and of negative attitudes toward the civil rights movement and also the rejection of church and governmental programs to improve the situation of minorities. The simple fact seems to be that a great many church people, because they believe men are mainly in control of their individual destinies, think that Negroes are themselves mainly to blame for their present misery. It is not that these Christians condone the social forces that deprive Negroes but that they simply do not recognize the existence of such forces in the world. They do recognize that Negroes are collectively disadvantaged. . . .

Thus far we have concentrated on theological factors which seem to provide a basis for prejudice. Obviously it would be an extremely biased assessment if we did not also give attention to the capacities of theology to serve as a bulwark against prejudice. Christian claims about the superb stimulus for brotherhood, compassion, and love provided by the teachings of Christ are hardly partisan distortions. Rather, the ethical and moral teachings of the New Testament are rightfully used as a basis for all official church pronouncements on brotherhood. In our culture, such central ethical notions as "Love thy neighbor" and "Do good unto others" are preeminently religious teachings.

Comfort vs. challenge: Generally speaking, it appears that often the official church knows where it wants to lead, but as we have seen, it is often unable to do so.

In a recent study of church members, the church has been characterized as having two main functions: the comforting and the challenging. The comforting function is to provide persons with inner peace, with the ability to cope with their various existential anxieties. The challenging function, on the other hand, refers to efforts of the churches to exert moral leadership; to arouse members' interest in matters larger than themselves.

It was also suggested that there may be a certain inherent tension between these two functions of the churches, that persons whose religious commitments are grounded on the comforts of faith may be reluctant to accept the challenges of faith.

Research has borne out this suspicion. People who are seeking comforts for their personal disappointments and anxieties through religion are opposed to those aspects of the churches that are devoted to the challenging function. But perhaps even more serious is the fact that at the present time, comfort seekers constitute the bulk of the most active Christian laity: It is their money and participation upon which the contemporary Christian organizations rest. Thus there is a built-in resistance to the challenge function in the churches. Efforts to impose challenges upon these people lead to conflict and often to rebellion. Thus the churches risk the strongest base of their member support by too active challenging. A possible solution, of course, might be to replace any defections from among the comfort seekers by rekindling the religious commitment of those who are concerned with questions of social justice and a church with a mission in the world. At the present time, however, the more a person is concerned with these matters the less active he is in the churches, the less he attends, and the less he contributes. . . .

The report: Comfort seekers constitute the bulk of the most active Christian laity

The contemporary churches are held in captivity by a comfort-seeking laity who want their pastor to devote all of his time to their privatistic religious needs. As a consequence, it seems reasonable to suppose that some of the seeming discontinuity between the pronouncements of the official church and the outlook of the laity stems from the fact that many pastors are reluctant to preach the official position from the pulpit. When national conferences of church leaders meet and issue their pronouncements they are made up mainly of men who are not directly vulnerable to member opposition. In fact, studies have shown that the majority of laymen in their denomination never even find out what it is that they pronounced. Thus these admirable words and deeds are often done with minimal risk. But when the risks are high, as in face to face confrontations with the laity, it appears as if the actions are minimal. As they are constituted today, the churches do not have sufficient authority over their lay members greatly to alter their prejudiced views, or even to speak too boldly about it, unless they are willing to take some risks.

On running risks: Of all the major institutions in society, the churches may be in the best potential position to make deep inroads on contemporary prejudices. This is true partly because of past failures. For on Sunday morning those Americans who most need to have these prejudices shaken are more likely to be found in church than at home reading the newspapers or watching the football game of the week. But in addition to this is the fact that alone among society's institutions the church is specifically concerned with sin and righteousness. It is the avowed task of the churches to ask men the moral significance of their thoughts and actions.

This leads to our final consideration, the extent to which the churches can reasonably be expected to act on these suggestions. Although ideally the churches are primarily concerned with transcendent matters, they are also formal organizations subject to the mundane forces which bear upon all such organizations. Given that there are built-in constraints which oppose the authority and the ability of the churches to confront questions of prejudice, can we expect them to act more vigorously and effectively than they have? We cannot answer this question. We simply cannot anticipate how the churches will take up this problem of authority. In the final analysis it seems likely that the course followed by the church will depend upon how it really sees itself and its mission.

If the church can settle for being a successful organization, in terms of buildings and budgets, then perhaps it cannot really do more than it has. But if there is widespread conviction among churchmen that the Christian church is primarily a moral instrument, a unique servant of righteousness, then perhaps the churches will be willing to run some risks. Given the fact that it presently rests upon a disproportionately comfort-seeking base, the church will have to risk some members in order to act. It seems possible that by taking these risks the churches can hope to activate some of those presently dormant Christians who share the official views of what the churches ought to stand for. Nevertheless, such measures would almost certainly cause some convulsions within the churches. But at this moment there are convulsions throughout our society. Ought the church desire to remain aloof?

Survey / *congregational news in review*

Old Order service: The pattern of worship used by the Old Order German Baptists became the model for services at the York Center Church of the Brethren in Illinois on a recent Sunday. Earlier in the year the congregation joined in a worship service led by the Dukes of Kent, a Chicago jazz group. "As we have sought new forms of worship in contemporary music, the Old Order experience was a search of our living past for the spirit and form of worship that has enriched our history," commented the pastor, Dean M. Miller.

Not pie in the sky: The name adopted by the fellowship in Kalamazoo, Mich., is the Skyridge Church of the Brethren, Skyridge being the name of the plat where the building is located. "It is doubtful if there is any theological significance to the name unless it could refer to some of the biblical accounts of mountain-top experiences," observed Pastor John D. Tomlonson. "Then too," he chided, "it could just as well refer to the old saying — 'pie in the sky by and by.'"

But as evidences that the young church has its feet on the ground, at the same council session in which the name was adopted the members voted to take $100 from a savings account to apply to a program of the Metropolitan Church Council for improving relations between the white and black communities. They voted also to release their pastor one day a week to work in tension areas.

Ministering to preschoolers: One of the current thrusts in community service by a number of congregations is the operation of day care centers or weekday nurseries.

The Naperville, Ill., church (see page 15) has planned for its new facilities, beginning this fall, to care for up to 80 children in "The Little Shepherd Day Nursery." The relatively new Crest Manor church building in South Bend, Ind., will inaugurate a nursery school for three-to-five-year-olds in the fall. The Highland Avenue church, Elgin, Ill., has voted to house during the coming school year a day care center chiefly as a service to low-income families, cooperating with the YWCA.

Among congregations recently launching similar ventures are the Panorama City, Calif., church; the Walnut Grove church, Johnstown, Pa.; and First Church, Harrisburg, Pa.

Ventures in growth: The Manassas, Va., Church of the Brethren conducted a conference on "A Theology of Evangelism," led by noted theologian L. Harold DeWolf, dean of Wesley Theological Seminary. Seventy persons signed up to read one or more of Dr. DeWolf's books and some 40 persons participated in groups discussing the books. . . . Two carloads of youth from the Bethany church in Northern Indiana spent a week of spring vacation working with Irma Gall and her Lend-a-Hand Center, Walker, Ky. The Middlebury, Ind., CBYF similarly scheduled a nine-day work camp at the center last month.

Shared offices: Among communities where the idea of a joint office arrangement for pastors of local churches is being explored is Windber, Pa. The proposal, seen as a major ecumenical advance with very practical results, would establish a central office for all participating churches of Windber, enabling the churches to share cooperatively in counseling programs, secretarial assistance, answering service, newsletter and bulletin production, and pastoral libraries. Area Brethren churches are evaluating the proposal.

At random: The Frederick, Md., church's junior choir appeared in concerts in the Arlington, Va.; Friendship, Baltimore, Md.; and Hanover, Pa., churches as well as in its own church this spring. . . . Washington state's Sunnyslope and Wenatchee Valley congregations sponsored a float in the Apple Blossom Parade. Their entry signified a dove of peace.

AID TO INDIA / *continued from page 9*

Japanese men work very hard. All are well educated, some of them having doctor's degrees from American or Australian universities. When it comes time to transplant the rice, they get right out into the mud to teach the day laborers to make a long hole so the rice plant's roots are not bent or damaged in the transplanting. They have proved that one reason for low yields in rice crops in India is the method of transplanting: The roots need a long time to straighten themselves out or to recover from damage done to them in the transplanting. The Japanese treat the small rice plants with tender, loving care.

Their Indian counterparts are also well educated, but they believe that, because they are educated, it is beneath their dignity to dirty their hands to work alongside the laborers. They want to stand at the edge of the rice paddies and tell the people what to do rather than go into the field to supervise the transplanting closely. There are some shining exceptions to this but very few. This means that where Indians are doing the teaching, little is done to change the centuries old habits of rice transplanting.

The Japanese, by crossing various strains and by experimenting with fertilizers, irrigation, and spacing of plants, have produced rice seed that will yield from three to four times more rice per acre than the rice commonly grown in this part of the country. The Indian farmer was loathe to take on the new strains of rice, saying the taste was altered and the grains short and fat rather than long and narrow. The resistance slowly ebbed as the drought put new pressures on for productive yields, as experimental plots were exhibited, and as one-day institutes were held at the time of planting the seed beds, at transplanting time, and at cultivating time. Too, the women were called to Vyara to the experimental farm at harvest time. They were shown how heavy the heads of rice were, how to plant it, how to weed it (all by pictures), and how to harvest and store the rice. They were also advised to help their men in leveling the rice fields, that year before planting and in other years just after harvesting the crop so that everything would be ready for the new crop to be planted when the rains came. I heard one Indian man tell the women to nag their husbands to level the fields and to make compost pits until they did it to ensure that all was ready for the next year.

Here we see a project that has been going on for about ten years finally effecting a change. Such projects are rather numerous but not all as successful as this particular one. New strains of rice are being set out; women, who do the bulk of the transplanting, are willing to carry out the job carefully; and people are eating the new variety and, because of its higher protein content, finding it more nourishing.

What has all this to do with the Church of the Brethren? In essence, this: While direct distribution of material aid like food and clothing may under certain conditions be necessary to survival, the future of the common man in areas such as India rests solidly on the development of his own capacities to produce.

The Rural Service Center at Anklesvar is working at this latter task. The program cooperates with the government in many areas of agriculture extension, encouraging choice of good seeds, helping farmers obtain fertilizer (through AFPRO at cost price only), assisting in irrigation projects, showing how to make storage containers insect-and-ratproof. It now is engaged in a well-deepening program. It also carries on an intensive program of family planning and preventive medicine.

What is still needed are agricultural specialists to do extension work on a wider scale. With more help the Rural Service Center could readily extend its programs of soil conservation, irrigation, family planning, and preventive medicine. The church can send doctors, nurses, sociologists, and agricultural engineers as long-term workers and volunteers for a short term. Some persons may prefer to give their service under a government agency such as USAID or the Peace Corps. Their work is no less Christian motivated than those who work for and through the church.

But whoever is lending a hand, the premium must be on stirring the initiative of the Indian, not on doing the job for him. Sometimes in our haste to help we are blinded to what true help really means.

It is good that India's drought aroused in America as elsewhere a keen desire to feed the starving people of India. One of the crying needs of the world is for all mankind to feel a solidarity, a oneness. We are all "in the same boat" and a hole in any part of the boat spells potential disaster for all. In the long run the world cannot afford too many holes in the boat or the rescue efforts will prove inadequate to the task.

The probability is that the hole in India's end of the boat may be too large to plug completely for many years to come and it will be necessary for the bailing apparatus (otherwise called wheat and milk powder) to work overtime. It is our concern that there has been more emphasis on relief – feeding the starving – than on developing India's capacity to feed herself. Bailing out the water brings quick results that can be seen and appreciated by the people doing the bailing. But it has a very bad effect on people who seek to repair the hole.

Unless we have as our primary aim the repair of the hole in the boat, the bailing out operation ultimately will fail. ☐

day by day

Recently a newspaper medical column described a family who engaged in discussion around the dinner table on the question, "What causes a heart to pump?" And not being able to find an adequate answer together, this family sought help from the medical specialist, who then raised still other questions: "What keeps you breathing when you are asleep?" "If you wiggle your finger, what makes it wiggle?" The doctor noted that in either case nerve impulses from the brain travel along the nerves and cause certain muscles to contract, and it is the brain that gives these orders consciously and unconsciously. But still further questions have to be raised: "What makes the brain operate?" "What strange power regulates thought?"

This reminded us of the wonderful opportunities we have in families to share naturally and normally as parents with our children the marvels and mysteries of life – where we can have enjoyment searching for truth and finding God in a natural way. When we help our children to seek and search until they find, knock and labor through research, further questioning, and discussion until it is personally opened unto them, God becomes a far more real, meaningful, and vital part of life than he does if we try to present him dogmatically with the case entirely closed from the beginning.

God has created us and our children with a natural curiosity and a normal desire to seek until we find for ourselves. So perhaps instead of beginning worship by getting out the Bible, we might begin with the normal desire for seeking that which God has placed within us. We could do this by carrying on some research project over a period of time as a family, with each raising his own questions, finding his own answers, and contributing to the research. And after all this is done, then we could search through the Bible for answers that help give interpretation and further meaning to what we have discovered.

A meaningful worship experience could be ours while taking an exploratory hike, carrying on some individual or family research into the truth of God's world. The joy of a new insight discovered and shared shows us that worship is seeking, experiencing, and personally discovering more about God, his world, his people, his truth, and his will for all his creation. If this is true, we cannot give our children a worship experience; we can provide only the atmosphere and opportunities where we encourage them to search, question, research, seek until they personally find him. And if God is truth, we need not be afraid to help our children seek truth, even though they do not come out at the same place we do. For this God will be one who is personal and meaningful to them only as he is discovered by them. This means we cannot give them our experiences and our God, but we can help them have their own experiences and discover their own true, living God.

Suggested activities

1. Check with your child to find out what he is learning about or experimenting with in school. Let each share what he has learned and raise questions probing more deeply into the mystery of God's world.

2. Take a subject that all agree seems most interesting to explore. Learn all you can, with each person concentrating on some item for one week or several. Encourage each to share with the rest of the family what he learned that he didn't know before.

3. Have each person in the family see how much he can learn on a subject, or detail of a subject, that he feels no one else in the family knows anything about. Set aside one week for this and have each keep his own subject a secret until the appointed time for sharing.

4. Plant a flower seed and watch it grow and change. You could keep this in the sunlight during the day, but make it a point to have someone place it as a centerpiece on the dinner table each evening. Let each comment and observe what is happening.

5. You might use the following hymns, all found in *The Brethren Hymnal:* "For the Beauty of the Earth," No. 92; "God Moves in a Mysterious Way," No. 78; "Lord of All Being, Throned Afar," No. 74; "God of the Earth, the Sky, the Sea," No. 94. Find appropriate scripture to sum up the meaning of what you have learned. Scriptures listed here could be helpful. – Don and Elberta Hursh

DAILY READING GUIDE – July 7-20

Sunday. Gen. 1:1-19. In the beginning God created. . . , and God saw that it was very good.
Monday. Gen. 1:24-25. The miracle of perpetuation.
Tuesday. Gen. 1:26-28. Man's place and responsibility in creation.
Wednesday. Gen. 1:29-31. Life wrapped up in a seed!
Thursday. Ps. 119:89-93. God has law and order stamped in his world.
Friday. Mark 4:26-32. The miracle of growth.
Saturday. 2 Cor. 9:6-9; Gal. 6:7-9; Matt. 7:12. Laws of life.
Sunday. Matt. 7:7-8. Persistent research and results.
Monday. Matt. 7:9-11. You can count on God!
Tuesday. 1 Cor. 3:1-9. Our cooperation with God for growth and progress.
Wednesday. John 8:31-33. Discipleship, truth, and freedom.
Thursday. 1 John 3:1-2. Man's potential and future.
Friday. Luke 10:25-28. A formula for life.
Saturday. Matt. 7:1-5. A place to begin learning.

Their home is always open to

An International Family

by OLIVE PETERS

They study at a university in the suburbs of Philadelphia. They work at an armed forces installation. They train for the Peace Corps. They live in Peru, in Austria, in Africa, in Venezuela. And they are the young men and women who have found a weekend and vacation home with John and Anna Buckwalter – Mom and Pop – in Ronks, Pennsylvania.

Mom and Pop's international family started to expand several years ago when an exchange student from Austria began living in their home. Worried about making him feel welcome, the two searched their Bible for a strengthening word. "Do not neglect to show hospitality to strangers," they read in Hebrews 13:2, "for thereby some have entertained angels unawares." Thus began the Buckwalters' worldwide family. And since that time Mom and Pop have been especially interested in students, particularly in young Africans who study at Lincoln University, located near Philadelphia.

Mom enjoys recalling her experiences as a volunteer "housemother." A trip to New York City, for example, yielded a new friend and a renewed acquaintance with Ernest, who had been a guest of the Buckwalters'. Ernest had been difficult to contact, but when Mom reached him, he had a problem. Conflicting plans prevented him from meeting a friend at the air terminal. An African, Ernest's friend had never been to the States and would appreciate someone's meeting him. Could Mom go?

Without hesitating, Mom answered yes. Borrowing a car, she drove to the terminal, where the airline personnel suggested a way to identify the boy. According to their instructions, Mom wrote a note, to be given to him as he deplaned. The young man arrived soon, smiling and grateful for his newfound friend. He was Eddie, from Lagos, he said. "I was so uneasy since we left Lagos," he told Mom. "I read and reread my prayerbook. I was so restless that even my seatmate inquired what my problem might be." Mom nodded understandingly as Eddie explained his anxieties about his strange new home. As they left the terminal he was relaxing and enjoying the discovery of unfamiliar sensations and sights of the metropolis.

Generously the Buckwalters give of their time, their home, their friendship – and occasionally their finances. Emergencies have become commonplace. Mom and Pop meet an urgent plea, such as "Help! Please send thirty dollars," with hope and prayer. "We received a telephone call with that very request," recalls Mom. "After we had prayed, I told those gathered in the living room that I had a story for them. In the past week, I said, a friend had given me ten dollars, telling me to use it for any one of our students who needed help. The next day there had been a letter in the mail containing a twenty-dollar bill – also for a student in need."

Those who heard the story agreed that God had once

John and Anna Buckwalter of Ronks, Pa., give generously of their time, home, and friendship to make a temporary home for young men from around the world

again intervened in their lives. The Buckwalters' guestbook attests to the importance of God and his works in the couple's unique ministry. "Unto this house have happened things gone unnoticed," wrote one student, "things that have been the messages of God." Another said, "I have been brought nearer to God . . . through their constant prayer." And another student thanked Mom and Pop for their "advice and spiritual help."

One young man discovered an answer to a personal dilemma while staying with Mom and Pop. A quiet boy, he spent much time alone in his room, declining invitations to join in family activities. Unexpectedly he revealed why. "Since childhood I have wanted to be a priest," he explained. Idealistically he seemed to have few doubts about his calling, but some quite realistic qualms assailed him at times. "I needed that time alone in my room," he told Mom and Pop. "You have helped me solve my problem. I watched you as you moved about your home, among your friends, and in your church. You have been a real witness to me, because through you I have learned that people can show real love for God in their everyday lives. Now I know that I, too, can be Christian without necessarily becoming a priest."

Besides giving their home to young persons, the Buckwalters have been involved with the Experiment in International Living. Mom Buckwalter chairs the county Fresh-Air Children's Fund. Other opportunities for service have developed simply because of their geographical location, Lancaster County, the home of the Amish. Disasters such as a strong wind's destroying an Amish farmer's barn bring calls to the Buckwalters, who gladly travel the country roads to take the news to parents, grandparents, and friends. Sometimes Pop drives a young couple to the hospital, saving them the delay and the jolting of a horse and buggy. Mom aids in summer tours of the country surrounding Ronks. "I find that here, too, I can be an instrument of God," she comments. Helping others to understand simplicity as a way of life and upholding the honor and the dignity of those who choose the austere existence of the Amish are important to Mom.

Living in an international atmosphere has inspired the Buckwalters' children, now married with families of their own, to share themselves with others as their parents have done. "They taught us that our family includes everyone in the world," affirms Jean — Mrs. Charles Reist. Glenn, her brother, and his wife Linda are opening their home to Linda's nursing students.

From Africa, Venezuela, Peru, the United States, students, Peace Corpsmen, and servicemen have found a loving home with Mom and Pop Buckwalter. Wrote one of the international family, "It is rare that so many owe so much to just one Christian home!"

Called to Freedom / by Noah S. Martin

There is more to freedom than flag waving. But what exactly is it?

This week our country celebrates its independence. We have already begun to hear a barrage of patriotic speeches, the explosion of fireworks, and preparation for parades. Amid the historical celebration, let us spend some time recalling the past and reflecting upon the principles upon which our country was founded and the sacrifices that have been made for freedom.

What is the meaning of freedom? Freedom is used as a basis for riots and demonstrations. The advocates of "free love" appeal to the freedom of expression as their fundamental principle. The Ku Klux Klan in the South and the minutemen in the Midwest use it as a reason for their existence and activities. Some groups center their activities and pronouncements around the expression of freedom and others around the protection and defense of freedom. Many causes, great and small in the extreme, have been performed in the name of freedom.

In Galatians the apostle Paul also speaks of freedom – the freedom which we have in Jesus Christ. "For freedom Christ has set us free," he writes in 5:1. He informs us in verse 13 that we "were called to freedom, brethren." What does Paul mean by Christian freedom? Is it like any other freedom with "Christian" tacked in front of it? Or is it something of a different nature? Paul mentions at least two different kinds of freedom: freedom from something – negative – and freedom for something – positive. Paul writes of freedom from the law, from sin, and from death.

Freedom from the law

In Paul's time there was a group of Christians called the Judaizers. They argued that salvation and righteousness came only by obeying the law of Moses. The Judaizers attempted to force Gentile Christians to observe Jewish law, thus limiting their freedom. But Paul argues that Christ fulfilled the law's demands for righteousness and that man is no longer held in bondage to it. Faith offers freedom from the necessity of seeking righteousness through the law. Actually, for Paul the law is a schoolmaster to bring us to Christ. It displays our need for Christ. Thus the law drives us to Christ who has become the fulfillment of it. And in him we find release from the necessity of perfectly obeying the law. This is why Christ came, not to save the righteous but to redeem sinners.

Let's take an example in the life of Christ and illustrate what Paul meant. The law stated that any person caught in adultery must be stoned to death. The Jews brought to Jesus a woman who had been found in adultery. They said, "You know the law. She has to be killed!" Picking up stones, they were about to carry out the sentence when Jesus said, "He that is without sin among you, let him cast the first stone." They dropped their stones and one by one began to leave. In this particular instance Jesus saw beyond the law. He saw a person – a woman in all her needs, problems, and frustrations. And he said to her, "Go and sin no more." This is a perfect illustration of what Paul is writing. Jesus was more concerned about persons and their needs than he was about the accuracy of obedience to the law. It is from this background that Paul speaks of freedom from the law: We are free to see persons as Christ saw them; free to see that persons were more than mere objects who lived only to obey the law; free to see the good and the potential in another person; free to forgive and to love.

Let us return to Galatians and put the puzzle together. Paul begins Galatians 5 by writing, "For freedom Christ has set us free." He amplifies in verses 13 and 14: "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, 'You shall love your neighbor as yourself.'" Love, the fulfillment of the law, overrides everything else. Christ has set us free from the bondage of the law that we might be free to love and to serve one another in the name of Christ.

Freedom from sin

Paul speaks of another kind of freedom – the freedom from the bondage of sin. For Paul sin binds man inwardly so that he is not free to become what God intended. As long as we are bound by sin, there is no room for freedom in Christ and we cannot fulfill our lives or destinies.

An old physical law discovered many years ago illustrates what Paul meant. It states that all matter is impenetrable. No two bodies can occupy the same space at the same time. When a piece of iron is dropped into a full glass of water it will displace the water and cause it to overflow. Paul asserts that man must be free from the power of sin before there is room for the spirit of God. One is reminded of the story of the demon-possessed man as related by Christ in the gospel. If demons are simply driven out and nothing replaces them, they will return and increase their power. As long as one is bound by sin, his energies are consumed in the working and controlling of his sin. But our energies are released for creative and wholesome good when Christ sets us free. Look at what happened to the apostle Paul when he was freed by Christ. His energies were released for a creative purpose and he became one of the most influential voices in all Christendom.

But freedom is always in tension with bondage. Paul never states that man is sinless. He argues from the Old Testament and from his life experiences that "all men have sinned and come short of the glory of God." But he is just as certain that Christ can release us from the power of sin. Sin is a power that controls and dominates man. But the person whom Christ has set free is released from the controlling power of sin and freed from the obligation to serve the ruler, sin. He has now found another Lord who preoccupies his time and energies.

Freedom from death

A third freedom Paul discusses is freedom from death. Paul believes that the Christian who dies in the Lord will rise to a new life in an age to come. In this sense the Christian is free from the fear of death. John, in Revelation, describes a beautiful city where sorrow, crying, and death will not exist. In this sense the Christian will be free from death. But Paul is also referring to the here-and-now. John writes, "Beloved, now are we the sons of God. . . ." Our union with Christ, who frees us from the chains of self, enables us to become what we were destined to be — sons and daughters of God. The Christian then finds a life that is life at its fullest and at its best. Freedom from the law and sin are preconditions for freedom from death. Therefore, says Paul, if you live according to the Spirit (new freedom in Christ) you will live. Bondage equals death; freedom, life.

Freed for love and service

The freedom of which Paul speaks is not license. Paul reacted just as strongly against those who claimed that their freedom allowed them to do anything they desired as he did against those who held a legalistic view. A group of former Judaizers who came to Antioch claimed that they could do anything they wanted to do because they were free! Paul refuted their belief. Our freedom in Christ is limited and conditioned by love. "Do not use your freedom as an opportunity for the flesh, but through love be servants one of another." Paul urges those who are strong, those who are conscious of their freedom, not to pursue their freedom without the consideration of the weak. He protects others against the misuse of freedom. Freedom can be understood and realized only within the context of love and community.

A tragedy in our country today is the misuse of freedom. Freedom cannot operate as an end in itself. Freedom and responsibility go hand in hand. And though we have taught our people to be free, I fear that we have not taught them responsibility. An outstanding American psychologist, Rollo May, points out that many persons suffer from guilt and anxiety because they have become autonomous without having become responsible. Paul goes on to say that, when we have become free in Christ, we become his followers. And Jesus, more than any other person on earth, displayed genuine love and compassion for others.

But the freedom of which Paul writes he also designates as slavery — a slavery under Christ. "For he who is called in the Lord as a slave is a freed man of the Lord." The Christian is set free from sin in order to become a slave of righteousness. Classical Calvinism asserts that man is a slave to some finite authority until he has found freedom to worship God. For Paul, the Christian bound to Christ, not the man who lives in fulfillment of himself, experiences the only true freedom. Man finds himself in Christ. He discovers who he is. He discovers his purpose in life. Man's real slavery results from his

CALLED TO FREEDOM / *continued*

efforts to find a center of life apart from God. Slavery in Christ refers to the commitment of the Christian to Christ, bound to do that which he now knows to be true.

The prodigal son tried a life apart from his father's house. He roamed in sin. It was only when he "came to himself" and returned to his father's house that he became truly free. The great truth of the account of the prodigal son is that we find our happiness, our fulfillment, and our freedom when we live within the Father's house.

There is freedom in Christ — a freedom that can be

RENDEZVOUS IN SPACE

It is enough
(more would be a surfeiting),
enough that you and I, formed from one dust,
in One Image, span this sky, orbit this earth in
circles
different in speed and size, and, except for brief
moments, fly our separate pieces of space
together, apart.

At rendezvous, I've no
answers for your flight's far testing,
only glad content, knowing you, undeterred
by radiation burn, by cold-star death, choose to
follow
sealed orders made your own, as I, accepting
grace
from Him who set, in spatial chart,
bright moment's rendezvous.

by Emily Sargent Councilman
From *Bird on a Green Bough*. Used by permission of author.

ESTRANGED

Between them
A mountain
Of unspoken words
Projected
Which they,
Unknowingly,
With superficial courtesy
Erected.

by LaDona Garver Shives

NOT TO DESTROY, BUT TO FULFILL

Moses' seat:
It was the stone.
It was the stone rolled back before the tomb,
Thus opening earth's womb,
Releasing life and overcoming doom.
It was the stone thrown down,
And Moses sat thereon.
He was the angel of the Lord,
Whose face and raiment shone.
Shone as on Sinai where Yahweh once strode.
It has been said
That none could look upon God's face and live.
Therefore the guards who watched the tomb
Fell down as dead.
Moses had put before his face a veil,
Descending from the mountain to the plain.
A veil to simulate the dark.
But now the temple veil was rent in twain;
There was no further hiding of the ark.
"I came not to destroy, but to fulfill
The law and prophets. . . ." Thus the Father's will
Was being done.
The Lord would go before his people to a land —
Canaan or Galilee —
Or some far world they could not understand.
The women who in fear and joy
Could hardly guess, could only see
One who was sitting there
In raiment white as snow,
An angel on a stone.
An empty grave
In luminous morning air.
As yet they did not know
He who had died was with them still,
He who was lost would save.

by Edith Lovejoy Pierce

found nowhere else. It is a joyous freedom, an inner, personal freedom; no one can take it from you. It is not a freedom to do as you will; it is the freedom to become what God intended you to become within the bounds of the Father's house. It is the freedom to live in fulfillment of your origin, nature, and destiny. It is the freedom to be who you really are and to know the purpose for which you were created. It is a freedom from sin, the law, and death, and a freedom for service, love, and community. This freedom is found only in Christ! ☐

THE FLAVOR OF LOVE?

Man is fool
To mock ever
So slightly
What spawns life
In another heart.
Human love
Needs human
Nurturing —
Then when
Human love is naught,
Who will man
Find to love
Ignoble
Man?
Is man love worthy?
How can man
So condemn
A spark sown
In darkness
Which bursts into flame?
Is not the
Flavor of
Love first sipped
Then savored
Then shared as choice wine?

by Jean B. Reist

NEW LEAF

When I passed by not long ago
The maple tree wore green, I know.
Now suddenly in flaming hue
It stands, beneath a sky of blue,
As if to show to all who see
How new and better life can be!
I wonder . . . could I change somehow
And be as that old tree is now?

by Mildred Morris Gilbert

POSTLUDE

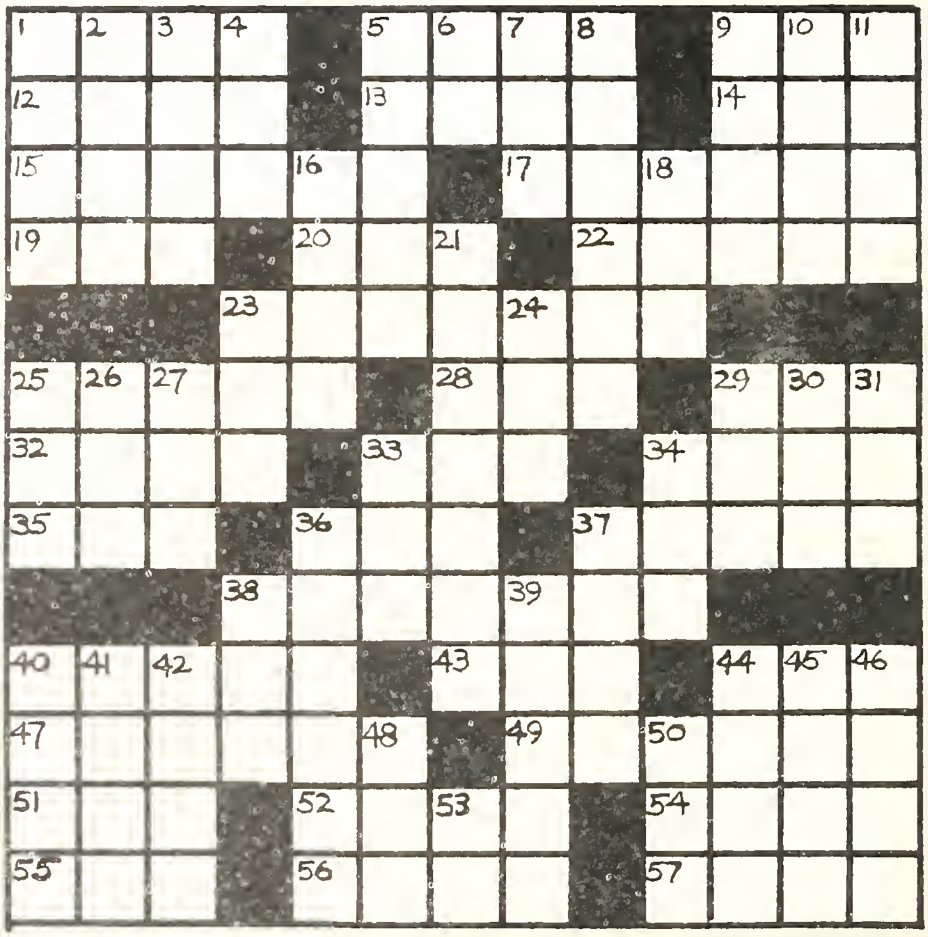
Trees, lined and black
against forbidding gray,
protest a cutting wind that, shrilling,
coughs and rasps through winter-dead, rigid limbs.
And mourners, faces lined and gray
with grief
take their solemn places
near darkly draped bier and stony church,
their sighing voices lifting broken paene —
a music hung suspended
in the suffocating grayness,
as if
music's joy at last had given way
to momentary, forever-sounding silence.

And a fragile, blond child,
intent on unknown destination,
slips along between the mourners,
like motes of sun on gray, wind-broken ponds,
riding his red Christmas tricycle.

by Linda Czaplinski

NATURE PUZZLE

by Carol Conner



ACROSS
1 Red dye from lac
5 Move in current of air
9 Monkey
12 Side away from wind
13 Forelimb bone in animal
14 Born
15 Trough between waves
17 Filament for dispersing spores
19 Snake
20 Moisture condensed on grass
22 Hazardous
23 Cautious
25 Warning cry
28 Vehicle
29 Distress signal
32 What a fox is
33 Frequently
34 Outcry
35 Animal's sight organ
36 In favor of
37 Full of seed
38 Trees
40 Field of endeavor
43 Part of animal's foot
44 Exclamation of surprise
47 Unposed photo
49 Quadruped
51 Eradicate
52 Home of blue-eyed cat
54 Roman emperor
55 Something that is
56 Measure of cloth
57 Elephant's leg joint

DOWN
1 Rock from volcano
2 Exclamation of grief
3 Seaweed
4 Long, slippery fish
5 Purchaser
6 Lines (abbr.)
7 Joined together
8 Sea animal with tusks
9 Insects in colonies
10 Look slyly
11 Weird
16 Round cheese
18 Be ill
21 Duck's type of foot
23 Animal's call
24 Future
25 Fear and wonder
26 Beat down
27 Metric unit of measure
29 Have power of sight
30 Advanced in erosion
31 Cunning
33 Planet
34 Affirming answer
36 Worship in song
37 Observed with eyes
38 Together with
39 Wanders over the plains
40 Measure of farm land
41 Moisture from clouds
42 Results
44 Be it so
45 Long-eared animal
46 Lily
48 Dilute (abbr.)
50 Squid's means of protection
53 Aluminum (chemical element)

What Makes a Novel Christian?

I AM about to publish a novel.* Every morning as the first jets begin to lumber eastward from O'Hare, I am awake worrying about the book. I feel like a parent about to launch a child into the world — a parent on the eve of taking his moppet to school for the first time. I am made to remember the wail with which one of our boys greeted me after his first day in kindergarten. He had been an alert child, and I was not prepared for the large tears which splashed on my hands when I picked him up. "I couldn't understand," he moaned. As I tried to console him, I saw at least thirteen years of nightly homework ahead of me.

I feel that way about the book. Every morning I feel terrible. I lie and think about it. I go from chapter to chapter sniffing for talent. I remind myself of Bernard Shaw's quip: "For a couple of years I wrote columns for a Dublin paper. Then, when I had *nothing* more to say, I began writing plays."

The idea of writing a Christian novel came from a good friend and veteran publisher who had been most helpful to me in launching a couple of earlier works. "Why," he asked, "don't you try your hand at writing a good Christian novel? There are so many bad ones." That was all the encouragement I needed, and for the past four years I have been in the travail of composition, revision, excision, and polishing. The child has been born; he is presently at the tailor being fitted with the proper habiliments of type and cover. In a few weeks he will appear before the world. That's why I lie awake in the gray hours of dawn.

I should like to say a few things about how a novel is written. The first is that a novel isn't written at all; it writes itself. I had always paid lip service to this artistic axiom. I have discovered it to be literally true. In another kind of work the writer determines what he is going to say. He prepares an outline and usually follows it. But the writer of a novel thinks of a story line and then conceives of characters to carry it out. And once the characters are born, they no longer belong to the writer but to themselves. They have their own interior principle of motion and are possessed with the most amazing stubbornness. In the book I have written the story line was suggested by David's lament over Saul, "How are the mighty fallen!" Around this action some characters grouped themselves. Almost at once they had identities. Some were agreeable and some disagreeable. Some were Christians and some not. But whatever their identity, they were determined to follow it in terms of what they said and what they did. They took over and made the book.

I have quarreled with several of them. I have tried to make them say things differently. I have tried to stop them from doing certain things. I tried to keep one of the characters from committing suicide. If I could have prevented it, a certain magazine might have serialized the story. But I didn't get there in time.

The second thing I want to say about a Christian novel is that it is not Christian because it deals with good people or omits the shabbier side of life or has a laundered language. It is Christian because it looks at existence from the perspective of biblical faith. The people in the book differ not so much in what they say or do as in how they feel about God and hence about themselves.

Of course what I am really saying is that I am the father of a created thing which gathers up in itself what I am. Perhaps that is why I lie awake in the dawning. The book is a Book of Revelation. Now people will know what I'm really like. — KARL OLSSON

---

* *The God Game*, The World Publishing Company, 1968. A review will appear in a later issue of MESSENGER.

CLASSIFIED ADS

FOR SALE: Production for war, for peace. When 75c of every tax dollar in the United States is spent for wars, it is time for a serious reappraisal of values. "Munitions Maker of Galilee," by Ralph Byers (75c), presents in fictional form the probable conduct of Joseph and Jesus regarding the production of the tools of warfare. Within four miles of Galilee's Roman capital and military center, they chose to make gates, carts, plows, yokes for oxen, and looms rather than spears and goads. Very interesting reading for the present-day situation. Order from Church of the Brethren General Offices, Elgin, Illinois 60120, or purchase at Mack Religious Book Store, 122 West Market Street, Johnstown, Pennsylvania 15901.

OUR FATHER
Discoveries in the Lord's Prayer
WILSON O. WELDON

OUR FATHER

Discoveries in the Lord's Prayer

By Wilson O. Weldon

From years of experience in the pastoral ministry, the editor of THE UPPER ROOM opens for the reader new depths in the Lord's Prayer. A book of high quality for personal devotions and for study. Hardback. $1.25 each; $12.00 per dozen, postpaid.

The Upper Room

The World's Most Widely Used Daily Devotional Guide

1908 Grand Avenue Nashville, Tennessee 37203

in brief

PERSONAL MENTION

Two Manchester College professors have been granted sabbatical leaves for postdoctoral study. **Dr. Allen C. Deeter,** associate professor of religion at the Indiana campus, will spend fourteen months investigating relationships among Asian religions, under a fellowship awarded by The Society for Religion in Higher Education.

The chairman of Manchester's history department, **Dr. David A. Waas,** will study Swahili, language of East Africa, during a year's leave at the University of California at Los Angeles. His months at UCLA's African Studies Center are made possible by a National Defense Education Act foreign language grant.

. . .

"Whatever is wrong with the government is wrong with you and me" is how **Barbara Graham** of Manheim, Pa., expressed her evaluation of the responsibilities of American citizens in an award-winning essay. Her entry in the American Legion Auxiliary essay contest was judged best in the state. Miss Graham is a member of the East Fairview church in Eastern Pennsylvania.

. . .

Warner Sallman, renowned for his paintings on religious subjects, died in Chicago in late May. He was seventy-six. More than 100 million copies of his most well-known work, "Head of Christ," painted in 1926, have been distributed around the world.

The pastor at Union Church of the Brethren in Northern Indiana, **Leo A. Vanscoyk,** died May 26. He had resided at Plymouth. . . . A six-year member of the Children's Work Cabinet of Pennsylvania's Eastern District, **Alma Bruckhart,** who died Dec. 2, 1967, was recognized at her home church, East Fairview, late in May when a portrait of children gathered about Jesus was dedicated in her name.

In a surprise presentation, the La Verne (Calif.) College board of trustees conferred the honor of president emeritus on **Dr. Harold Fasnacht,** who retired in June after twenty years as president of the college.

Three alumni and a former president received citations from McPherson College in Kansas at an alumni banquet which preceded commencement exercises. Honored were **Dr. D. W. Bittinger,** predecessor of present chief administrator J. Jack Melhorn; **John Bower,** representative in the Kansas state legislature; **Howard Keim,** pastor of the Peoria, Ill., church; and **Kurtis Naylor,** associate director, department of international affairs, National Council of Churches.

Congratulations go to couples marking wedding anniversaries — **Mr. and Mrs. Irvin Gilbert,** Barren Ridge, Va., fifty-six, and **Mr. and Mrs. William Flory,** La Verne, Calif., sixty-five — and our apologies to **Mr. and Mrs. Omer B. Maphis,** who celebrated their golden anniversary at Lakeland, Fla., not in Indiana as reported.

THE MISSION SCENE

After completing nursing duties in California, **Lena Wirth** returned to her nursing and clinic work at Marama, Nigeria. . . . **Dr. and Mrs. Beryl McCann** have completed a year of furlough during which the doctor received special training at Lutheran General Hospital, Park Ridge, Ill., and at Bethany Theological Seminary. Their assignment is at Garkida, Nigeria.

. . .

The **Owen Shanksters,** who served the Fruitdale, Ala., congregation while on furlough, resume their duties at Waka Schools this month. . . . Coordination of in-service training programs await the **Chalmer Faws,** whose return to Marama, Nigeria, followed a four-month furlough spent in intensive interpretation of mission program on college campuses, at district workshops, and in local congregations.

. . .

The Anklesvar, India, Rural Service Center is fully staffed once more, with **Mr. and Mrs. George Mason's** furlough at an end. The Masons were at Huntingdon, Pa., participated in several professional growth conferences, and surveyed water irrigation programs in Israel.

Dr. and Mrs. Roy Pfaltzgraff arrived in the States for three-month furlough ending with their return in September to Nigeria. They will be attending the International Congress on Leprosy to be held in London. . . . Nigeria-based **Mr. and Mrs. Mark Keeney** will attend Bethany Theological Seminary, Oak Brook, Ill., during a year's absence from Africa.

In Iowa for three months, **Mr. and Mrs. Larry Elliott** return in August to Garkida and his work as treasurer of the Nigerian program. . . . Also on furlough are the **Ivan Eikenberrys,** whose work is at Kaduna, Nigeria.

DEATHS

Riffie, Ervin, Virden, Ill., on March 1, 1968, aged 70

Roesch, Claude, Hutchinson, Kansas, on March 29, 1968

Ryman, Charles, Syracuse, Ind., on March 14, 1968

Santman, Mae, Cando, N.D., on Feb. 18, 1968, aged 79

Saul, Elvie, Palmyra, Pa., on Aug. 28, 1967, aged 75

Saul, John A., Boones Mill, Va., on March 31, 1968, aged 84

Schwenk, William H., Loganton, Pa., on March 30, 1968, aged 85

Shields, Carl, Greenville, Ohio, on Feb. 28, 1968, aged 65

Shock, Elmo, Syracuse, Ind., on April 8, 1968, aged 75

Shuss, John Franklin, Table Rock, Neb., on March 8, 1968, aged 93

Sturgill, Susan, Hartville, Ohio, on Feb. 28, 1968, aged 9

Templeton, Tommy, Hutchinson, Kansas, on Feb. 26, 1968

Truman, Eva, Lanark, Ill., on March 14, 1968, aged 78

Wentz, Nettie E., Dunkirk, Ind., on Feb. 29, 1968, aged 67

Whitmore, B. C., Wheaton, Ill., on March 11, 1968, aged 83

Wilson, Albert S., Mt. Jackson, Va., on Jan. 19, 1968, aged 98

Wingert, Nettie M., Mercersburg, Pa., on Jan. 26, 1968, aged 86

Workman, Larry, Pierceton, Ind., on March 25, 1968, aged 23

OPPORTUNITIES

Peace will be the theme of the Shenandoah District-sponsored **Peace Workshop** Aug. 8-9 at Bridgewater College, where conferees will discuss inner resources of peace and the nature of an effective peace witness. Dan West, moderator of the 1966 Annual Conference, will lead the workshop. For further information, persons may contact Lowell Heisey, Director, Bridgewater College, Bridgewater, Va. 22812.

Overseas mission programs of the Church of the Brethren need personnel. **Nurses** for Dahanu Road Hospital in India; **lab technicians, medical doctors,** and a **physiotherapist** for Nigeria; and an **administrative** assistant to the field secretary of the Nigerian program at Jos are immediate openings. Interested persons may write or call the Director of Mission Education and Recruitment, Church of the Brethren General Offices, Elgin, Ill. 60120.

What is the challenge for the Church of the Brethren in Nigeria? **Chalmer Faw,** missionary, discusses this question and others in an interview with A. Blair Helman, president of Manchester College. Interested persons may obtain a free loan copy of the twenty-five minute tape by requesting the Chalmer Faw tape from the Department of Interpretation, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120.

. . .

"The Impact of Science on Society" is the theme for the second **Oak Ridge conference on science for clergymen** Aug. 5-16 at Oak Ridge, Tenn. Providing pastors with an understanding of the nature, scope, effects, and trends of contemporary science is the purpose of the conference, presented by Oak Ridge Associated Universities in cooperation with Oak Ridge National Laboratory.

Sessions will include lectures, discussions, and study on new developments in science and the alteration, by these developments, of social values. Persons wishing more information and application forms may contact W. W. Grigorieff, director, Conference on Science for Clergymen, Oak Ridge Associated Universities, Oak Ridge, Tenn. 37830.

PASTORS AND PARISHES

The Glendale, Calif., Parent-Teachers Association recently honored Church of the Brethren pastor **Matthew Meyer** with a lifetime membership in the state PTA.

Edward W. Duncan, former pastor at the Portland, Oregon, church in the Pacific Northwest Conference, has accepted the pastorate at the Root River church in Minnesota. . . . **Glenn R. Bucher** will be teaching at Howard University next fall.

Shenandoah District pastor **Fred M. Bowman's** new position at Calvary church will end a six-year tenure at the Dayton church in Virginia. . . . Assuming the Dayton pastorate will be Samuel W. Longenecker, who presently serves the Pompano Beach and Miami First churches in Florida. . . . Newly appointed at the Good Shepherd church in Missouri is **Edward L. Murray,** who goes to that Springfield church from Cando, N.D.

. . .

Replacing **Wendell C. Eller** at the Wawaka church in Northern Indiana is **Robert D. Ebey,** former pastor at the Walnut church in the same district. Pastor Eller assumes the pastorate at the Union Center church in the fall, and **Paul C. Lantis** will succeed Pastor Ebey at Walnut. He is former pastor at the West Goshen church.

PUBLICATIONS

Among newly published books is **More Indian Lore,** a compilation of data about Indian Americans, by E. W. Lamb and Lawrence W. Shultz, a Manchester College alumnus. Persons may order the 272-page volume at $4 per copy from L. W. Shultz, North Manchester, Ind. 46962, or from E. W. Lamb, Amboy, Ind. 46911.

Announcing publication of a study-discussion guide on human rights are Church Women United and the National Council of Catholic Women. **New World A'Coming,** prepared in recognition of the twentieth anniversary of the universal declaration of human rights, is available at 95c a copy from Paulist Press, 21 Harristown Road, Glen Rock, N.J. 07452, or from the Council Press, National Council of Churches, 475 Riverside Dr., New York, N.Y. 10027.

Mary Ann Kulp's new book, **No Longer Strangers,** tells the story of H. Stover Kulp (the author's father-in-law), who with Albert D. Helser pioneered for the Church of the Brethren in Northeastern Nigeria and who gave more than forty years of service to the mission and to the emerging Nigerian church. The price is $3.50. The book may be ordered from the Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120.

Church World Service has issued the 1968 edition of **Going Abroad?**, a booklet listing headquarters of relief and rehabilitation agencies, churches, and World Council of Churches centers in major cities of the world. As many as ten copies are free. For eleven or more, a check for ten cents per copy should accompany the order. *Going Abroad?* is available from the Division of Overseas Ministries, National Council of Churches, Room 630, 475 Riverside Dr., New York, N.Y. 10027.

CALENDAR

July 7	**Brethren Youth Seminar, Washington, D.C.**
July 12-14	**District conference, Southern Plains, Camp Springdale, Cordell, Okla.**
July 19-21	**District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa**
July 21-27	**Church and Group Life Lab, Bridgewater College, Va.**
July 25-27	**District conference, Southern Virginia, Red Hill church, Roanoke**
July 26-28	**Pacific Northwest Conference, Irricana, Alberta**
July 27-28	**District conference, Shenandoah, Staunton, Va.**
July 31	**District conference, Western Canada, Arrowwood, Alberta**
Aug. 2-4	**District conference, Middle Indiana, Manchester College**
Aug. 12-14	**District conference, Tennessee and Alabama, Cedar Creek, Citronella, Ala.**
Aug. 15-17	**District conference, Southern Missouri, Greenwood**
Aug. 15-17	**District conference, North and South Carolina, New Haven, Sparta, N.C.**
Aug. 16-17	**District conference, Southern Indiana, Anderson**
Aug. 16-18	**District conference, Northern Indiana, Camp Alexander Mack**
Aug. 16-18	**District conference, Kansas, McPherson College**
Aug. 16-18	**District conference, Oregon and Washington, Pacific University, Forest Grove**

Say No!

let it sound like a shout
when you tell them how it is
stand up when your turn comes
or even before your turn comes
and let your voice be loud and firm
no if, no perhaps, no on-the-other-hand
but an unmistakable No!

Say No!
all you prophets whom God still calls
get the facts first
and then thunder your charges
confront the system, spotlight the evil
disclose the unholy alliance
Say your No to oppression
to slavery, deprivation
to the hundred devious ways
the innocent are taken in and the poor exploited
and speak to the tyrant
speak to his spokesmen
saying No! No!
Let my people go!

Say No!
all you rebels who won't conform
who won't be bought
who won't be taught
to hunt and hurt and maim and kill
Say No to war and the makers of war
to violence, greed, and murder
to the manufacturers of napalm
and to the appropriations that support
an arsenal of nuclear weapons

Say No!
go to the marketplace with Amos
and write your letter to the editor
go to the palace with Isaiah
and present your petitions in Washington
confront the moneychangers in the temple
and challenge the church to follow its Founder

Say No!
even if saying No disturbs the peace
of your neighborhood and the serenity
of your home, of all who are at ease in Zion
for the sake of the displaced, the distressed
and disabled, and the disowned
give speech to the voiceless
and courage to the frightened
Say No!

Say Yes!

when you tell them
how it is good and right with you
when you confess your faith
affirm it ever so firmly
no need to be cautious and modest
when you say Yes!

Say Yes to life!
celebrate it daily
in the wonder of birth, the integrity of childhood
in the marvels of marriage and mating
in the sobering burdens of parenthood
Say Yes to life in the moment of death
Say Yes to tomorrow as well as today

Say Yes!
all you poets who summon man
to find significance in his manhood
all you artists who bring your gifts
and offer them like bowls to be filled
each with its own beauty
all you who are open
to give and receive and cherish love
to enter into relationships
with God and your brother
Say Yes to the kingdom of love

Say Yes to God
and the news of his moving among you
to the tremor that accompanies his activity
when he is at work creating
building, restoring, redeeming

Say Yes to the Man in whom God dwelt
the Man Jesus, a Man for the world God loves
a Man for whoever will take him
take him now and read him
take him and believe him
take him and follow him
your shoulder under his yoke, sharing his burden
take up his work where it lies
unfinished and half-forgotten
in the shadow of new crosses

Say Yes to your brother
to the differences that brand your brother
to his pain as it becomes your pain
to the hope in your hands together

Say Yes to God, to life, to your brother
when you tell them how it is with you
Say Yes! — K.M.

For the young reader . . .

YOUNG READERS BIBLE
Can I
nd God?
HELEN DOSS
Drawings by Frank Aloise
The Bible Story of the Creatio
by Mary Alice J
Illustrated by D. K. Ston
I LEARN ABOUT SHARING
BY HARRIET A. ROORBACH
illustrated by SARAH KUREK

Young Readers Bible **$6.95**

This Bible was conceived with the idea that young readers do need special aids for Bible reading, but that they do not need simplifications of the ideas and language which are only a reflection of the true wisdom and beauty of the scriptures. The book is geared to the mental capacities of young readers, but it is not childish. It is a complete Bible to inspire, intrigue, challenge, and inform a young person — a way to open his eyes to the full joys of Bible reading and study. Parents and teachers will find it helpful also.

Where Can I Find God? **$3.25**
Helen Doss

In this first-person story, a child tells some of the things he has discovered about God and the world — where we find God, how we feel his presence, how we observe his work, how people everywhere help in the fulfillment of God's plan. Boys and girls will also see their responsibility in helping fulfill this plan through their own lives. Ages 5-8.

The Bible Story of the Creation **$2.50**
Mary Alice Jones

America's most widely read author of nonsectarian religious books for children helps boys and girls understand the great story of the Creation as told in the first chapters of the Bible. Viewing the Creation as the statement of God's purpose in the world, she explains the Biblical passages verse by verse, interpreting what these words have to say to people living in our modern world of science and machinery. Ages 4-9.

I Learn About Sharing **$ 2.25**
Harriet A. Roorbach

Sharing gives you a very good feeling, Philip discovers as he finds out about many ways of sharing. He learns that possessions are not the only things that we can share — we can also give others of our time, our talents, and our good cheer. And our family and friends are not the only ones with whom we can share — we can feel kindness and generosity for people everywhere. Ages 3-7.

CHURCH OF THE BRETHREN GENERAL OFFICES
ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Notes on a Small Celebration. *Two recently published books demonstrate that "the essence of Sister Mary Corita is her unabashed joy and sensitivity as she responds to life."* by Linda Czaplinski. page 3

Second Thoughts About Aid to India. *Emergency assistance is often essential, but it should not discourage the Indian from developing his own capacities to produce.* by Betty and Leonard Blickenstaff. page 7

Salt—Not Honey! *Christians are called to season, to cleanse, and to preserve. Sometimes they have to disturb the status quo.* by Edward K. Ziegler. page 10

Patterns of Prejudice in the Christian Church. *Studies show that the majority of church members have strong religious and racial prejudices. Why?* a special report on a study by Rodney Stark and Charles Y. Glock. page 16

An International Family. *John and Anna Buckwalter keep the doors of their Pennsylvania home open to foreign students from all over the world.* by Olive Peters. page 22

Called to Freedom. *After the fireworks are over, take a look at the freedom proclaimed not on an Independence Day but in the New Testament.* by Noah S. Martin. page 24

OTHER FEATURES include news of the Poor People's Campaign (page 13); pictures of new churches (page 15); family worship suggestions, by Don and Elberta Hurch (page 21); poems by Emily Sargent Councilman, LaDona Garver Shives, Edith Lovejoy Pierce, Jean B. Reist, Mildred Morris Gilbert, and Linda Czaplinski (pages 26-27); a nature puzzle (page 28); and "What Makes a Novel Christian?" by Karl A. Olsson (page 29).

COMING NEXT

Dr. David and Dr. Irene Stayer give generously of their time and medical skill because "They Hear Africa Calling." . . . M. Guy West, moderator of the Ocean Grove Conference, urges Christians, when they differ, to move "From Diatribe to Dialogue." . . . Samuel Miller, looking over a broad range of contemporary problems, emphasizes "The Desperate Dream of Hope." . . . Anna Mow finds in the Christian faith "A Relevant Answer to the World's Needs." . . . An anonymous reporter, relating a personal experience, describes "What Tenement Living Did to Us."

PHOTO CREDITS: Cover, 2 Artwork by Sister Mary Corita; 5, 13 Religious News Service; 6-7 John Taylor for the World Council of Churches; 10 Don Honick; 12 Olaiya Photo Service; 15 (third on left) The Naperville, Ill., *Sun;* 18 artwork by R. F. McGovern; 21 Verna M. Fausey; 22-23 Eshelman Studio, Manheim, Pa.

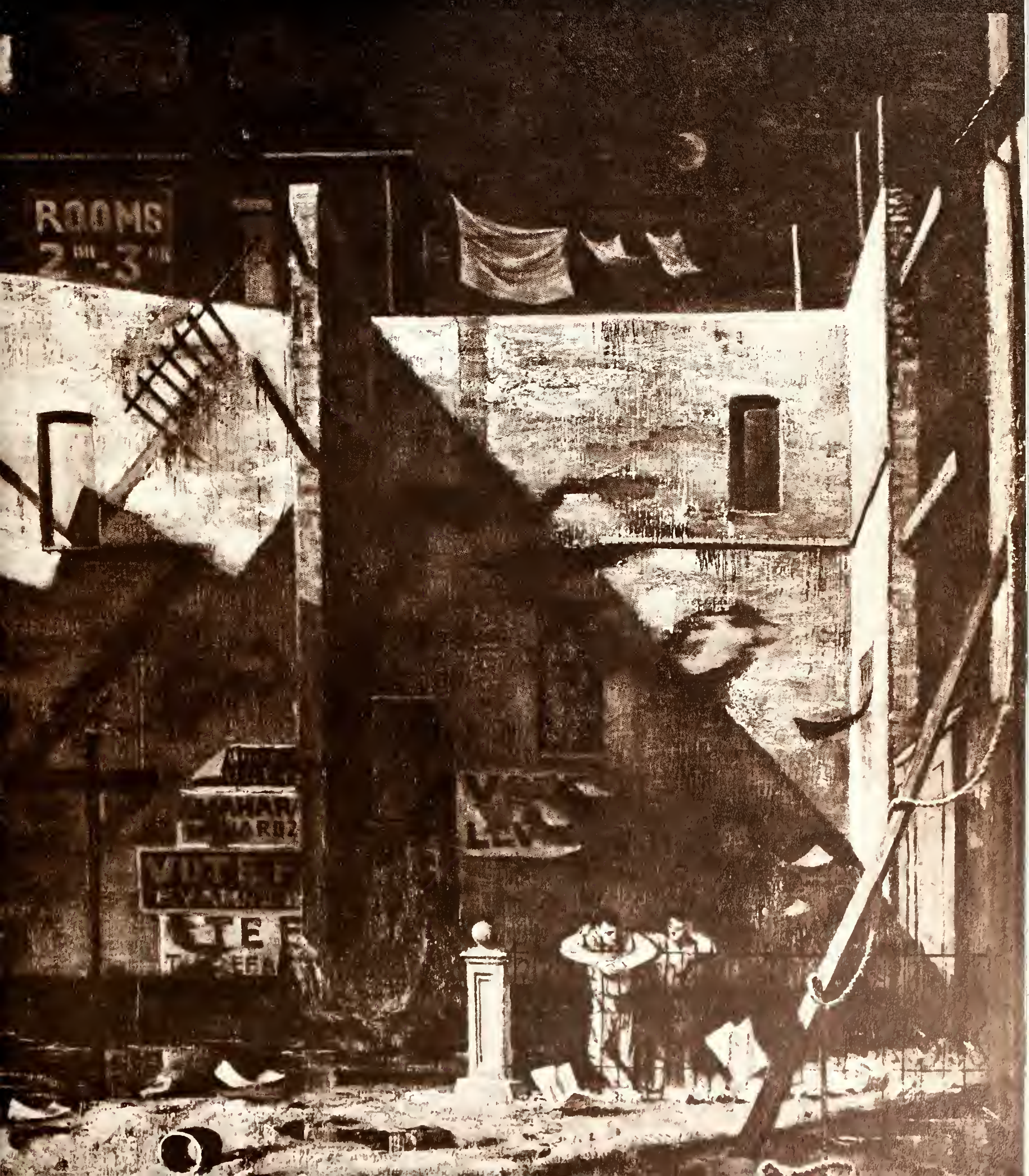
KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

ACP

VOL. 117 NO. 1

messenger
CHURCH OF THE BRETHREN 7/18/68

What Tenement Living Did to Us


ROOMS
2nd-3rd

readers write

TO SENSE — AND FEEL

I feel compelled to answer the Brethren who were critical of the Martin Luther King issue (June 6). Surely, sensitive persons of the Christian community are not getting a true message when they bring such charges as these!

There are indeed many things and events that try men's souls in these blood-spattered days of our country, and every one of them is grievous to me. Today we have the senseless and tragic shooting of Robert Kennedy added to the long list of unjust and unchristian acts. But were we to cry that he is unworthy of our concern and our sympathy and that he was heralding an unjust cause is adding hypocrisy to an already overburdened and strained society.

In the stress of this critical hour I felt compelled to write the following poem, which I am sending to our local newspaper as well as to you. I can only hope and pray that this message will be heeded and taken to heart by thinking American Christians who read it.

To sense through sight with eyes that seek
Poor brother's unmet need, to view the meek,
One feels the need to be
Tuned in to hear, with tormented ear,
The cries of troubled souls who fear.

To sense through taste and smell, sour bread —
Or lack of it — ought help one shed
A callous unconcern.
To sense and feel the raw debate
Of souls in hate — the Awful Real —
Makes Love's fires harder burn.

God, give to us who've been well blessed
The keen aware — to face the stress
With strength and sharp concern.
Lead us aright to sense our plight;
Help us to find the Way — the Right —
The Hope we dare not spurn!

Florence J. Diehl
West Alexandria, Ohio

RESPONSE AND REBUTTAL

It is upsetting to read some of the statements in the Readers Write column in the June 6 issue of Messenger, such as:

"We are made to wonder why you would take so much space on such a controversial topic." (Are we ostriches sticking our heads in the sand so we will hear and see only what we want to hear and see?)

"You must admit, from the already numerous mixed marriages, that the word *integration* means the sharing of a bedroom to a majority of Negroes." (Who took this "survey" and found out how the Negro majority feel?)

"I believe you are ignorant of the fact that he (Martin Luther King) was one of the worst of God's creation." (Can *we* pronounce such a verdict about someone?)

"I am not against the Negro as long as they stay in their place." (What is their "place"? For that matter, what is my "place"?)

Thanks for a chance to air my views. Racial prejudice is in me too, and I wish I could blot it out.

Elizabeth Petty
Essex, Mo.

REAL LOVE IS COLOR-BLIND

I was shocked by the number of letters denouncing the recent Messenger articles about various aspects of the civil rights movement. I am confident that most Americans do not share these denunciations.

One objection to the articles was that publishing them disgraces the church and the Messenger by implying support of Negro violence. On the contrary, I am certain that such articles carried no implications of this sort, especially if one is informed about the general purpose of the Messenger and of the beliefs of the church, which I am sure is true of all Messenger readers.

However, a deeper issue is also raised by the objection. It concerns whether or not we should involve ourselves with those with whom we disagree, such as the Negro militants. I certainly think we should, for, otherwise, how would they ever change their views? We cannot become involved if we are not informed. Are we to be concerned primarily about ourselves or about others? Obviously, Jesus opted for the latter.

Secondly, there was an objection to mixed marriages. Actually it seems that whether a mixed marriage ought to occur is the decision of the couple involved. I have as yet found no decree from heaven stating that whites could marry only whites, and blacks only blacks. The source of such a decree has risen only from within some social institutions. Real love, I believe, is color-blind.

Finally, Martin Luther King was charged with being a communist. Such a charge is totally absurd. The type of persons who make such charges would see communism even in Christian love and, according to their criteria, would have to brand Christ as a communist. Furthermore, King could not have been a communist, since communists are devoutly atheistic.

Donald G. Flory
Manhattan, Kansas

BELLIGERENT ATTITUDE

It is hard to believe that a professed Christian can take such a belligerent attitude toward the colored race. I think it behooves us as Christians to evaluate the race problem with open minds.

The colored people have their problems, built up over many years as a downtrodden race. I have seen the way they are treated in the South and in other places besides. I have worked with and for them, associated with them, and have gone fishing with a dozen in their Baptist church, and finer men I have never had the pleasure to be with. . . .

Paul saw the light on the way to Damascus. Maybe some of us will have to have that experience before we will use the good judgment and grace that God gave us.

We say that we are not against the Negro as long as he stays in his place. What place? Where he is down and we can stomp on him? . . .

I think the Messenger has brought out a good topic; it has caused us to think and read, and it is possible that we could become more Christlike.

Emerson G. Wolfe
Medford, Oregon

PROBLEMS ARE REAL

I applaud your stand on national issues and pray you will continue to present the best available comments on all sides of an issue.

In my opinion we of the church have been prone to place ourselves above concern for worldly problems. But we are in this world whether we like it or not, and problems are very real and touch each of us.

I am deeply shocked and grieved at the attitude of my fellow Brethren and cannot remain silent in the face of the expressions of feeling revealed in some letters. . . .

It is my firm belief that God created every living thing, the highest and most blessed being man. All men — black, white, yellow, red, and mixtures. I also believe that he desires for mankind a peaceful coexistence and I believe that it is possible, yes, even probable on this green earth, that all men will live in peace and love and every knee shall bow to our Creator.

Conditions surrounding our Christ when he walked among men were anything but peaceful. He was a troublemaker. He caused men to be uncomfortable and he died in the most violent way known to "civilized" man. . . .

A sad but true fact seems to be the label of communist for anyone who differs in opinion or speaks out against tyranny and oppression. The facts are cold and hard. There is too great a difference between the "haves" and the "have-nots." Only through Christ and with his Spirit can we change things. And we must try.

Louise G. Windhorst
South Bend, Ind.

CONTRARY TO CHRIST'S TEACHINGS

The obviously racist opinions expressed in some letters run counter to the teachings of Christ, yet they are so prevalent among white Protestants.

We think the Messenger tries hard to educate and thus to dilute the racism, but we believe that the Church of the Brethren must study the attitudes of its members and determine what more can be done to eliminate these malignant attitudes. If this church or any other church is to be relevant to today's problems, it cannot fail to become involved with them to the fullest extent possible. To accept the opinions expressed in these letters without taking some type of positive stand is to admit the failure of Christianity.

We would be glad to have a dialogue by mail with anyone who feels strongly on this subject.

Daniel and Margaret Aten
Gypsy Lane Court, Route 3
Bowling Green, Ohio 43402

EXAMPLE OF LOVE AND COMPASSION

I was concerned and disturbed upon reading responses from Messenger readers, past and present, who found fault with Messenger for the edition devoted to Dr. Martin Luther King, Jr. It seems to me that the cause to which Dr. King gave his life is one not alien to the feelings of the Church of the Brethren. If it were not for his untiring efforts to further nonviolence, peace, integration, and reconciliation, there certainly would have been much more unrest and violence than there has been.

I am glad Messenger did . . . salute and honor Dr. King, his efforts, his ideals. This example of love, compassion, and dedication toward the cause of peace and total brotherhood should come from all of us. It is time that we discovered that the "Negro's place" is not as a second-class citizen but in the brotherhood of man.

C. Dennis Alger
Modesto, Calif.

ARE WE WORTHY?

My response to the antagonists of your recent issue of Messenger in memory of Dr. Martin Luther King:

God so loved the world. . . .
  The world so loved God.
    Does it?

God shows love and compassion to all —
  Black, white, gold, or brown —
    Rich, poor, hungry, or well fed.

To know God is to love and to show compassion
  For the greatest as well as the least of these . . .
    Do we?

God loves the world . . .
  We are the world . . .
    Are we worthy?

  God still loves the world with all its imperfections.
Why aren't we as loving?

Dora K. Kensinger
Martinsburg, Pa.

HISTORY WILL PROVE

The Readers Write section of the June 6 issue caused my adrenalin to rise several degrees. . . . History I am sure will prove Dr. King one of the prophets of our day. . . .

Can these writers not see that relegating civil or human rights to a discussion of "mixed marriages," communist name calling, keep-the-Negro-in-his-place, and similar irrelevancies is the very act which gives rise to black power and violence? Furthermore, it is the persistence of such prosaic, medieval ideas which is causing our youth and others to lose faith in the church.

When will we see the light? when the church is dead and buried? when more Malcolm X's rise and die because the Christian church was segregated and impotent? when more Martin Luther Kings die from an assassin's bullet which has the blessing of far too many Brethren? when the living Christ pleads again for Calvary because of our indifference? God forbid!

But, also, God forgive! I am sure Martin Luther King would say again, " . . . We chose as our motto: 'To save the soul of America' " (from a speech he gave April 4, 1967). He would ask us to pray for those who wish to "keep the Negro in his place," because the only way to keep him there is to stay down there with him.

He would want us to pray for those who equate justice with mixed marriages. He was a man of such magnitude that he would even pray for those pacifist brethren who stood with the crowd saying, "Murder him, murder him." When I (and we) am tempted to return evil for evil, I must recall the words of our Master who set the example on his cross with the words, "Father, forgive them, for they know not what they do."

D. Eugene Lichty
Dayton, Ohio

Continued on page 28

BYLINES: Teacher and free-lancer **Estha B. Stowe**, who lives in Irving, Texas, near the Stayers' home, currently is writing a novel. . . . **M. Guy West**, moderator of the 1968 Annual Conference, will be serving the San Diego church as pastor. . . . Debeli rtic, conference site for European BVSers, is the location of the project of volunteer **Art McAuley**. . . . The late **Samuel H. Miller** administered Harvard University's Divinity School as dean from 1959 until his death last March. . . . Associate professor of religion **David L. Miller** teaches at Syracuse University in New York.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

THEY HEAR AFRICA CALLING

The story of the unusual vacations of Doctors David and Irene Stayer

by Estha B. Stowe

It was seven o'clock on a January morning but the African sun was hot on their shoulders as Dr. David Stayer, a Texas opthalmologist, and his pediatrician wife, Dr. Irene Stayer, entered the operating room at a mission hospital near the Cameroon border. Dr. Channer, the resident physician, and four Nigerian medical dispensers had patients on operating tables, ready for eye surgery. Crusty dark feet, still powdered with the grayish dust of the tribal trails, poked grotesquely from beneath white drapings, lending a note of incongruity to the spotless, though frugal, operating room.

Dr. Irene took her place in the medical assembly line beside her husband. As patient after patient was wheeled into position, she injected anesthesia behind each affected eye. Her husband removed the cataract and the patient was wheeled away. Nearby, Dr. Channer and his assistants worked in the same manner.

The thermometer rose with the tropical sun and attendants had to mop the doctors' brows constantly, lest drops of perspiration fall into the operative area.

"Our supply of sterile drapings is gone," came the word from the supply room. Hastily, holes were cut in sterile towels to be placed over the patients' faces, and the work went on. By noon fifteen cataract operations had been completed. Twenty more were accomplished in the afternoon. This was a typical day during the Stayers' second "service vacation" in Africa.

Just returned from their third African sojourn in as many years, this husband-wife team of specialists has learned the true meaning of service. The most rewarding experiences of their medical careers came because they "had feelings" for Africa, strange compulsive feelings that grew, like a virus, in their systems.

With Dr. David the African virus was almost hereditary, for his father had always yearned to go to Africa as a medical missionary for the Church of the Brethren. Unable to leave his large family, Dr. Irvin Stayer spent his life ministering to patients in a small Pennsylvania town, always doing his part for missions by helping to support a missionary teacher at Garkida, Nigeria.

Dr. Irene Moszkowska Stayer, born and educated in Poland, became interested in Africa because of her husband's interest; but her dedication to suffering children was born, in part, from the suffering she witnessed during the darkest days of her country's history. Since becoming a United States citizen in 1948, she has traveled in almost every country of the world but has never been allowed to return to her native Poland.

"I am pleased with America," says the vivacious doctor-wife-mother. "I like plenty of water and soap – American girls, well finished with cosmetics – washing machines – dishwashers, and even electric carving knives. I am not spoiled by the abundance of everything in this country, but I do enjoy it."

With the help of Nigerians and medical missionaries, Davi

Proof that she remains unspoiled is her willingness to forsake these comforts periodically in order to share her bounty with less fortunate mothers in a less fortunate land.

Before journeying to that land the Stayers needed answers to many questions: Can we render effective service in the short time we have to give? Where can we best serve? Will tropical medicine be too far removed from our training? Can we overcome the language barrier? What about racial barriers? Can we bear to leave our children for two whole months? Will this be fair to patients here at home who have come to depend on us? They decided to make an observation tour.

Stayer have brought health to hundreds of grateful patients

This tour, arranged by the Congo Relief Agency, took them through Congo regions where they observed the work in hospitals and ministered to patients in a limited way. Though many of their questions remained unanswered, one fact emerged from this tour. They would go again to Africa.

They began making plans for the next year, arranging for colleagues to take over the patients in their Dallas and Irving, Texas, offices, seeking a friend who would be willing to move into their air-conditioned swimming pool-patio-type home to live with six-year-old Stephen and ten-year-old Marianne. They spent every spare minute studying tropical medicine and reading of the problems of medical missionaries in various African countries.

After investigating many mission hospitals in that vast land, Garkida seemed to be the perfect spot for fulfilling a lifelong dream as well as for rendering the greatest service. So, in December 1964, after a one-day briefing at the Wellcome Institute of Tropical Medicine in London and one week in Kano, Nigeria, working with Dr. Ben Kietzman in Africa's only eye hospital, Dr. David Stayer traveled twelve hours by Land Rover to reach Garkida, deep in the Nigerian bush country. Here, for two months, he served with Dr. Beryl McCann, learned to treat the most prevalent tropical diseases, performed at least seventy-five eye operations, and established a clinic to examine eyes.

Straight through Christmas he worked, while Old Saint Nicholas was paying a visit to his children back in Texas. With the holidays over and the children back in school, Dr. Irene packed her bags and flew to join her husband. After a brief indoctrination period the two were able to assume charge of the 110-bed hospital and out-patient clinic, allowing Dr. McCann and his wife, who is in charge of hospital supplies, to take a two-week vacation, the first such respite the missionary couple had enjoyed in more than two years. Are short-term workers helpful on the mission field? The McCanns think they are great.

So does Henry Long, executive secretary of the Foreign Mission Commission of the Church of the Brethren, for he says, "The Stayers gave a significant boost to the medical program of the mission in Nigeria. More than that, they provided encouragement and inspiration for Nigerians and missionaries who, year in and year out, carry on the witness of the church."

Their short terms of service also heightened the great appreciation the Stayers already had for full-time mission workers. "We would never have agreed to take the responsibility of running the hospital in Dr. McCann's absence if it had not been for Sister Mary Dadisman," says Dr. David. "She is administrator of the hospital and serves as its chief nurse. She has been on the mission field since before World War Two."

Dedicated Nigerian workers also made the job easier. Representative of this group is Galadima, a Nigerian dispenser with twenty years of service in surgery. Though fluent in English, Galadima precedes every operation with a prayer in the language of the Bura tribe. Dr. David had done no general practice in twenty years, but he and his wife performed whatever tasks each day required, including two Caesarean sections and a strangulated hernia.

Dr. Irene made daily hospital rounds with "Sister Mary D," giving special attention to the babies. It is not surprising to hear her say, "The saddest ward of all to me was the pediatrics ward. I was grieved by the many problems that only education and preventative medicine can solve — and these solutions take a long, long time." Many babies could be helped, though, with the materials at hand, and these kept her busy.

In addition to the work at Garkida, Dr. David made trips by Land Rover to nearby villages where residents of the tribal compounds lined up by hundreds to see "the doctor who can cure sick eyes." Both doctors visited nearby mission hospitals and schools operated by the Church of the Brethren, to give attention to specialized cases. Their companion on these trips was Bello, a twenty-year-old Nigerian who had been assigned to Dr. David as his interpreter but whose aptitude for medical work made him an able assistant as well.

Dr. David soon learned that the language of pain is very nearly a universal one. He comments, "If a man has a stomach ache, he holds his stomach; with a headache, his hand goes to his head. He does this in any language." Nevertheless, he was quite dependent on Bello, who spoke English as well as the three tribal languages most often heard at Garkida.

"Bello is proud, handsome, always smiling, and amazingly intelligent," says Dr. Irene. "We hope he will be accepted in the school for medical dispensers, for it would be a shame to waste the abilities of this boy."

"Many of the Nigerians are quite proud people," she continues. "My husband tried to tease a young husband by asking how many cows he paid for his beautiful wife. The young man replied, 'British and Americans pay more when they pay $100 for a diamond ring!' "

The Nigerians are also grateful people. One woman demanded work to do to express her gratitude for the cataract surgery that had restored her sight. Sister Mary D gave her cotton to roll into balls. The hospital now has several years' supply of cotton balls, since the woman refused to stop until every available wisp of cotton was neatly rolled.

"Never in my life have I been so rewarded," says Dr. David, "as I was when the Nigerian said to me as I was leaving, 'We are sorry to see you go. Please come again to Nigeria. Thanks to you, my father now sees.' " Such gratitude might have kept the Stayers in Nigeria forever, if it had not been for Stephen and Marianne.

Though the children were healthy and happy with trusted friends at home, Mother and Dad could not erase the images of those little faces from their minds. The next December that problem was solved. Stephen and Marianne went to Africa too.

They lost no time making friends with children of the eight missionary families at Garkida, and by the time the Christmas holidays were over, they were ready to accompany the children to Hillcrest School, some 400 miles away in the city of Jos. After studying in that school, designed to prepare missionary children for admission to colleges in the United States, Stephen and Marianne had no trouble at all in returning to their regular classes in the suburban city of Irving where they live. Not only that, the children proved to be exceptional goodwill ambassadors.

Wherever they went, they made friends, accepting the African way of life as if it differed not one bit from their own. In return, the children of Nigeria met prime examples of American childhood in saucy Stephen and his auburn-haired sister.

Marianne shows color slides to the social studies classes in her school, and Africa will never seem remote to them again. Stephen shows slides to his classmates, too, and

Dr. Stayer has performed as many as thirty-five cataract operations in a day at Garkida hospital

likes to tell his church school class about his African playmates. His sidewalk-bike crowd has learned that Africa is more than just "the place where Tarzan lives."

The senior Stayers also give unselfishly of their time to show the many colored slides they took and to tell about life in Africa. They ask no financial help for their service vacations, not even for transportation. Yet, churches, civic groups, patients, and friends insist on sending gifts to help in the work. Many pairs of glasses were made available on their last trip by a host of well-wishers, and gifts of medical supplies replaced much of their clothing in the overall luggage allowance for the family. The mayor of Irving granted a certificate of honorary citizenship to Chief Ali Turfa of Garkida, an honor the Stayers were happy to bestow. One businessman sent enough brightly colored balloons for every citizen of Garkida and the adults enjoyed them fully as much as the children.

Even the Stayers' patients seemed to enjoy sharing their doctors with those people half a world away. In fact, they took such interest in the project that one secretary had to remain on duty in their home offices just to answer the telephone and relay news from the doctors!

This interest pleases the Stayers. They are convinced that short-term service can be effective, not only in medical work but in professional areas. They hope to spark interest among other professional people in short-term service in the international field, individually or in such programs as Medico or the U.S. Peace Corps. They have already made one valuable recruit.

Dr. Raymond Stayer, D.D.S., brother to Dr. David and a practicing dentist in Denver, Pennsylvania, joined them on their third trip, arriving about a week later than the Texans. Laden with cameras and dental equipment and wearing an Albert Schweitzer-type helmet, he set up his dental clinic wherever he happened to be and soon became a familiar figure about the countryside.

"He was always walking," says Dr. Irene, "always discovering and learning about the people. His extremely polite manner won the hearts of all he met and he seemed to have an uncanny way of communicating, though he knew none of the native languages." Dr. Raymond's attempt to learn the Bura language could not be termed a total failure, for his native teacher now intones the most refined "Yes, yes, thank you" ever heard in the bush country.

Any sunny doorway became Dr. Raymond's dental office. Using the sun for his light, he extracted the diseased tooth and sent his patient to the well to rinse out his mouth. He found better dental facilities at the Hillcrest School in Jos and the missionary families there welcomed him warmly, for many of them had not been able to visit a dentist since they reached the mission field almost three years ago.

While at Hillcrest, Dr. Raymond examined the 300 missionary children, from every denomination, in the school and sent his handwritten recommendation to each parent. Despite the writer's cramp this project gave him, he never failed to record his experiences, and those of his brother, in a diary at the end of each day. Though the brothers live in widely separated parts of the United States, worship in different churches, and visit each other infrequently, each felt an unmistakable sense of fulfillment as they worked shoulder to shoulder in the very hospital their father dreamed of serving.

The urgency of that dream was not diminished with this measure of fulfillment. Even now, back home in Denver, Pennsylvania, Dr. Raymond takes every opportunity to show color slides and tell the story of the Nigerian people who have captured his devotion just the way they captured the devotion of his brother's family in Texas.

Dr. Irene, in her latest book, *Time Out to Serve,* places a verbal stethoscope on the heart of this project when she says, "In the beginning of this century, Texans believed that your neighbor was anyone who could be reached by horse and buggy in one day. Now it is possible to reach Kano, Nigeria, within six hours from London so we must recognize the Nigerians as our neighbors. The world is shrinking due to the speed and ease of air travel and we can no longer afford racial or cultural barriers."

Then she quotes from Dr. Tom Dooley: "Some day all men of all races will live together in peace." The Stayers are seeking to hasten that day. ☐

WHAT TENEMENT LIVING DID TO US

In such close living quarters, what good are neighbors?

AUTHOR'S PREFACE: *This article must remain unsigned to protect my career and to shield my family. For they endured six years of tenementlike living with all its accompanying stresses, motivated by a totally unselfish love for me as a father and husband and sustained by a deep respect for my profession.*

Prior to those six years of enforced, slumlike living, we had lived as do most middle-class families — comfortably and adequately. We had the goals and standards of most families with an income above the level of poverty. Then suddenly, without any loss in income or preparation for our new way of life, we were dropped into tenementlike conditions.

Perhaps this is what made the contrasts so stark, the impressions so vivid, the scars so deep, and the memories so acutely painful.

I hope a recounting of our experiences will do for others what it has done for us. Those six years have etched an indelible and overwhelming compassion in our hearts for those who are still living under similar conditions without the hope that sustained us — the knowledge that we would ultimately escape our tenement "ghetto" and return to a normal, wholesome family life. And we knew what family life could and should be from our previous experiences.

What is it like for a family of seven and a dog (the children's one tie with their former life) to live in a house with less than 700 square feet of floor space, including halls and closets? or to have a postage stamp-size yard, devoid of grass and trees, composed of crushed gravel, dirt, and mud? or to live with neighbors whose houses come within arm's reach of your own, having a community of dozens of children wanting to play with yours and finding no place to be creative or constructive? This is tenementlike living, and my family just barely endured it for six years.

We joked at first about bedrooms with wall-to-wall beds and made a game of pretending it saved us the expense of buying rugs. Yet at night we carefully removed our shoes before walking over the children's beds to reach their cubicle closets.

The paper-thin walls made every activity in the house a community affair, and the sounds emanating from the various rooms became a dissonant jumble of barely tolerable noise. For us privacy became nothing more than a word.

This is where we were forced to reexamine the building blocks of wholesome, constructive family living. Tenement conditions convinced us that family togetherness is a luxury which only those who individually enjoy some measure of privacy can afford. There is nothing more devastating to the development of a normal human personality, more stunting to Christian growth, more divisive of the love relationship within the corporate family, more destructive to family cohesiveness than enforced togetherness. When togetherness is no longer a free act voluntarily engaged in by each member of the family and motivated by a sense of close personal love, it becomes an unsubtle intrusion on the dignity of each person in the family.

We found ourselves drifting into a defensive selfishness, not toward material possessions but more fundamentally toward the integrity of personality. Our basic family struggle concerned itself with preventing the development of an unhealthy "self-preservation selfishness."

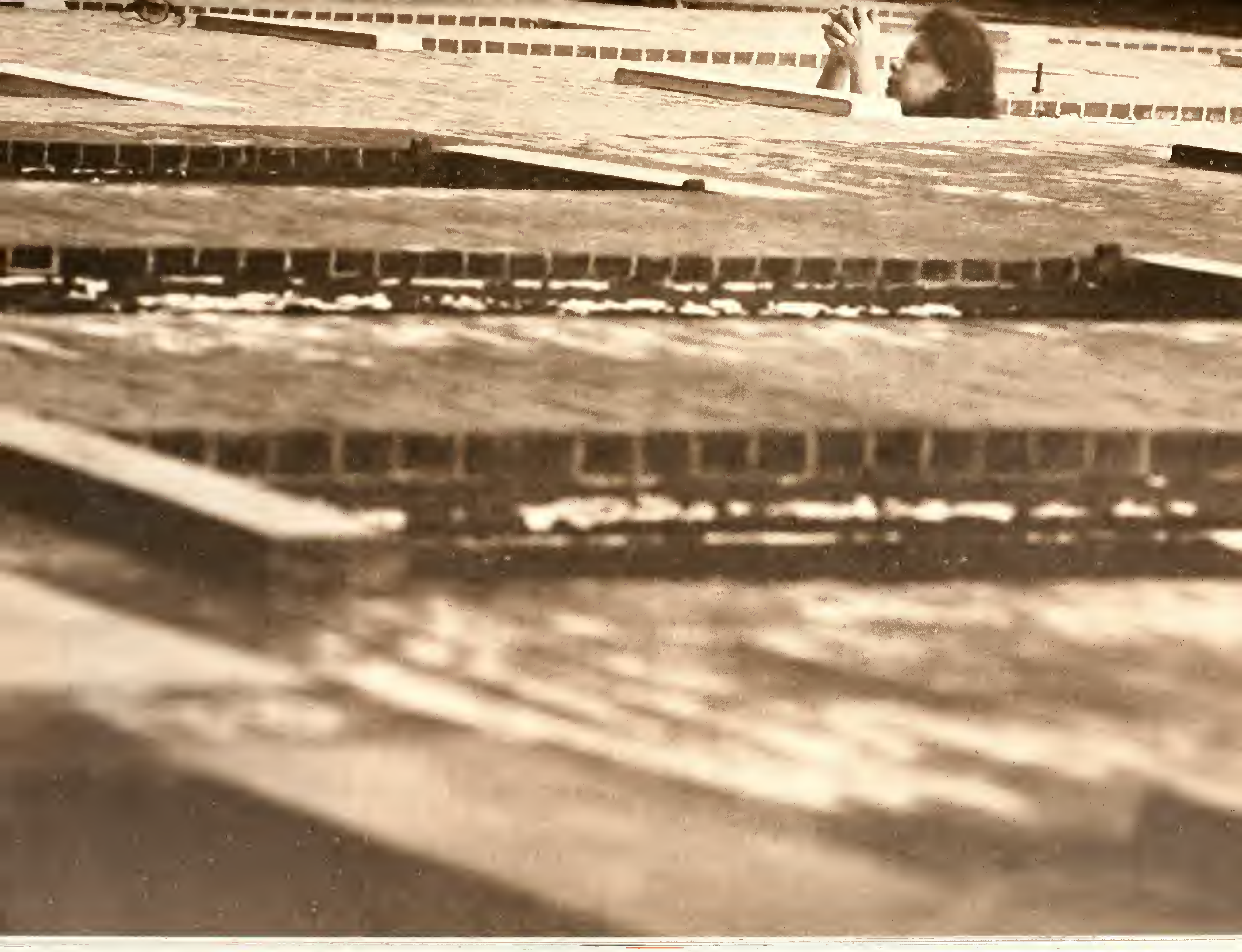
For the first time we could begin to understand how people living under similar conditions could absolutely refuse to be concerned with or involved in the lives of their neighbors or of anyone in trouble. Tenement living does make dissociation one of the primary desires in life, and perhaps noninvolvement is a means of self-preservation. Frankly, what I at one time ascribed to apathy, indifference, and an absence of Christian love, I now recognize to be the evil by-product of this kind of enforced togetherness which stunts the growth of love.

The extreme limitations of privacy in our family, or rather the total absence of it, completely reversed the emphasis in our family living. We were almost propelled into searching for our own means of escape from a total and stifling togetherness.

One of our functions as parents was to assist our children in finding creative ways of enjoying hours when they could be free from the smothering confines of our slumlike existence. Retreat even into one of the bedrooms was no answer, for the sounds from the other rooms permeated the thin walls to destroy the very peace and quiet

---

This anonymous article appeared originally in *This Day* magazine and is used by permission of Concordia Publishing House, St. Louis, Missouri.



and introspection the individual was seeking. Fortunately, even though the conditions of poverty surrounded us, we were not poor. And so money, liberally given to our children, became a vital means of offering them a few precious hours of personal freedom. But I often wonder what the additional handicap of poverty would have done to my family.

I can sympathize with children, especially teen-agers, who are trapped by such all-engulfing circumstances. Study under these conditions is almost impossible in the accelerated pace of modern schooling. My children's work suffered, and it was not until we escaped our tenement environment that they blossomed into the kind of students we knew they could be.

But most tragically, the awkward change from childhood to adulthood which we call adolescence took place in our oldest child under the constant scrutiny of the entire family. She had no place to go where she could meet herself and wrestle with her newly evolving emotions. Fortunately, a strong Christian conscience and a faith that somehow clung to a belief in the presence of a loving God kept our daughter from turning to the streets for companionship with fellow teen-aged sufferers rebelling against a society which refuses to allow them to be themselves during their most crucial years. We regretted that her early teen-age years were more tumultuous than they needed to have been, spurred on as she was by her desire to develop into a complete individual yet unable to find the privacy to develop her own unique personality.

I believe I can also understand why fathers in these harassing conditions often desert their families or become part-time parents at best. Few men are constitutionally capable of being smothered by family living that allows them little or no relaxation.

We made a second, equally startling discovery. When space is limited, walls paper-thin, privacy nil, and neighbors an unavoidable part of your own living, family discipline can go in one of two directions.

It can become overly concerned with neighbors and with the family itself. Emotions then become subdued shadows of reality, stunting the growth of the children and adversely reflecting on the parents. In tenement living unrestrained joy is a luxury that either offends the neighbors or imposes upon the other members of the family who must share in it no matter what may be occupying their minds or time. Anger under these conditions becomes a strained, unreleased, seething, harassing volcano, frequently exploding at the wrong time for the wrong reason.

Even normal children's play can become irritating both to the family and to the neighbors. And the great temptation for a respectable, considerate family is to suppress even this necessity of a child's life.

The alternative is clear. Emotions can run rampant, discipline can become a matter of shouting, and all responsibility for teaching a child normal responses can be given up as hopeless. Such results are inevitable, once you determine to "live your own life and let the family do the same."

In tenement life noise often becomes a means of salvation, delivering the family from the unwelcome intrusions of neighbors and absolving the family from the struggle with a conscience which says, "Be considerate of others, particularly of those who live next to you."

I made the surprising discovery that neighbors could become millstones and that it is not difficult to dislike those whose lives become a part of your very own existence. Often nothing more than the too-thin walls transmitting the neighbors' quarrels produce tensions in our own family, and we were constantly faced with the struggle between subduing our own emotions and the alternative – exploding in reaction to the noise with some of our own.

I can now sympathize with the children who create bedlam on city streets, for they are the tragic by-product of parents who have chosen the second alternative – to ignore neighbors and to abandon family discipline because it is too difficult to walk the slender rope of orderliness without destroying all normal outlets for human emotions.

Still another aspect of tenement living surprised us. Standards we had long accepted as an integral part of our family life now became constant sources of irritation, frustration, and struggle.

If cleanliness is next to godliness, then slum living is a long way from the kingdom of God. A few weeks of life amid the dirt and gravel of our confined yard soon presented us with some rather unpleasant problems. We could either close our eyes to the grime that clung to our children from their play, or we could forbid them to move outdoors even in the middle of a hot summer.

Grass is a luxury that comes with a normal-size yard and paved driveway. We made three vain attempts at planting some, but this automatically meant that the children had nowhere to play except the street. The minute dimensions of our yard made the entire area a necessary outlet for the energy of five healthy children.

We were not accustomed to seeing our children spend a day in dirty, dusty clothes. But to attempt to keep them reasonably clean meant three or four changes a day. No woman could begin to keep up with the mountains of clothing which accumulated in our clothes hamper during those first few harrowing weeks. After that we resigned ourselves to dusty, grubby children who constantly looked as if no one loved or cared for them.

Even the simple routine of bathing became a major problem during the winter months. No one wants to bathe in a bathroom where the thermometer stands at a constant forty-eight degrees. So we began to fudge on standards of cleanliness for the sake of comfort and health. Three winters of this have given us a profound compassion for parents who must attempt to teach their children some habits of cleanliness under these conditions.

Most startling, however, was the impact of our chicken coop-size house on what we considered minimum standards of cleanliness for our home. We discovered it is almost impossible to keep a house clean when children bring in dirt from their play and when everyone uses the same area to walk through and live in.

It did things to family relationships. A toy left out meant hazardous navigation for the rest of the family. One coat flung over a chair rather than hung in a cubicle closet reached by taking off one's shoes before walking over the beds became a source of irritation to other members of the family. I found myself resenting normal children's play outdoors because it upset the standards we had maintained in our previous living.

Until every child was in bed and I had carefully picked up everything left out, the house had the look of an unloved, neglected child. The constant untidiness caused me literally to bellow at bewildered children who finally in desperation retreated to the dirt-filled yard to find peace from an angry, upset father.

Closet and drawer space was at a premium; and until a person has lived without ample storage areas, their indispensability is seldom realized. Orderliness comes with space. Today I am a relaxed, normal father because my children have room to play and to store their treasured bits of whatever makes a child's world what it is.

Most tragic of all was the discovery that tenements are an assault on human dignity. This, more than anything else, is what we remember of those six years and where our scars run deepest. Such crowded conditions were an affront to us as parents while we struggled to maintain healthy interfamily relationships, Christian ideals, and some semblance of standards. For our children it was a time of degradation. No child should ever be denied the privilege of having the kind of childhood God intended him to have — to have the time to develop normal human relationships and to find himself. Most important of all, no child should have to live with the constant fear that his normal childhood activities will harm, upset, or divide the family.

A child should never be cast into the role of an intruder into the peace, dignity, and privacy of a family simply because he is reacting as a child. Neither should a child be resented rather than loved because he expresses a childlike enthusiasm for life.

Families who do maintain standards and values while living under these conditions are the real heroes of our modern, affluent society. Perhaps that is why I wrote this — as a tribute to them. ☐

FROM DIATRIBE TO DIALOGUE

An abridged version of the 1968 Annual Conference moderator's address

by M. Guy West

We live in a time of conflict. Dissension in our personal lives, in our communities, and in our nation is reflected in the life of the church. Indeed, Dr. Franklin H. Littell says this era will go down in history as the century of the church struggle. He believes that just as the twelfth was the century of the Crusades and the sixteenth, the century of the Reformation so the twentieth century will be remembered for what Arthur Cochrane calls "the struggle of the church against itself for itself." This is a time of conflict, in the church no less than out of it, and honesty compels one to say — in the Church of the Brethren also.

Some months ago Harold Bomberger, pastor of the McPherson, Kansas, church, prepared a report for the General Brotherhood Board on the mood of the denomination from which I have gleaned the following. There is in the Brotherhood a strong minority who believe the Church of the Brethren is out of touch with life, too sectarian and provincial, too pietistic and moralistic, too rigid and unrealistic in its ethical standards, too exclusive, too self-righteous, too hesitant to trust involvement with others, too small to be effective, too naive and impotent to be realistic. For such reasons these Brethren tend to despair of our denomination's future and they are becoming quite vocal about it.

At the other extreme there is said to be another minority who, for the very opposite reasons are equally unhappy with the church. These Brethren believe that in the past two decades we have gone too far and too fast. They have a growing concern about our membership in councils of churches. They are unhappy about our 1958 open membership decision. They disapprove our involvement with the Consultation on Church Union and any talk of merger is abhorrent to them. They see our seminary, our colleges, the Elgin staff, many pastors, most of our literature, and much of our denominational program as distressingly liberal. So they are unhappy with the church and are increasingly vocal about it.

Between these extremes the central body is said to be relatively happy with the church. Ecumenical in spirit, they are committed to some type of cooperative involvement with other Christians. Though they approve such emphases as Mission One and Mission Twelve, they are not quite certain about the full implications of current efforts to turn the church to the world. They are committed to traditional Brethren ideals such as divorceless families, pacifism, brotherhood, temperance, and high moral standards. At Annual Conference they would vote overwhelmingly for such values even though they know and are troubled by our failure to exemplify them more fully in the local community. They are committed to the use of Brethren literature, although they sometimes find it hard to teach and they wish some of it, notably the youth magazine, reflected more traditional Brethren ideals and values. This major segment of the church is generally pleased with our denominational program as approved by Annual Conference and administered by the General Brotherhood Board. They are respectful of our leaders and are confident the church has a mission and a future. They believe renewal in the life of the church is possible and want to see us get on with the job. This central group has been relatively silent but, awakened by growing articulateness on both sides, there is now evidence of some restlessness in this group also.

If this is the mood of the denomination, and I would not know how to characterize it more accurately, then any honest appraisal of the state of the church must reflect not perfect harmony, but considerable dissension. In spite of this fact, I'm optimistic about the church for two reasons.

First, ours is not a novel situation. On the contrary, the church has had to deal with inner conflicts almost from her inception. Even in the New Testament church there was dissension and sometimes almost sheer chaos. "Let there be no dissension among you," Paul pleaded with the Corinthians. But there was dissension! Some were for Paul, some for Apollos, others for Cephas. Euodia and Syntyche could not agree. The church was almost split asunder over the issue of receiving Gentiles into membership. And so the story goes. Jesus prayed fervently and repeatedly "that they all may be one," but his plea has remained unanswered. Always there have been differences — at times tragically disturbing and divisive differences.

A momentary mental review of church history will bring to mind such dates as 1054, when long-standing differences between Rome and Constantinople brought the first major schism, and 1517, when issues resulting in the Protestant Reformation added another major division. And from that time on, unity has seemed a mere figment. If you want a distressing experience, leaf through Frank S. Meade's *Handbook of Denominations* or *The Yearbook of American Churches* to see into how many factions the church has split. Perhaps some of these were peaceful divisions, but most of them grew from conflicts which could not or would not be resolved. And, in this respect, the Church of the Brethren is not exceptional.

M. Guy West: "Dialogue in dealing with differences . . . "

What I am trying to prove, and unfortunately the task is quite easy, is that the tensions and conflicts in today's church are not unprecedented. The church has had to deal with them from the beginning. And while, from my point of view, many of them have not been handled in harmony with the will of God, the fact that the church has survived these inner conflicts of the past gives me hope that, profiting by these experiences, we may deal with ours more constructively. Actually, different points of view in the church may be wholesome. Without them we tend to become complacent. Differences may disturb our complacency and provoke renewal, if they are dealt with constructively. And at this point I find the second and major reason for optimism.

There is a growing tendency in the church to use the technique of dialogue in dealing with differences. Now dialogue is not debate, in which one tries to defeat or discredit his opponent. And most certainly it is not diatribe, which is defined as "bitter and abusive language." Dialogue is an exchange of ideas. In dialogue persons express their views honestly and just as honestly listen to the views of others. Dialogue is a give-and-take, a sharing of ideas in good faith, an effort to come to a meeting of minds, to effect reconciliation, to reach agreement, or, if agreement is impossible, to achieve understanding and respect for those who have honest differences. This is dialogue; and its results, according to Reuel L. Howe, are miraculous. This is true because dialogue compels us to face the truth in love. Dialogue is to love what blood is to the body. When the flow of blood stops, the body dies. And when dialogue stops, love dies.

Dialogue is the New Testament method of dealing with differences. The fifteenth chapter of Acts is a good example. The issue of Gentile membership was causing dissension in the young church and to resolve it the first council meeting was called. It brought together Paul, Barnabas, Peter, James, and others, all with diverse points of view. In the give-and-take of dialogue agreement was reached and the unity of the church was preserved. Unfortunately, the church has not always dealt with her differences in this manner. Instead of dialogue sometimes there has been diatribe, and in such cases the results have been what might be expected. Instead of effecting reconciliation and restoring unity, diatribe magnifies discord, increases tension, drives a wedge between persons, forcing them farther apart and leading eventually to division. If you would confirm this fact, dip into church history at any point where there has been schism. Let us consider two illustrations.

The Protestant Reformation grew out of corruption in the church, the desire of earnest individuals for reform, and the refusal of the hierarchy to enter into dialogue with the reformers. When Martin Luther posted his Ninety-five Theses on the Wittenberg Church door, he was asking for dialogue. Instead he got diatribe. There were no disposition to evaluate Luther's ideas, no effort to come to a meeting of minds, no dialogue – only invectives, ultimatums, diatribe. So there was schism in the body of Christ which 450 years have not healed. The tragedy of the Reformation is not so much that it was needed as that the church was unable to acknowledge the need for it and to enter into dialogue which might have brought reform and preserved the unity of the church.

For another illustration of what happens when the church resorts to diatribe instead of dialogue, turn the pages of Brethren history to about 1800. In that year, according to Dr. John S. Flory, three factions were developing in our denomination. He uses the word *faction* deliberately, defining it as "a smaller group within a larger one seeking to dominate it." The great majority of the church, he says, was conservative but forward looking. On one side was a small minority eager to go forward faster than the church was ready for, and at the other extreme was an ultraconservative element which opposed change of any nature. Around these groups strong rivalries developed. Controversies were carried from congregations to district meetings and thence to Annual Conference. I'm quoting now from Dr. Flory's *Flashlights From History:* "Unkind statements were made and were answered in kind resulting in increased bitterness." That is diatribe and here are the results: We lost the Old Order Brethren in 1881, and in the following year the Progressive Brethren seceded. Lamenting the influence of radical leadership, an impatient spirit, lack of consideration and self-control, Dr. Flory concludes: "*It could and should have been avoided.*" So, every schism in the body of Christ could and should have been avoided. Given dialogue in the spirit of Christ instead of diatribe, tensions could have been resolved, reconciliations could have been effected, and the unity of the church could have been preserved.

The New Testament asks us to deal with one another in "lowliness and meekness, with patience, forbearing one another in love, eager to maintain . . . the bond of peace." This is consistent with dialogue, but you must choose between it and diatribe. You cannot be bitter and abusive while dealing with one another in love. In the book which Brethren profess to accept as the sole basis for faith and practice, we are instructed to be always ready to give an account for the hope that is in us, "yet do it with gentleness and reverence." Here is a call for honesty and frankness coupled with gentleness and love. One of our Brethren who attended the Fourth World Conference of Quakers last summer reported: "Not once did I hear a vitriolic comment, a demeaning attack, a personal recrimination, or a patronizing speech." He thought that the conference may have been "too nice"; that perhaps the Friends sacrificed honest confrontation for the sake of harmony and peace. But both are important in dialogue and both are consistent with the New Testament. We are exhorted to "speak the truth in love." This is dialogue at its best, and this is the Christian standard now and always.

So beginning at Annual Conference let us have dialogue! Unfortunately a large gathering is not the most ideal setting for it. Small, informal groups are much more conducive to dialogue. Let us share our insights and listen to the insights of others. Every honest conviction should be heard, and every person should be respected, whether his ideas prevail or not. This is dialogue, and when engaged in the Spirit of Christ it will enable us to know the will of God and move on in the work of the church together. In this atmosphere, then, devoid of diatribe, where Brethren are committed to speak the truth in love, surely God, who loves the world so, can and will move among us to make all things new. □

day by day

An entry in Henry David Thoreau's immortal *Journal,* dated April 3, 1852, reads: "The perception of beauty is a moral test." This truth came alive for us recently as our family was taking an afternoon sightseeing drive. We were on our return route when I decided to take a short cut leading past the city's controversial landfill dump.

As we approached the barren and smoldering area, I assumed the role of a Grey Line guide and sarcastically described the "lovely and beautiful scene on the right." As usual, Connie and Terrie, our daughters, displayed undaunted innocence. Connie responded, "Yes, I see a pretty blue sky" (which indeed was quite prominent above the landfill). "I see blue sky, too; with big white clouds in it," added Terrie, the three-year-old.

"Except you become like a little child . . . !" I was looking down; they were looking up! I could focus only on the ugliness; the childlike eyes were looking for recognizable beauty.

The apostle Paul, writing to the Philippians, urged them to think on "things honorable, just, pure, lovely, gracious, excellent, whatever is worthy of praise." In other words, he wanted them to focus on the highest possible attributes.

This is not to say that we completely ignore or deny the ugly. But it does require that our perspective of anything should begin by looking for the best and that we should train ourselves in this art. Jesus always seemed to look for potential in the persons he met: Simon, who to us may have appeared to be a rough and uncouth longshoreman; Matthew, by our standards a corrupt government official; Nathaniel, a rather conceited and rebellious youth who trusted no one; Zacchaeus, a runt of a man who compensated for his handicaps by cheating and swindling. But Jesus looked above the trash heap and saw the blue skies of character potential in each. Instead of rejecting them because of their ugliness, he called out and appealed to their best.

It should be noted that to see the best in persons or things often entails risk, patience, and self-sacrifice. It is far easier to discern and describe ugliness, for it requires little effort and issues no challenge to us. It is recounted that Michelangelo, the great sculptor, once took a rejected piece of marble home to his studio. When asked why he wanted such an inferior piece, he replied, "There's an angel in there and I must set it free." Can you see angelic possibilities in the people around you?

Suggested activities

1. Start with your natural environment. Your family has walked, played, and worked in the yard of your home many times. But look at that yard from the perspective of our theme. What are its most beautiful aspects? Are there areas where you can see potential for more beauty? Plan your own beautification program for your home and yard.

2. Compile during these two weeks a list of contrasts between things that are good and things that are evil, things that are beautiful and things less attractive. List ideas and attitudes as well as natural objects. Is it easy to agree on what should be classified "beautiful" or "ugly"?

3. Encourage the younger children to participate in the activity by having them paint or draw pictures or make collages out of construction paper, illustrating "something ugly" and "something pretty."

4. Survey the books, magazines, records, newspapers, and pictures in your home. Are there sufficient numbers of the kind that stretches your capacity to appreciate and to discover the higher qualities of life and environment? Can your family be more selective in its leisure activities? its TV programs?

5. Collect several artists' portrayals of Christ and evaluate them in comparison with each family member's own conception of Christ. Are appearances deceiving? Can you agree which artist has best portrayed the whole character of Christ?

6. Let each family member write his own description of what he thinks the following are like: Communist Chinese, Russians, Africans, Cubans. Compare notes and discuss your findings. By what standards has each member made his judgments?

7. You may want to adopt the hymn, "Look for the Beautiful, Look for the True" (*The Brethren Hymnal,* No. 309), as your theme song for these two weeks.

— Fred and Nancy Swartz

DAILY READING GUIDE — July 21 — August 3

Sunday. Phil. 4:8-9. Gauge your thoughts by the higher standards.
Monday. Ps. 119:1-24. Open my eyes.
Tuesday. Matt. 5:1-11. Nine steps lead to keener vision.
Wednesday. Romans 8:1-14. Paul explains the two principles of life.
Thursday. 2 Tim. 2:20-26. Be a vessel for noble use.
Friday. James 4:1-12. The humble are given insight.
Saturday. Luke 9:23-27. Self-denial is essential for compassion.
Sunday. Matt. 18:1-10. Childlike perception is unclouded.
Monday. Matt. 20:29-34. Christ can cure our "blindness."
Tuesday. John 1:43-51. He can see potential in everyone.
Wednesday. Is. 53:1-6. Is beauty deeper than surface appearance?
Thursday. Ezek. 28:11-17. Beauty is not to be idolized.
Friday. 1 Corinthians 13. Love is still life's surest window.
Saturday. Psalm 123. Today I will look up!

news

Brethren medical aid: Bethany, Garkida, Dahanu Road, Castañer

MAJOR PROGRAM DEVELOPMENTS at Brethren-related medical institutions in the States and abroad have been announced recently. Involved are, at two points in the Chicago area, Bethany Brethren Hospital, which operates under its own board and charter, and overseas, Garkida Hospital in Nigeria and Dahanu Road Hospital in India, two mission hospitals under direct auspices of the Brotherhood program. In a related development, a study of possible expansion has been proposed for Castañer Hospital in Puerto Rico, a Brotherhood program enterprise under Brethren Service.

"Bethany is moving": At its annual membership association meeting in May, Bethany Hospital executive director Vernon C. Showalter dealt with current program highlights using the topic, "Have You Heard? Bethany Hospital's Moving."

Contrary to rumors which have mounted since the April riots on Chicago's west side, during which time four major buildings within a block of Bethany Hospital were among structures burned, the hospital is not moving out of its ghetto community, Mr. Showalter declared. Rather, he explained, it is moving to expand its services to and its relationships with neighboring residents.

As to particulars, he said that of Chicago's 99 general hospitals, only 18 had more medical-surgical patients than Bethany Brethren in the past year. Because of the normally high birthrate in the slum, Bethany's maternity department was the fifth busiest of all Chicago area hospitals. And Bethany's number of surgical operations for the year was 800; for the preceding year it was 450. Currently 77 percent of the patients are Negro, 23 percent Caucasian.

The hospital executive pointed up further that $100,000 is being spent on improvements at the West Van Buren site: $50,000 for air conditioning and new equipment in operating and delivery rooms and nurseries, $20,000 for rebuilding a parapet wall at the top of the hospital and for new roofing, and $30,000 for extensive redecorating, including corridor lighting and carpeting for all nursing units and patient rooms.

Bethany Health Center: Beyond renovation of the present facilities, the hospital plans opening within a few weeks a neighboring family health center, a kind of storefront outpatient clinic.

The development reflects the desire of the hospital's administration to find ways to serve better the people in the East Garfield Park community. In simplest terms, the center will provide group doctor care for the residents, with the hospital assuming responsibility for the center's operation so that doctors may be free to devote more time to actual patient care.

To be termed the Bethany Community Health Center, the program will be quartered in a hospital-owned store building at the nearby corner of Fifth Avenue and St. Louis Street.

The search for the $80,000 needed for the center included appeals to three separate governmental agencies, all to no avail. The appeal then was directed to private sources, and to date two individuals and the Sears Foundation have pledged $35,000. In April the hospital trustees authorized the borrowing of the additional funds to get the program moving.

The effort to relate more closely with the black residents of the area has led the hospital to establish a Community Health Council to share in decision making. As a liaison between the community and the trustees, the council is carrying a pivotal role in the launching of the new Health Center.

Bethany at Downers Grove: Concurrent with the expanded ministries in Chicago's East Garfield Park area, the Bethany Board of Trustees has terminated efforts to sponsor a new 150-bed hospital in suburban Downers Grove, a DuPage

Sketches for the modernization of Garkida Hospital in Nigeria are examined by J. Henry Long, foreign missions executive, and Dr. Beryl McCann, missionary to Nigeria

County community contingent to Oak Brook, the locale of the campus of Bethany Theological Seminary.

Preliminary approval had been given to the development by the Metropolitan Chicago Hospital Planning Council, an agency which coordinates new hospital construction in a nine-county area. A 20-acre tract in Downers Grove had been procured as the site.

"Despite a government grant of $840,000 and assurance that a mortgage loan to cover 40 percent of the project would be available, efforts to obtain major financial subscriptions from the communities that would have been served have failed," explained Robert Durnbaugh, public relations director for Bethany Brethren Hospital. The fund raising had been extended over a period of 18 months.

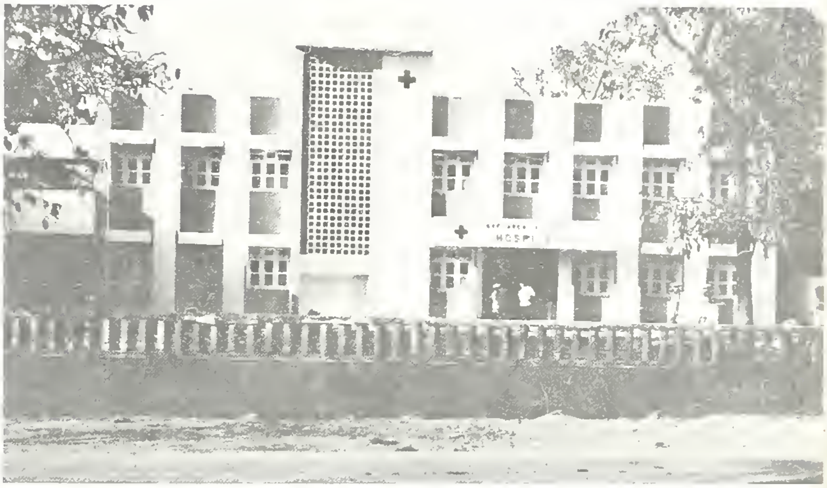
Gene Yeazell, administrator of the Downers Grove project and former director of the Castañer, Puerto Rico, Brethren Service Hospital, has accepted a position as administrator of the Sarah Harding Home for the Aged in Clinton, Iowa.

Garkida projections: Serious consideration is being given to the rebuilding and modernization of the Ruth Royer Kulp Memorial Hospital at Garkida in northern Nigeria.

Preliminary studies from the field indicate an immediate need for a new clinic and dispensary building and two 32-bed wards. Repairs are also needed for several of the older mud block structures in the eleven-building hospital complex which was opened in 1924.

Dr. Beryl McCann, on furlough during the past year, has been working with architect Arthur L. Dean on preliminary sketches for the modernization program. Dr. McCann reported that the feasibility study indicated "the necessary improvements and addition might total a quarter of a million dollars."

For almost a decade the General Brotherhood Board has recognized the need for the improvement and updating of its Nigerian medical facilities. In June 1967 the Board authorized the Foreign Mission Commission "to explore and plan for the building of a 100-bed hospital at Garkida." The action also permitted the commission to receive and hold funds which previously had been pledged toward the program.



Expected to treat 50,000 outpatients a year is the new annex to the Dahanu Road Mission Hospital in India

J. Henry Long, foreign missions executive, revealed that since the Board action in 1967 one principal donor already has contributed $42,000 toward the medical ministries of the Board "with the hope that the funds would underwrite this contemplated rebuilding at Garkida." He further pointed out that the Foreign Mission Commission has earmarked $20,000 from 1967 budget moneys toward the project.

More definite plans for the rebuilding at Garkida likely will take shape in the near future, according to Dr. Long.

Dahanu Road annex: Completed for use at the Brethren Mission Hospital at Dahanu Road in India this spring was a new annex expected to treat 50,000 outpatients a year. The forty-three-year-old institution, located 80 miles north of Bombay, also has expanded its inpatient accommodations.

The first floor of the new annex provides a clinic with six consultation rooms, emergency room, laboratory, pharmacy, injection and dressing room, business office. library, and waiting hall. The second floor includes a labor and delivery suite with private rooms and ward accommodations for 30 patients, bringing the hospital's total inpatient capacity to over 100.

Though the completed annex consists of only two floors, the foundation was built to support four floors in anticipation of expansion to meet the growing medical needs of the community.

The Dahanu Road annex officially was inaugurated on March 17. It was forced into early use, however, several weeks prior to that due to a crisis resulting from the food poisoning of 33 persons at a Dahanu hotel.

The $35,000 addition was financed on an equal basis by the community and by the General Brotherhood Board. "This enthusiastic expression of support by local citizens is evidence that the hospital is developing into a true community institution," observed missionary William Weybright, a doctor who joined the staff in 1965 while in alternative service. He and his wife recently returned to India, following a three-month furlough, for an additional three years at Dahanu Road.

Castañer study: In addition to the Dahanu Road and Ruth Royer Kulp Memorial hospitals, other major medical institutions operated under the Brotherhood program are a leprosarium also at Garkida, Nigeria, a program separate from the general hospital there; Lassa Hospital in Nigeria; and Castañer Hospital in Puerto Rico.

A Brethren Service Commission deputation to Puerto Rico last year recommended expansion of the Castañer Hospital facilities. The modern, 33-bed, $560,000 plant in the west central mountains of the island was completed in 1960. A feasibility study is contemplated in the next step to be undertaken.

A PLEA FO

Debeli rtic, Yugoslavia

While stateside Brethren met last month along the Atlantic, European BVSers met in May by the Adriatic. Here are highlights from the biennial event which brought together youth assigned to projects in nine countries

BVSers seldom have an opportunity to get together to share among themselves, but such a biennial affair for volunteers in Europe took place May 12-18 on the beautiful Yugoslavian shores of the Adriatic. The Slovenian Red Cross of Yugoslavia offered its children's clinic and summer camp facilities at Debeli rtic, near Triest, Italy, for the 45 European BVSers who attended. The BVSers wandered in by car, train, motorcycle, and thumb, from Cyprus, France, Germany, Greece, Italy, Poland, Spain, Yugoslavia, and Switzerland. The location was beautiful, the accommodations more than adequate, and the food good. In spite of this, however, the week proved an inspiration to all.

Although the conference was primarily occupied with a reevaluation of Brethren Volunteer Service and pacifist responsibilities, attention was also given to contact with the local community. The introduction to the Slovene Red Cross and the Debeli rtic facilities was made by the president of the Slovene Red Cross, Mr. Maydic. And a stimulating discussion on the development of Communism and its current status in Yugoslavia was held with a senior journalist from the foremost Slovene newspaper, *Delo.*

But this was the setting. It would seem paradoxical that such a setting would be conducive to the degree of frustration and tragedy that developed. The frustration stemmed from the fact that far more questions were raised than

Special report: Is social

MORE RADICAL BRETHREN WITNESS

could be approached in five days of discussion, and the tragedy, from not having been able to meet the original goal of a consensus on a plan of action.

Restlessness: From the nature of their volunteer status, BVSers are restless. And they are now especially restless as the pacifist and conscientious objector positions have never been so challenged as they are today. It is from this basis, then, that the BVSers' most immediate concerns derive.

The central concern of the conference was the need for a pacifism that is given content by a more direct witness rather than merely the social service in which most BVSers are now involved. There is something lacking. Priorities must be reestablished. The confrontation must take place where the real ills thrive.

It was the underlying assumption of the conference that the confrontation be addressed to the military machine, and specifically to the Selective Service System. The System's methods of controlling and channeling men into the access of the military machine and areas of national interest (for example, defense) have long been deplored, at least in word, by the Church of the Brethren.

The confrontation becomes especially complicated with the BVSer doing his 1-W service. By his very status as a 1-W he is cooperating in detail with the very System he has chosen to oppose. On the one hand the 1-W volunteer verbally claims opposition to the most efficient military machine ever devised, while on the other he participates intimately therein and with special privileges. The hypocrisy becomes unbearable for many.

What route? From this point, however, the road from generalities to specifics leads many directions. Does pacifism mean merely nonviolence, or are there other responsibilities involved? Can the immorality of the Selective Service System demand that the pacifist morally refuse to cooperate? To what degree is personal risk effective? Where and how is the most effective protest registered?

There is a strong voice among BVSers arguing in support of the total abolition of the Selective Service System. Those arguing from this point continue by saying the immorality of the Selective Service System and the hypocrisy of the 1-W position demands that the pacifist morally refuse to cooperate. It was suggested that, with the support of the conference, those in this position would return their draft cards to the General Brotherhood Board for forwarding to General Hershey.

Another faction attempted a demonstration of moral support for this action by proposing their immediate termination of European BVS assignments in favor of returning to the United States to become more directly involved in antimilitary activities. And yet another group, not willing to risk the loss of the possibility of effective witness within the Selective Service System, proposed that BVS confront the System by pressing for a wider interpretation of work allowed the 1-W. At most, the 1-W position is a frustrating and continuously compromising one.

But where does the Church of the Brethren fit into this? Even though the Brethren have made claims as a peace church, it has been neither the church nor its youth who have to this point taken the front-line offensive against the war in Vietnam, against the military machine, or against the Selective Service System. It has been outside groups.

Perhaps the Church of the Brethren has been naive by all too often attempting to establish a truth if not for all, then simply for itself. When the expression of the church's faith requires pacifism, it has often been perverted into a separation from the world by refusing participation or confrontation with other's problems or beliefs. Perhaps the church has made an easy excuse for its indifference. As long as the Church of the Brethren can remain involved in washing its own "clean" feet, there is little need to admit that there may exist those whose feet really need washing.

Reevaluation: But unusual responsibilities provide rare opportunities. One such responsibility and opportunity would be a complete reevaluation of the association between the Church of the Brethren and the Selective Service System and a clear statement of position on this point. Such an evaluation has been urgently requested by BVSers.

In spite of the frustrations, however, enthusiasm is high. BVSers believe in their program and purpose. And they want to believe in their church. The face of BVS will be changing, and as long as there are a Brethren youth and his church willing to become involved, willing to get hands dirty, and willing to take Christian responsibility, there will be life in the Church of the Brethren.

— Art McAuley

e a direct enough witness in confronting the really basic ills of the day?

The peace campaigners: Upward from the mud

WHAT IMPACT does the playing of drums, the reciting of chants, and the building of pagodas have on the gut issues of peace?

To the pragmatic Western adult mind, the impact may be questionable. For the younger generation, particularly those youth for whom gurus and drums and beads and the contemplative life holds a fascination, the appraisal may be quite positive.

One day not long ago a tiny band of Japanese Buddhists, on a quick tour of America, came almost unannounced to the General Offices of the Church of the Brethren. The delegation was led by an 84-year-old monk, the Most Venerable Reverend Nichidatsu Fujii, the head of the pacifist Nichiren sect of Buddhism. He was accompanied by a second monk, a lay businessman, a secretary, and a Christian guide, Mrs. Hatsue Nonomiya, a temperance and peace leader who in 1965 visited the Brethren as a member of a Japanese peace delegation.

Upon approaching and leaving the General Offices building or a home or a hotel, the Nichiren Buddhists lifted their drums shaped like tennis racquets and began to chant. In starting and ending a speech, however brief, they again engaged in the ritual, usually without drum accompaniment. For the Nichiren monks it is their vocation to repeat the chant scores of times a day, in public and in private.

Symbol: "I consecrate myself to all that is wonderful, beautiful, sacred, true, and holy in the law and scriptures of the lotus blossom and its fruit," they intone. "The lotus is the symbol of how life should be striving for purity, upwards from the mud and foulness to the purity of the upper air."

The constant repetition of this prayer is a major thrust in the campaign of the Nichiren sect for a peaceful way of life for themselves and their nation. And while the approach seems general and at most centered on the creation of a climate for peace, there are some concrete issues about which the followers feel keenly.

In a confrontation with a group of Brethren the Reverend Fujii, who is known also as Saint Nittatsu by his devotees, enumerated the specific concerns. He began by asserting summarily: "The war in Vietnam must come to an end. What are you going to do about it?" And he paused for a response.

Japan's Buddhist sect leader Saint Nittatsu (center) and aide greeted by S. Loren Bowman, acting general secretary of the Brotherhood staff. For the monks, the chanting of prayers for peace is their vocation

Interference: Other concerns voiced by the group had to do with American occupation of Okinawa; it should be freed, they said, or if one can read between the lines, they longed for it to be "freed" and united with Japan. The United States should not intervene with the union of North and South Vietnam and North and South Korea, they added, expressing the belief that the peoples in these divided nations want union. And they scored Americans' interference with Buddhist festivals and other rites in South Vietnam.

The guests expressed no desire to see U.S. government officials; they termed this useless. But they did hope to meet with religious leaders the country over, particularly those outspoken on peace, to rally concern and action.

By all appearances, the sect's high priest wore well the designation of saint. For all his years he moved with agility and grace, his shaved head and crooked staff consistent with his quiet and self-effacing manner.

Through the years Saint Nittatsu has been feted by ambassadors, premiers, and presidents. He once was a co-worker with Mahatma Gandhi in India.

The lay member of the party, Tokuo Masui, is president of Japan's Self-Service Association and reportedly established the first supermarket in his country.

Assessment: In returning the party to Chicago's Conrad Hilton Hotel, Brotherhood staff member Leland Wilson pulled his car up to the curb at the lobby entrance and helped the guests unload. At once the drums began beating and the prayer chant resounded up and down the walk.

A policeman on duty signaled Mr. Wilson and moved toward him. Not knowing whether he might be informed of a parking violation or of objections to the noise, he was relieved to hear the officer say:

"If there were more people like these around, we could dump all our guns in the river."

Leading public educator among mission recruits

Appointees (from top, l. to r.): Cripe, Breidenstine, C. Snavely, I. Snavely, R. Smith, B. Smith, D. Doudt, and K. Doudt

Among several new appointees to Church of the Brethren mission posts in Nigeria is one of the denomination's most distinguished members in public education, A. G. Breidenstine.

Within several weeks following his retirement this September as deputy superintendent of public instruction for the state of Pennsylvania, Dr. Breidenstine and his wife will leave for Nigeria. His initial task there, beginning in December, will be eight weeks of survey and consultation with governmental, educational, and church officials.

Dr. Breidenstine will give major study to Waka Schools, a high school and teacher training college which enrolls 600 students and has an international and interdenominational staff of 40.

Dr. Breidenstine was named in 1966 to Pennsylvania's number two post in public education, in a system which enrolls nearly three million students and encompasses state-related colleges as well as elementary and secondary schools. He formerly was dean of three Pennsylvania institutions — Hershey Junior College, Franklin and Marshall College, and Millersville State College. He is a graduate of Elizabethtown College and Temple University.

Long active in church affairs, Dr. Breidenstine is a past moderator of the Lancaster, Pa., Church of the Brethren, a director of Bethany Theological Seminary, and chairman of the Christian Education Commission of Eastern Pennsylvania.

In 1963 he spent three weeks in Russia as part of an exchange delegation of the Church of the Brethren to the Russian Orthodox Church.

He and Mrs. Breidenstine, Ella, are residents of Lancaster, Pa. They have a son and a daughter and eight grandchildren.

Among other appointees recently named by the Foreign Mission Commission are:

Manfred Cripe of Tucson, Ariz. He is a 1968 graduate of McPherson College and a former Peace Corpsman in India. He is a member of the Tucson church.

He will join the faculty of a secondary school in Nigeria in August, teaching history and geography. The assignment is approved for alternative service.

Mr. and Mrs. Rolland Smith of Cleveland, Ohio. They will join the faculty of Waka Schools in August.

Mr. Smith is a 1963 graduate of Manchester College, the son of the Harvey A. Smiths of Huntington, Ind. He previously served a 1-W assignment as a mathematics teacher at Waka.

Mrs. Smith, Bonnie, is the daughter of Mr. and Mrs. Clair O. Throne of Cleveland. She is a 1966 graduate of Manchester College and has taught health and physical education in Cleveland.

Rev. and Mrs. Conrad Snavely of Freeport, Mich. Scheduled to leave this month for Nigeria, they will reside at Jos, where Mr. Snavely will become the business representative and Mrs. Snavely will teach business education at Hillcrest High School.

Mr. Snavely has been pastor of the Hope, Mich., Church of the Brethren since 1962. Formerly he held pastorates in Virginia, Ohio, and Indiana. He is a graduate of Manchester College and Bethany Theological Seminary.

Mrs. Snavely, the former Irma Fisher, is also a Manchester College graduate who has taught in Indiana, Ohio, and Michigan public schools. The Snavelys have two sons who will accompany them.

Mr. and Mrs. David Doudt of North Manchester, Ind. They will begin teaching at Hillcrest School, Jos, Nigeria, in August.

Mr. Doudt is a 1964 graduate of Manchester College who has been teaching elementary education and physical education in the Manchester community schools. He is the son of the Henry H. Doudts of Columbia City, Ind.

Mrs. Doudt, Karen, is the daughter of Mr. and Mrs. Donald W. Beery, North Manchester. She is a Manchester College graduate of 1966 who also has been teaching in the elementary field.

The Doudts are members of the Manchester Church of the Brethren.

David Williford (not pictured) of White Pines, Tenn. He is a member of the April 1968 Brethren Volunteer Service unit and has been assigned to Kulp Bible School in Nigeria as a builder and maintenance man. He will serve two years.

Mr. Williford is a member of the White Pines, Tenn., Church of the Brethren.

Donald F. Hoover, Jr. (not pictured), of Duncansville, Pa. He will begin his alternative service assignment in August as a teacher of mathematics at Waka Schools, Jos, Nigeria, after training for six weeks in the July BVS unit.

Mr. Hoover is a 1968 graduate of Juniata College and a member of the Carson Valley Church of the Brethren.

news

Sunday bulletin series: A crisis in the arts

"We have been hoping that the phase of modern art and psychedelic colors would finally pass," wrote the chairman of the music and worship commission of the Adrian, Mich., Church of the Brethren regarding the series of sacred art bulletins distributed by the General Offices.

"Our congregation must be different," the chairman, Mrs. Lauren Rohrbach, added, "because traditional art and beauty leads our members to worshipful thoughts much better than a lot of confused looking likenesses or symbols in clashing colors."

On this point the Adrian church is not altogether "different." There is considerable company. And as critics of the Sacred Design bulletin series go, Mrs. Rohrbach was among the more charitable.

Child's work? "Why in the world don't you tell that little child responsible for the bulletin pictures to go out and play and let some responsible adult take over?" a minister from Wisconsin inquired. "My people are confused enough without this," a Pennsylvania pastor wrote. Asserted a pastor in Virginia: "I'm aware that the bulletins have printed scriptures and interpretations on the back page. I appreciate that; frequently the front page would be meaningless without it." And a North Carolina clergyman put it on the line: "If and when you sober up from your 'pop art and social gospel' binge we will be ready to consider the service."

But even from persons displeased with the bulletin covers there has come generous commendation for the page-four interpretations of scripture and of Brethren thought and action which the Sacred Design series introduced. To a pastor who charged that the new service "was way out and represented an effort to find the lowest common denominator in order to ride the ecumenical bandwagon," Leland Wilson, director of interpretation, offered a differing perspective. After recounting item by item the facets of Brethren life treated in the bulletin statements over a period of months, he summed up, "The bulletin service is not 'way out'; if anything, it is 'way in.' At least this is our hope and intention. Far from the least common denominator on an ecumenical bandwagon, the bulletins are more 'Brethren' than they have ever been — Brethren concerns, understandings, ministries, personalities. They are concrete and specific. Not antiecumenical at all, still, they are addressed to our own people."

The change from the former series came, Mr. Wilson explained, because those bulletins "were too detached, too unrelated to life — pastoral scenes, flowers, mountains, buildings. These subjects are of course valid, but they hardly represent the great issues of life and faith today."

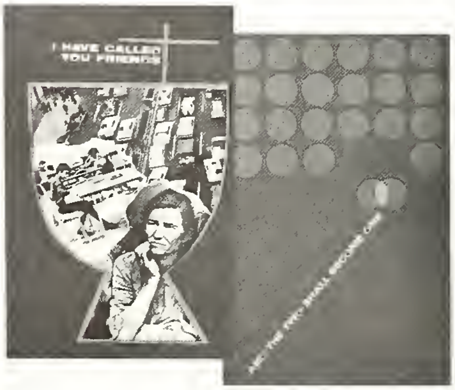
Tastes: As to the art itself, Mr. Wilson granted that tastes vary; this, he said, is the crucial factor and not the rightness or wrongness of the art. "Art forms are changing, and the contemporary does not look like the art of 20 to 30 years ago, nor that of the Renaissance."

In a background statement which followed the inaugural of the Sacred Design series in September 1966, the bulletin committee explained that the purpose of the new bulletin was to seek to put in visible form the meaning of a scriptural theme. "It is not to present the surface of things, but to interpret the reality beneath the surface. . . . Sometimes the color, for example, will be brilliant and extravagant as are some parts of the scripture; sometimes it will be quiet and introspective as are other portions of scripture; and sometimes it will be dark and sorrowful, as in some of the experiences related in scripture." The claim was made that contemporary art provides a fresh way of interpreting the gospel.

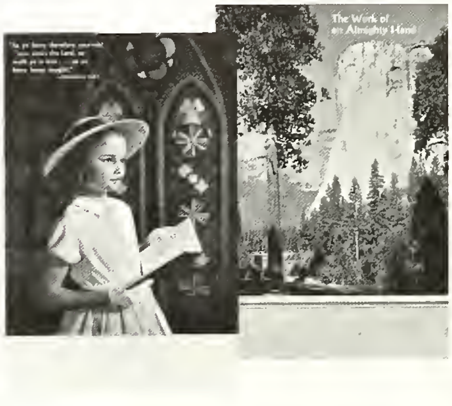
Mr. Wilson, in expressing his own reaction, observed that he personally did not "like" every cover but that he did find them "much more meaningful and challenging than the old folders which no one noticed."

Through the nearly two years of its use, the Brotherhood staff committee on bulletins, composed of Leland Wilson, Donald E. Fancher, and Revie Slaubaugh, has pursued with the Minneapolis-based Sacred Design Associates improvements in quality, frequently seeking substitutions when the illustrations became too abstract and encouraging the use of more classic art. The United Church of Christ, which also utilizes the firm's services, has sought similar modifications.

Too much? When the bland, innocuous folders of the previous series were replaced by the Sacred Design covers in an effort to communicate scripture afresh and enrich worship, some users regarded the new approach as helpful but perhaps overdone. "It's like singing only new


I HAVE CALLED YOU FRIENDS

Sacred Design: The gospel made visual


The Work of an Almighty Hand

Christian Art: An alternate selection

hymns at every service," one Virginia woman said.

Yet not all reactions to the covers through the past months have been adverse. Among numerous positive reactions was one from a lady in one of the East's leading conservative churches: "I think the new bulletins are one of the greatest things to come out of Elgin." In the Dayton, Ohio, area a group of Brethren pastors met for a series of weekly breakfast meetings to share their insights with one another on the text used on the bulletin for the coming Sunday. "We have accepted as a discipline for ourselves preaching on the passage from the bulletin," explained Mack Memorial pastor Ronald K. Morgan. "The message of the artwork is not always easily observed but comes in dialogue with others as we share what each sees in it." Mr. Morgan added, "I feel sorry for the fellows in churches which have stopped using this bulletin service. The congregations are missing something valuable."

Nonetheless, by this spring 140 congregations decided to miss the "something valuable," discontinuing their use of the Sacred Design bulletins. The cancellations cut the circulation among Brethren from 96,000 to 77,000 copies weekly.

A practical dilemma faced by a number of congregations choosing to substitute other material, however, has been finding material worthy of use. "I looked over one denominational series," wrote a Kansas pastor, "and I found it simply dripping with sweetness and sentimentality. What do I do? Do you have another bulletin service?"

Alternate: As of recent weeks the General Offices, in response to the requests for alternate folders, has arranged to distribute bulletins prepared as the Christian Art series by the Church of God (Anderson, Ind.). The bulletins, a bit less expensive than the Sacred Design series, will carry no interpretation.

While pleased to have the new selection to offer, in their own estimation the members of the bulletin committee still are most enthusiastic about the Sacred Design series, its aims and prospects.

Soundings

Random commentary on events in the news

Mrs. Martin Luther King, Jr., *upon the death of Sen. Robert F. Kennedy:* "How many husbands, how many fathers, how many sons must die before we as men, women, youth, and children, or we as a nation, will rise up in righteous indignation and demand an end to such senseless violence? Like my late husband, Senator Kennedy died fighting for the ideals of American democracy. In spite of the darkness of this hour, we must not lose faith in the future and in the ultimate redemption of mankind."

Mrs. King

John Lindsay, *mayor of New York City, after addressing a massive anti-war rally in Central Park and participating in a Loyalty Day parade both on the same day:* "One can easily differ with government policy in Vietnam and yet give full faith and credit and backing to the armed forces and soldiers who are there fighting, risking their lives, and to their families. They are professionals and do what their commanding officials order them."

Mark Hatfield, *U.S. senator from Oregon, in addressing the annual convention of the National Association of Evangelicals in Philadelphia:* "These daily reports on the kill ratio in Vietnam are giving us a completely wrong set of values; and it is up to the church of Jesus Christ to set the values straight, to correct the evils, and to indicate to the government and to all Americans that our affluences and our money are not enough."

James P. Shannon, *Roman Catholic auxiliary bishop of St. Paul – Minneapolis, speaking at the University of Notre Dame on the role of Christians as God's peacemakers:* "To question the premise of modern nationalism in the United States, in the Congo, or in Vietnam is to invite the most unreasoning kind of passionate debate, most often generating far more heat than light. But someone must begin somewhere." *In criticizing the underdeveloped theology of peace in this country, he added:* "I often feel that our current skimpy theology of peace and war owes more to the slogans of the American Legion than to the original teachings of Jesus."

David Hunter, *deputy general secretary of the National Council of Churches, when asked by newsmen about a guaranteed annual income:* "I don't know whether it is the will of God that each person have a guaranteed annual income but it is certainly a clear and present need. . . . It would be hard to visualize any other means of meeting basic human needs in an industrialized society."

Reuben H. Mueller, *former president of the Evangelical United Brethren Church's board of bishops, speaking in Dallas on merger with the Methodist Church:* "There can be no spiritual value in a provincial littleness that draws its clothes about itself, builds fences or walls to keep the world out, and dies spiritually through the process of trying selfishly to hoard and enjoy the Christian religion. The outstanding problems of today are great worldwide and world-shaking issues, and they require a church of size and resources and commensurate dedication. . . . A small company of people is no match for the problems of our day. I know that the Christian movement began as a very small group, but I also know it did not remain small and circumscribed. The end purpose of Jesus Christ has always been, and still is, to gather multitudes – so great that no man could number them – under the banner of his church. He has never placed a premium on littleness."

Mueller

THE DESPERATE DREAM OF HOPE

by Samuel H. Miller

No civilization has ever lasted very long without a large measure of hope. The ancient dream of Israel — that the time would come when the lion would lie down with the lamb, when all nature would be at peace, and man himself would finally beat his swords into plowshares, to learn war no more — sounds perilously near to sentimental nonsense in our realistic and war-torn world.

Century after century the dreamers have dreamed this ancient dream, but whether from original sin or perversity or the nature of faith, war and evil have overwhelmed us again and again, and the darkness which we thought was but for a night has persisted, despite all the sacrifices and the noblest efforts of men to eradicate it. Yet, as long as the dream persisted, history notwithstanding, hope has sustained our human labors and lifted us out of disaster.

But what of today? Where do we stand now, in this age? When we scan the time in which we live, what are the prospects for the future? Does it look like anything resembling the ancient dream of Israel that the Lord's house will be built upon the top of the mountains and that all people will flow unto it and that men will learn war no more and that each man will sit safely under his fig tree? Will bigger cities and better bombs, faster jets and higher wages, larger wars and weekends on the moon make life any better for our children or our children's children?

The predictions are not reassuring. We seem to have run through a season of severe disillusion. In fact, at no time in western history has hope run so high as in the beginning of the nineteenth century. On all sides expectations rose to welcome the unprecedented achievements of society. Communities were established in great numbers as guarantees of a new perfection possible to man. The Utopias became the literary mirror of that hope, which believed that man and society stood at the verge of realizing all our most optimistic dreams. And then in a brief one hundred years the Utopias, brimming with their optimism, turned into nightmares reeking with horror.

Instead of Utopia we had *Brave New World*, by Huxley, and *1984*, by Orwell. The future which had seemed to hold the most glorious dawn for men now was darkened with thunderclouds full of lightning, stabbing, fury, and roar.

Karl Menninger, an astute observer of our time, writing in *The American Journal of Psychiatry*, has said of this age: "When it comes to hope, our shelves are bare." Now it is not strange that that change should have occurred in the last hundred years — from optimism to pessimism, from Utopias to nightmares. Having dreamed in the "summer of our content" all manner of optimistic perfections, we were rudely shocked by the wintry disillusionment that befell us when western man descended into the incredible bestiality and cruelty of two world wars and their attendant horrors and unspeakable indignities.

The degradation, the waste, the seemingly inevitable decline to deeper and darker barbarisms haunted the minds of men, shattered our confidence in one another and in ourselves, and discolored all our hopes until we could find no assurance in ourselves or in our world that the present direction of things would take us anywhere but into a shockingly new and uncomfortable kind of chrome-plated hell, where our humanity would be under the darkest curse of all history.

> ***“Our vision of God has been badly obscured in recent centuries. We have been too quick to think that God's kingdom has arrived either with the prosperity of the industrial revolution or with the freedom of democratic politics”***

Now I am sure that the empty shelves which mark the absence of hope in our time are not all explained by world wars and a depression, however disillusioning and ghastly they were. Hope is not eradicated by wars or by the most terrible suffering of man. Hope is eradicated by a loss in the confidence that life has some deep meaning. There is something nearer in time, something closer to our hearts at this moment, which may be the reason for our ill-disguised hopelessness.

When we came to America, early or late, born as little children into this land, we imbibed the dream, we breathed it in the air, played it in school, fancied it in our ambitions, sang it out loud, played it in the solemn occasions of ceremonies. America for all of us was a dream, maybe an "impossible dream" of impossible justice, impossible mercy, impossible dignity, impossible hope — but we dreamed it. We dreamed it against all odds, against hatred and against shabby politics, against crime and against slavery and against poverty and against avarice and against war.

Perhaps the dream was impossible. Perhaps the odds were against it. Perhaps we should not have expected so much. Perhaps our eyes are being opened. At least the shelves are empty for most men.

There are some reasons close at hand why we might feel this way. In these turbulent and depressing days we should be honest enough and clear-sighted enough to look at the land in which we live and to understand the lives we live in it to see that we are coming perilously near to losing the American dream.

Maybe we have simply buried the dream under too much so-called affluence — mountains of junk, of cheap and tawdry merchandise contrived for a false market stimulated by suave but noisy hucksters, programmed with psychological sophistication, but empty of any real meaning or worth.

Or maybe we have buried it under the enormous arrogance which our recently gained prominence in world affairs has gratuitously given us. How arrogant is it for us to assume that democracy must maximize the world market, that no other form of government anywhere in the world is valid, that all who differ with us must be the enemies of God!

Or maybe we have buried it in a national program that spends over half its budget for military purposes while the poverty of our great cities and the pain and anguish of men shrieks to high heaven. Maybe we have buried it in the grandiose machinery to send a man to the moon, while the institutions of education and of human care all across the land slowly struggle with inadequate funds to meet the emergency of an ailing society. Maybe we have buried it in the notion that prosperity is all that a people needs. Maybe we have buried it in the idea that the poor deserve their poverty, and the rich, their wealth.

Or perhaps we have buried it in our advertising where everybody is urged to have a Cadillac or at least a Buick, and anybody would be ashamed of himself if he didn't have everything that everybody else had. Maybe we have buried it where everybody is clambering over everybody else to reach the top or where the grabbing is so frantic that nobody ever gets what he reaches for or where the picture never shows us anything but the luxury — never the loneliness and the heartache and the empty shelves.

Wherever we have been losing this dream, there are only three places where it can ever be found, only three places, and if we do not find it there we shall continue to have empty shelves and hollow hearts and endless days of loneliness, if not of violence. There are three places from which the dreams of men and their hopes finally arise: first, from our confidence in one another as human beings; secondly, from the sense that our work and our lives have integrity; and third, from the faith that history finally will make things right. Let us look at these three things briefly.

Our trust of one another today in America has been rather badly shattered. The black man does not believe that the white man is really serious about helping him or sharing in the good things of this world. And the white man does not believe that the black man really wants to help himself. The government condescends to the generally uninformed public as if they were a negligible part of a democracy, and people — ordinary people seeking to understand the destinies of their own nation and the policies by which their sons must live and may die — find themselves angered and desperate, and sometimes even defiant, because they have been isolated and subject to a paralysis in which there is no communication between what a nation does and what it believes.

The infection of rampant hostility spreads in all directions. The young are against the old. Management is against labor. Children are against their parents. Students are against their teachers, and the ghetto is against the police. And out of all of it comes a vast dance of violence, destructive of every decent hope which the American dream ever engendered.

John Gardner, formerly of the U.S. Department of Health, Education, and Welfare, said that "this is a day of divisive dissent. Everyone is speaking with unbridled anger in behalf of his point of view or of his party or of his people, and the fissures in our society are dangerously deep. We need some new emphasis on things that hold us together." We need a new trust in one another's integrity, and if we cannot find it our shelves will be bare of all the dreams that once made America seem the "land of the free and the home of the brave."

In the second place, hope rises from the assured integrity of our life and work. As soon as I say that, such a declaration makes it plain why so many of our shelves are bare. Many of us are simply disillusioned about the integrity of the kind of work in which we have been engaged in America. So much of what we have been doing or have been forced to do seems to have little meaning in human life. It is a participation in a vulgar and deceptive rat race of expending our precious days and years for ends in which we simply no longer tend to believe at the bottom of our hearts. The whole machinery of our time is no longer self-certifying.

A recent full-page ad in all the college newspapers of our land asked students to please write in to business leaders if they had great doubts about the worthwhileness of a business career. What an extraordinary phenomenon in America, where business has been not only sacrosanct, but it has been presupposed as the very center of our life and action!

A much publicized news item of last year reported that representatives of a major oil company had over 11,000 interviews in a business school to uncover 300 men — only 300 who were willing to work in business.

And it is not only business. All over the United States churches and synagogues are witnessing a wholesale rejection of the parish ministry as a legitimate and effective way to serve humanity.

Until we have a sense that what we are doing in our work, until we understand from some deep conviction of the heart that the kind of world in which we are expending all the pain and labor of our days of three score years and ten is really worth it, we shall not have very much hope.

In the third place, hope is derived from faith that the final judgment of history will be just. Put it in more explicit terms of religion: We have hope because we believe in God.

But, unfortunately, our vision of God has been badly obscured in recent centuries. We have been all too quick to think that God's kingdom has arrived either with the prosperity of the industrial revolution or with the freedom of democratic politics or with the prominence of American power in international affairs, only to discover that even in these good things lie the inherent dynamics of damnation, as there is in all human pride. We tended to think that we knew exactly what God was and what he wanted, and we believed ourselves to be pretty much in control of the situation; and yet nothing in the world can be quite so dangerous.

We awoke abruptly to the brutal disclosures of what has been called the "Death of God" movement. We ourselves had prepared the way by smothering God in the miniature stereotypes of our self-reflecting idolatry. We assumed that anything that we did which brought us comfort or achievement, anything we did that increased our power and enlarged our conveniences, were in the ways of adding to the kingdom of God. Now that God no longer lives as the ultimate mystery of all power and truth, it is little wonder that the shelves are empty of hope. Until we find God in his reality, in his ability to make judgment of what we have been doing and of what we are, we will never match the enormous darkness of this violent age with the magnitude of hope it is requiring.

Our power is unparalleled and growing. Our affluence is awesome and increasing. Our ingenuity is unprecedented. Our barns and our banks are full. Our machines and computers, industry and science, are pressing forward like mountains marching to the sea. But what of our trust in one another? our confidence in our work? our faith in God? What if we gain the whole world and lose one another's souls — and our own? □

A Relevant Answer to This World's Needs

by ANNA B. MOW

At Elizabethtown College several years ago, I attended a banquet for the Women's Alumni Auxiliary. The ladies' hats made a veritable spring garden of gay colors. When my turn came to speak I admitted not being an alumna, but I felt at home there because I had been present when the college started in 1900. And I had to tell the ladies that all their pretty hats brought to my mind the most poignant memory of that beginning. I was a child and loved pretty things, and I was heartbroken when Mother ripped off all the lace from my petticoats. She explained that we did not want anyone to think that the college was bringing style into the church!

Then I found that all the "plain" people were not Brethren and I wondered why they could not all be in the same church. I learned then that there were different ways of doing things in the churches – in baptism, in communion, in other things. When I was fifteen I went with my father to a love feast in the old Germantown church in Philadelphia, our very first church in America. To my surprise the people in this church were not "plain," and they had cheese and crackers instead of "love feast soup" for the meal! My father did not seem to object so I thought it must be all right. So even the Brethren differed among themselves!

From those days on I wondered and searched to know what differences don't matter and what differences do matter. Very religious India taught me that it is possible to be religious without being Christian. I had to face the fact that one can be religious even in the Christian church and still not be fully Christian. So I had to find out what Christianity had that no other religion has – or I might just as well be a good Hindu. So far as I was concerned this was rock bottom, but I landed on the Rock, thank God.

All religions that have stood the test of the ages have great ideas, but only Christianity tells us about a personal God – who seeks us before we seek him – and only Christianity tells us about the God who revealed himself in his son, Jesus Christ. Only Christianity tells us about the Holy Spirit as the agent of the presence of Jesus to dwell in our hearts and to give us power for living through grace so that our loved ones and neighbors can enjoy us, too.

When I hear great scholars using their great minds to explain God, or even to explain him away, it seems too good to be true that I can really know him, even in a limited way. When I got a sandfly bite in Nazareth last year the humanity of Jesus overwhelmed me. He lived in that village as a child. When I left the small country in which he lived as a man, I rejoiced with all my heart that I did not leave him there as a memory and that he still lives now, everywhere people accept him and his way of life.

I'm not bothered about God's being "up there" or "out there," but I know that he reaches out to me in my direction before I even turn to him. This is not geographical direction; it is much deeper than that. When I obey his teaching everything adds up; by other means, nothing makes sense.

Our basic Brethren heritage is still relevant and pertinent: a complete commitment to Christ and then a search in the New Testament to find his will. As we follow him in a real person-to-person relationship, we grow and change. Even our church organization is set up for such change from the very beginning of our history. Read a book of Annual Meeting minutes and this will be clear. It is not "Brethren" to become set in one's own way instead of in his way.

The ministry of reconciliation is one of our basic doctrines but our history is full of conflicts. I remember council meetings from my youth when the same people would always be on one side against the same people on the other side of an issue. It seems to me sometimes that we have not grown spiritually very far from the one-sided thinking of those days. How many people come to Annual Conference with their speeches already prepared, hoping to triumph over the other side? Changing the name *meeting* to *conference* didn't change people! Being conservative or

---

Anna Beahm (Mrs. Baxter) Mow is serving for a second time as a member of the General Brotherhood Board. A former missionary in India (1923-1940) and a teacher at Bethany (1940-1958), she continues to be active as speaker, as a leader of retreats, and as the author of several devotional books. A feature article concerning Anna Mow, "God Speaks Through Her," by Fred Swartz, appeared in the June 6, 1966, issue of MESSENGER.

liberal is not the important matter at all. The question is always, "What is Christlike?"

There is what is called a "Holy Spirit movement" in the world today. Many Brethren have been fearful and critical of this movement. But the Brethren ought to be in the forefront of this movement, for we even have a special dip in baptism for the Holy Spirit. We cannot be afraid if we have put Christ first in our lives. The real question is not one of certain manifestations but it is the New Testament question: "Have you received the Holy Spirit since you believed?"

Through the years we have heard much about the "good life." Unless the good life is a fruit of the indwelling Spirit it is mere humanism and it is a substitute for authentic Christian experience and service. The do-gooder is discredited these days because he is self-conscious and he tends toward paternalism and even arrogance. The God-conscious person is welcome in this distracted world. The difference between the two shows in their relation to opposition. The one who follows even a good cause as an end in itself pushes people to accept his cause. And people feel pushed. The one working in the Spirit has respect for others. He has fervor, not fever, that is, he doesn't get hot under the collar.

I am glad that we have found that God accepts persons of other denominations without even measuring the amount of water they use in baptism. That does not mean we have to change our mode of baptism. I hope we never change it, but I am ashamed to ask a Christian who knows the Lord to be rebaptized when he joins our fellowship when he is already a "new creature" and we have so many who, although "properly" baptized are not new creatures.

There was a time in some churches when there was more rejoicing over a Mennonite's becoming Brethren than when a sinner was converted. I'm glad that day is over. I am not excited about organizational unity, for or against it. We can't make unity, we join it, for our unity is in Christ only. I am sorry that, throughout the Brotherhood, fear and even bitterness cloud this issue. Unity cannot be pushed; we can only obey him and he will create unity.

The whole Brotherhood should have heard what Metropolitan Nikodim had to say to the Brethren: The most important thing is "Christ in you" and "our unity is in Christ." We'd be more brotherly if we listened to him. My father would have enjoyed the Metropolitan's visit, too, especially his greeting. My father knew how some Brethren felt about his salutations but he made a point to salute them anyway, even if he had to outwit them to do it! He would have appreciated seeing the Metropolitan greet the Brethren with not one kiss but three! Of course, the Metropolitan did it the way the apostle Paul did it and not western style, on the cheek and not on the mouth.

I have had to wonder about our ecumenicity sometimes. Is it of ideas or of life in Christ? A European associated with the World Council said at Bethany some years ago that the Brethren contribution to the world church is to be the very best our own heritage has made us. I have wondered about the gossip I hear about the Bruderhof or Society of Brothers. Why do some seek arguments against that group? We have lauded the Iona group and the Georgia group and we even had the picture of a Hutterite on the front of the MESSENGER. I asked someone, "When will we feature the Bruderhof?" That person answered, "We can't; they are too close to us." One of the Brethren who is with that group said, "They are what I was taught the Church of the Brethren was." Are we brethren — in Christ Jesus — or are we merely a religious organization — to be defended or to be wiped out?

For me the whole issue adds up to the difference between legalistic religion (even in Christian terms) and a living faith in God, as revealed in Christ and made possible through the Holy Spirit. In my own daily life this has made a difference. I remember when I felt guilty and even ashamed if I didn't read a certain amount of the Bible daily or if I failed to spend a certain amount of time in prayer. I don't count by the clock anymore but by my relationship with my heavenly Father. This does not mean less discipline but more. The acceptance of grace, the way of love I find to be a kind of discipline I never dreamed of when I tried to make myself faithful. I wish we could all pray the prayer of hymn number 225 in *The Brethren Hymnal*: "Move in our midst, Thou Spirit of God. . . . Stir us to build new worlds in Thy name; Spirit of God, O send us Thy power."

I believe with all my heart that this is the greatest day the Christian church has ever seen, for the Christian message and life are the most relevant answer to this crazy world's needs. ☐

Milking the snake

THEOLOGY AND THE ARTS, by David Bailey Harned. Westminster Press, 1966. 204 pages, $5

A THEOLOGICAL APPROACH TO ART, by Roger Hazelton. Abingdon Press, 1967. 158 pages, $3.50

A CONTEMPORARY German painter had a period during which he painted nothing but images of snakes. His canvases bloomed with serpentine shapes. Snakes emerged from human forms. Asps squirmed in terrifying and trembling ways. Boas brooded over men's breasts. There were snakes upon snakes upon snakes. Then one night, when sleep would not come to this restive painter, he rose from bed, shuffled through his life's collection of artwork, and, when he would happen on a painting from his snake period, compulsively and viciously destroyed it, ripping the canvas to shreds, casting it from the gallery of his imagination.

This actual story is a parable of the relation between the church and the arts. As with all parables, there are as many different levels in this story's meaning as there are ears hearing the parable. Let us consider only one level of meaning.

Snakes have been symbols of evil in the eyes of the church's tradition. There was an ancient Near Eastern myth about a snake-shaped god of wisdom who gave man the knowledge of good and evil. Jewish legend modified this myth so that the God-given knowledge became viewed as the cause of man's disobedience and his sinful fall. Thus the snake was made the symbol of satanism and banned from states of purity and bliss, be they Eden or the kingdom of heaven. Similarly, when a group of second-century Christians proclaimed the belief that Judas was responsible for man's salvation because without his betrayal of Jesus there would have been no death and resurrection, the group was called *Ophite*, which means "snake worshiper." Members were excommunicated from Christian communion as dangerous heretics. So, too, in our day the "snake-handler" Pentecostal Christians of West Virginia are considered by orthodox theologians to be a bit of an oddity and are therefore repressed from serious discussions of Christian meaning. Banned, proclaimed heresy, and repressed — snakes (and that for which they are taken to be symbols) have been attacked compulsively and viciously through the church's history.

But it is not so in the history of all religions. The ancient Near Eastern adoration of a snake-shaped, gracious god of wisdom has already been mentioned. The Buddha, at the crucial moment of temptation beneath the Bo tree, called upon the snake god to save him. In ancient Greece, snakes were considered sacred animals possessing healing powers. A manifestation of this early belief is the medical insignia, in which two serpents entwine around a rod of divine power not unlike Moses' rod, which also turned into a snake at a critical moment. There are other interesting examples readily available to the student of the history of religions, but these three should suffice to indicate that to many men in many places and times the snake, far from being a symbol of evil to be banned and repressed, has been a symbol of the source of wisdom, of health, and of salvation (the transformative power of sloughing one skin for another, that is, rebirth). The snake is the symbol of energy and power; it gives light and life.

The arts are like the snakes in our parable. They reflect and create the forms of the world's culture. The arts, therefore, are the light and life of a culture. They energize and empower human meaning by giving forms for ideas. But the church, from St. Augustine and Alexander Mack to the present, has always compulsively and at times viciously banned, proclaimed heretical, and — at the very minimum — repressed the arts. It has done this because it fears contact with the world and with contemporary culture, as if the church felt that he who loses his life in the world will not thereby find his deeper spirit. One of St. Augustine's reasons for forbidding attendance at secular dramas was that once a man started going to the theater, he might prefer that to going to church! The church indeed has been like the modern German artist, destroying the creative expression of the world's culture. But in doing so, the church has in fact been destroying the cultural forms that give body and flesh to the wisdom, salvation, and health which have their source in religion's energies. Such is the problem in human meaning that our snake parable poses.

Theologian Paul Tillich once pointed out that culture provides the forms for religion and that religion undergirds culture's forms with substance and meaning. If this be so, if we are to learn from the parable, and if the postwar, twentieth-century church is right to give increasing attention to its worldly ministry, then Christian laymen and theologians alike had better learn to read the clues of spirituality incarnated in the creative work and play of the artist's imagination; they had better learn to be able to see the spiritual work make creative flesh. The two books listed above are good primers in the process of seeing this interaction between religion and the arts.

David Harned, the author of *Theology and the Arts*, teaches religion at Smith College. His writing is especially suited for the technical theological reader but is by no means beyond the grasp of the nonprofessional, theologically interested pastor or layman. Harned surveys three theological approaches to the interpretation of art: a view which focuses on the message of the cross, a view developed especially in the work of Protestant Paul Tillich; a second view which focuses on consummation and freedom of spirit, a view developed by the Russian Orthodox theologian Nicholas Berdyaev; and a third view which focuses on creation, a view developed by such Roman Catholic scholars as Jacques Maritain and Etienne Gilson. Harned handles the views fairly but always critically. His own view, in the end, is not too different from that of Maritain, whom he quotes with favor: " 'No man,' says St. Thomas following Aristotle, 'can live without pleasure. Therefore, a man deprived of the pleasures of the spirit goes over to the pleasures of the flesh.' Art teaches man the pleasures of the spirit . . . and from afar off, without thinking, it prepares the human race for contemplation (the contemplation of the Saints), the spiritual joy which surpasses every other joy and seems to be the end of all human activities."

Roger Hazelton's book, *A Theological Approach to Art*, is less technical and more a layman's introduction to the field of religion and the arts. The author, a professor of theology at Andover Newton Theological School, proposes to show, above all else, that God is not confined to what men call "religion" but that the Spirit moves where it will and that sometimes the arts are the place of divine revelation — for one who has eyes to see! Art, Hazelton argues, is "a kind of human analogue to revelation" which not only "exults in the sheer steeliness of steel and the unutterable muddiness of mud," as G. K. Chesterton once said, but also reveals the spiritual depths of all being, "the clandestine underside of things," as André Gide put it. Indeed, the purpose and function of art is to embody, to disclose, to celebrate, and to call men to meaning. Hazelton builds his book around these four themes.

Were the reader convinced by the arguments of these two authors and were he interested in seeking further into the necessary and vital relationship between the Christian faith and the world of the arts, the following books might be of some use:

Style and Content in Christian Art, by Jane Dillenberger (Abingdon, 1965), a fine introduction, like Roger Hazelton's, to the correlation of art, religion, and culture, with a useful section on buying art books;

Compass History of Art (Viking, 1962), a twelve-volume, paperbound series, profuse with illustrations, of which the volumes on early Christian painting, Byzantine and early medieval painting, and medieval manuscript painting are especially illuminating for study of the Christian faith;

The Pelican History of Art (Penguin Books, 1953-1968), a more than twenty-five-volume series like the one above, except that it is more extensive and therefore also more expensive. The Compass books are $2.25 each, while the Pelican volumes run $12.50 to $25 in hardback.

The point of introducing the Christian pastor and layman to these books, to this vast creative heritage; the point to a MESSENGER review of the two books by Hazelton and Harned; indeed, the point of this review with its opening parable — the single point can be summed up in a quotation from the close of Hazelton's work: "The mystery which dwells in the heart of Christian faith is too vast and inexhaustible, too auspicious for the human journey, to be hobbled and crippled any longer in dead forms. The grandeur of God, as Gerald Manley Hopkins declared, is forever breaking out of bounds and paying us unexpected visits. To tell the old, old story cannot be enough. More urgent, in our time of dearth, is the office of singing a new song unto the Lord. And for this purpose men of great or little faith will discover in the arts of contemporary life an indispensable incentive and resource — a garment of praise in exchange for the spirit of heaviness."

Perhaps "the spirit of heaviness," our modern devil, is not the worldly snake we imagine and not the culture's arts either. Perhaps it is just the reverse: that the spirit of light and life is embodied in the snakish arts the church has ignored or repressed. In case the serpent *is* the source of wisdom, salvation, and healing, of light and life, in our age, and in case the arts *are* the forms of what some oriental religions call "serpent power," the Christian church might well reverse its traditional tendency and attempt to master a well-known trick of carnival sideshows: milking the snake. — DAVID L. MILLER

A SAD DAY

This has been a sad day. In the early hours of the morning we heard of Senator Robert Kennedy's attempted assassination. And tonight I picked up the MESSENGER and turned to the letter page.

Will some of our members also label Senator Kennedy "communist," "liar," "troublemaker," or "one of the worst of God's creation" as they did Rev. King? I'm afraid our society, including some zealous Brethren, would have crucified Christ long before his thirty-third birthday. How disappointed he must be!

Thank you for taking the Christian stand on today's issues.

BILLIE SWITZER

Modesto, Calif.

A PROPHET OF LOVE

Praise God for the wonderful eulogy in the April 25 issue of MESSENGER, along with the picture of Brother King! Certainly he was a prophet of love, nonviolence, and peace, unsurpassed in our day. Only the transparently selfish segregationalist can downgrade the ideals for which he stood. We deem it an honor to call him "brother." We who pray "Our Father" and fail to love all his children only magnify the hatred within our hearts.

Sister King's quiet composure and her demonstration of love and goodwill at her husband's death and the fitting gesture of consolation extended to her at the moment by Robert and Ethel Kennedy are living monuments of God's love for his children. Mrs. King's token of love and concern to the Kennedy family in their hour of tragedy bespoke a gesture of love worthy of heaven's praise. No wonder the giant Negro stayed the assassin's hand at the moment and spared further bloodshed. Who else could have done so well?

Rather than cancel our subscription to MESSENGER for the magnificent job in the April 25 issue, we would like to place a copy of it in every home in the world. May Brother King's soul rest in peace and his passion for love toward all people continue in our hearts.

DELLA WELLINGTON

Skidmore, Mo.

OUR ONE GREAT NEED

I have finished reading the June 6 issue.

Judging from some letters in Readers Write, I believe we of the Church of the Brethren would be wise to stop our various dialogues, conversations, COCU and other merger discussions and begin immediately a study of Jesus Christ — what he said, what he did, and what he requires of us who take his name.

Not rededication, not recommitment, but a genuine conversion to Jesus Christ seems to be our one great need.

Pearl Weaver

Edwardsville, Ill.

EVANGELISM BEGINS AT HOME

I am writing in regard to the letters appearing in the June 6 issue of the Messenger which criticized the favorable coverage given to Dr. Martin Luther King, Jr. I was shocked and dismayed by these letters, to say the very least.

However, I am glad that these letters were written and printed for several reasons: (1) The Messenger should allow and encourage the publication of divergent views and convictions; (2) these letters, which represent many of our membership, reveal to anyone who had any doubts the superstitution and racism that exist in our churches; (3) these letters expose the problem of political views and biases which are preferred over the Spirit and love of Jesus Christ; and (4) these letters remind us again that the evangelism of the teachings of Christ must, like charity (love), begin at home.

I commend the Messenger in its coverage of Dr. King and in publishing letters critical of that coverage.

Ron Hanft

New Windsor, Md.

CLASSIFIED ADS

FOR SALE: Production for war, for peace. When 75c of every tax dollar in the United States is spent for wars, it is time for a serious reappraisal of values. "Munitions Maker of Galilee," by Ralph Byers (75c), presents in fictional form the probable conduct of Joseph and Jesus regarding the production of the tools of warfare. Within four miles of Galilee's Roman capital and military center, they chose to make gates, carts, plows, yokes for oxen, and looms rather than spears and goads. Very interesting reading for the present-day situation. Order from Church of the Brethren General Offices, Elgin, Illinois 60120, or purchase at Mack Religious Book Store, 122 West Market Street, Johnstown, Pennsylvania 15901.

Wealth in Heaven

W. O. Beckner

Money can make you poor; money can make you rich; you can take it with you. Jesus said this about money so Dr. James K. Quay told an Annual Conference in urging the Brethren to have "a treasure in the heavens that does not fail."

Long before Dr. Quay addressed Conference W. O. Beckner of Elgin, Illinois, had consecrated his life and substance to the Lord of life. Space will not allow a detailing of his vocational contributions in the Philippines, at McPherson College, in public school systems, or his pioneering in the Credit Union movement. In the local church his enthusiasm, generous sharing, and spiritual glow have been hallmarks of W. O.'s participation in its life and work.

Stewardship has meant far more to this good man than current giving and other aspects of his personal witness in the workaday world. Years ago he made his first commitment of funds on the Annuity Plan. From time to time he has placed other sums with the General Brotherhood Board, Bethany Theological Seminary, Manchester College, McPherson College, The Cedars, and Bethany Brethren Hospital. He has derived much satisfaction also in being able to contribute a considerable portion of his substantial annuity income to God's work. His simple though comfortable pattern of living and his total life dedication have been major factors in this faithful steward's creation of a grand total in annuities and other income plans which is amazingly large.

Now over age ninety W. O. radiates his great joy in creative sharing. Truly the afterglow of his life will be a rich blessing to countless other lives.

Harl L. Russell, Director of Special Gifts
Ralph M. Delk, Assistant in Special Gifts
General Brotherhood Board
1451 Dundee Avenue, Elgin, Illinois 60120

Please send, without obligation, information on the Annuity Plan and the rate for my age. (If you desire rate for inclusion of another as a co-annuitant, please fill in his or her birth date as follows:

Month __________ Day __________ Year __________)

My birth: Month __________ Day __________ Year __________

My name: ____________________

My address: Street, RFD ____________________

City __________ State __________ Zip __________

Should you desire information concerning a Memorial Annuity Agreement, please check here: _____.

in brief

PERSONAL MENTION

Named to succeed **Vera R. Hackman** as dean of women at Elizabethtown College is **Miss Jane Ikenberry**, assistant dean since September 1967. . . . In Freeport, Mich., Kentwood High School students proclaimed **Bill Bosler** teacher of the year. Mr. Bosler is moderator of the Hope church.

More than half a century's involvement in Dayton, Ohio's, Lower Miami church music program was cited at a June 2 choral concert, with **Roy Moyer** the honoree.

. . .

McPherson College's choral director and professor of voice, **Donald Frederick**, won first prize for an original composition at the fifth Choral Composition Contest at Topeka, Kansas. His alma mater, Manchester College, later honored the composer-teacher with a Distinguished Alumni Award. . . . Other recipients of the Indiana college's recognition as outstanding alumni were **Dr. Robert W. Tully**, '31, associate professor of recreation at Indiana University; **Don Martin**, '28, chief chemist, Hercules Power Plant, Savannah, Ga.; and **W. Russell Shull**, '23, publisher for the National Forum Foundation, which he founded in Chicago.

Dr. Roy E. McAuley, former president of Elizabethown College, has been named dean of instruction at Central Missouri State College at Warrensburg. . . . **J. Jack Melhorn**, president of McPherson College, has been reelected vice-president of the Kansas Foundation for Private Colleges.

. . .

Two couples marking golden wedding anniversaries recently were **Mr. and Mrs. Thomas M. Settle** of Martinsburg, Pa., and **Mr. and Mrs. M. B. Williams**, of Sebring, Fla. . . . Other anniversary couples include **Mr. and Mrs. C. Urbana Stayer**, Martinsburg, Pa., fifty-two; **Mr. and Mrs. Elder Wagner**, Martinsburg, Pa., fifty-three; and **Mr. and Mrs. Clyde Cripe**, Mesa, Calif., sixty-two.

Four persons have completed terms of service in African missions. The **Wayne Spanglers** were at Waka Schools where Mr. Spangler was assistant principal of the secondary school and Mrs. Spangler taught English. . . . **Connie Stambaugh** terminated two years of nursing at the Garkida Hospital. . . . Ann Long finishes a two-year stint at Hillcrest School, Jos, Nigeria.

PASTORS AND PARISHES

Newly elected to the presidency of the Lebanon County Ministerial Association is **Donald Fogelsanger**, pastor of Eastern Pennsylvania's Lebanon church. . . . After eleven years as executive director of First and Southern districts of Virginia, **H. Lawrence Rice** has resigned to assume the directorship of Friendship Manor at Roanoke.

International relations will be the field of inquiry examined by **H. Lamar Gibble**, pastor of Kensington (Maryland) Good Shepherd church in the Mid-Atlantic District. He has received a research grant from the Kendall Fund of Boston.

. . .

Pastoral changes are affecting numerous churches in the Brotherhood. **Cyrus B. Krall** has accepted a part-time pastorate at the Mingo church in Eastern Pennsylvania. . . . From the Morrellville church at Johnstown, Pa., comes **H. Fred Bernhard**, who assumes a full-time post at the Oakland church in Southern Ohio. . . . Green Tree church, North Atlantic District, has called as pastor **Raymond R. Boose**, who served the Erie congregation in Western Pennsylvania. Green Tree's former pastor, **Wayne Dick**, is entering the teaching profession.

. . .

Newville pastor **Norman R. Cain** will leave his Southern Pennsylvania parish in September to assume the Welty church pastorate in the Mid-Atlantic District. He succeeds **Glenn R. Heckman**, who has been called by Eastern Pennsylvania's Jennersville church. . . . Ocean Grove Annual Conference moderator **M. Guy West** is ending his tenure at York First church in the Southern District of Pennsylvania, with a position at the San Diego, Calif., church. Replacing him at York will be **Curtis W. Dubble**, of the Westminster church in the Mid-Atlantic District.

Waterloo City church in Iowa will be the new pastorate of **John D. Glick**, terminating his assistant pastorate at the Fresno church in California. . . . Keyser, W. Va., church in the district of West Marva will lose **George H. Jeffrey** in September, when he becomes pastor of the Bassett church in Southern Virginia. . . . Lehmersville congregation in Middle Pennsylvania has named **Earl D. Dietz** to a full-time pastorate. Mr. Dietz leaves the Spindale church in North Carolina.

. . .

Recently named superintendent of buildings and maintenance at the Long Beach Brethren Manor is **Paul C. Eller**, whose position before joining the California home's staff was associate pastor at the Modesto church. . . . September will bring **E. Stanley Smith** to the Plymouth church in Northern Indiana. Mr. Smith is serving the Eastwood congregation at Akron, Ohio. . . . **Galen D. Wine** has accepted a full-time post at the Eglon, W. Va., church in West Marva, after a tenure in Shelton-St. Paul yoked parish in North Carolina and Southern Virginia, respectively.

DEATHS

Atkins, Dora, Mountain Grove, Mo., on March 11, 1968, aged 84
Bashore, Lucy E., Palmyra, Pa., on Sept. 4, 1967, aged 80
Baum, Clara A., Palmyra, Pa., on Aug. 8, 1967, aged 86
Benson, Ellen, Kansas City, Mo., on May 7, 1968, aged 67
Bowman, Elizabeth B., Boones Mill, Va., on Feb. 29, 1968, aged 92
Byers, Laban L., Chambersburg, Pa., on March 30, 1968, aged 76
Cox, Arthur F., Astoria, Ill., on Jan. 13, 1968, aged 59
Cullers, Rosa, Harrisonburg, Va., on Jan. 19, 1968
Fike, Linnie E., Frostburg, Md., on April 1, 1968, aged 84
Fuhrman, William, Hanover, Pa., on March 2, 1968, aged 72
Good, Gillin D., Ashland, Ohio, on April 24, 1968, aged 61
Gump, Emma, New Carlisle, Ohio, on March 26, 1968, aged 90
Harvey, Allen S., Sr., Bridgewater, Va., on April 11, 1968, aged 75
Hollar, George, Nappanee, Ind., on May 5, 1968, aged 88
Hollinger, John H., Palmyra, Pa., on Sept. 29, 1967, aged 67
Hoover, Warren C., New Carlisle, Ohio, on March 29, 1968, aged 76
Horst, Annie, Palmyra, Pa., on July 17, 1967, aged 85
Keller, Adelaide, Sebring, Fla., on March 28, 1968
Kingsley, Margaret C., Hartford City, Ind., on Oct. 10, 1967
Kramer, Harry H., Chambersburg, Pa., on April 5, 1968, aged 59
Merkey, David R., Bartlesville, Okla., on March 22, 1968, aged 68
Miller, Lewis D., Bridgewater, Va., on April 8, 1968, aged 72

EUROPE AWAITS STUDENTS

The largest number of students to study under the Brethren Colleges Abroad program since its inception — forty-seven — will embark on a scholastic adventure in August which will take some to the University of Strasbourg, some to the University of Marburg, and some to the Pedagogische Hochschule at Göttingen, Germany.

Strasbourg-bound students include **Marta Daniela**, Gloucester City, N.J.; **Mary Ellen Davis**, New Britain, Pa.; **Beverly Dawson**, Center Valley, Pa.; **Joanne Ferree**, Cherry Hill, N.J.; **Cynthia Harris**, Rockville, Md.; **Dierdre Ann Kane**, Riverton, N.J.; and **Barbara Snyder**, Hatboro, Pa., all of Juniata College;

. . .

Edwin Eduard, Reseda, Calif.; **Cassie Graham**, San Bernardino, Calif.; **Marie Hegeman**, Pomona, Calif.; and **Jeremy Trumble**, Azusa, Calif., all of La Verne College;

Phyllis Gerdes, Dixon, Ill.; and **Evelyn Mason**, Huntingdon, Pa., of Manchester College; **Susan Himmler**, Westminister, Md.; **Christine Marsh**, Rutland, Mass.; and **Carolyn Wampler**, Broadway, Va., all of Bridgewater College;

Jo Ann Landis, Bird-in-Hand, Pa.; and **Edward Wildman**, Camp Hill, Pa., of Elizabethtown College; **Anita Ford**, Brentwood, Mo., of Bluffton College;

Joyce Moyer, Souderton, Pa.; **Nancy Zehr**, Eugene, Oregon; and **Julia Smucker**, Goshen, Ind., all of Goshen College.

. . .

To Marburg in Germany will go **Sharon Juhnke**, McPherson, Kansas; **Karla Krahn**, North Newton, Kansas; and **Peggy Goering**, Lehigh, Kansas, all of Bethel College;

Marcia Farr, Glendora, Calif.; **Elizabeth Froiland**, Ramona, Calif.; and **Tamara Wagner**, Grandview, Wash., all of La Verne College; **Mary Lou Amstutz**, Goshen, Ind.; and **Sem Sutter**, Goshen, Ind., both of Goshen College;

David Crider, Manheim, Pa., of Juniata College; **Melody Ann Long**, Camden, Ohio, of Manchester College; **Ernest Smith**, Collegeville, Pa.; and **John West**, York, Pa., of Elizabethtown College;

Rose Marie Ullom, Wiley, Colo.; and **Sigrid Wagner**, Wiley, Colo., both of McPherson College; **Kathryn Stoltzfus**, Harrisonburg, Va.; and **John Fairfield**, Harrisonburg, Va., both of Eastern Mennonite College; and **Linda Pearson**, Troy, Mich., of Oakland University.

. . .

Students to attend the Hochschule at Göttingen are **Janice Bailey**, Tujunga, Calif.; and **Rochelle Young**, Waipahu, Hawaii, both of La Verne College; **Lois Ann Lent**, Manasquan, N.J., of Bridgewater College; **Lois Miller**, Shipshewana, Ind., of Goshen College; **Thomas Swihart**, West Alexandria, Ohio, of Manchester College; and **Michael Nelson**, Niles, Ill., of Luther College.

. . .

Director of the Colleges Abroad program will be **William A. Keip**, assistant professor of French and German at La Verne College. During his two-year tenure as director, Keip, a native of Cologne, Germany, will work on his doctorate at Marburg.

PREVIEW

Readers of **Brethren Life and Thought** will appreciate the stimulating selections in the summer issue of the denominational quarterly. Editor Edward K. Ziegler cites the following as particularly provocative.

☐ The new ministries produce Christians, asserts Matthew Meyer in his examination of an experimental ministry to youth.

☐ Church reformations — how are they important? Dan West writes.

☐ Pathfinder strikes again, as a different author but with a controversial topic.

☐ In Ephrata, Pa., the remnants of a mystical colony come under the scrutiny of Warren Kissinger.

☐ "Brethren and Authority," the title of historian Donald Durnbaugh's reflections on the role of the church, synchronizes with current ecumenical conversations.

☐ An introduction to Christoph Blumhardt sketches the remarkable German theologian for modern readers, with a letter and with comments by Vernard Eller.

POTPOURRI

The family of **Jacob W. Crist**, Washington City church member who died Aug. 10, 1967, has provided dental equipment for the Castañer Hospital in Puerto Rico. The memorial gift includes a dental autoclave and a number of smaller instruments.

Dr. John L. Hamer, director of the Lassa General Hospital in Nigeria, reports that nine sets of twins were born at the hospital from October 1967 to May 1968. Eight of the sets were born in a period of six months; two, within ten days of one another. The two mothers of the latter were wives of the same husband.

CALENDAR

July 19-21	District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa
July 21-27	Church and Group Life Lab, Bridgewater College, Va.
July 25-27	District conference, Southern Virginia, Red Hill church, Roanoke
July 26-28	Pacific Northwest Conference, Irricana, Alberta
July 27-28	District conference, Shenandoah, Staunton, Va.
July 31	District conference, Western Canada, Arrowwood, Alberta
Aug. 2-4	District conference, Middle Indiana, Manchester College
Aug. 12-14	District conference, Tennessee and Alabama, Cedar Creek, Citronelle, Ala.
Aug. 15-17	District conference, Southern Missouri, Greenwood
Aug. 15-17	District conference, North and South Carolina, New Haven, Sparta, N.C.
Aug. 16-17	District conference, Southern Indiana, Anderson
Aug. 16-18	District conference, Northern Indiana, Camp Alexander Mack
Aug. 16-18	District conference, Kansas, McPherson College
Aug. 16-18	District conference, Oregon and Washington, Pacific University, Forest Grove
Aug. 22-25	District conference, Michigan, Interdenominational Camp Grounds, Eaton Rapids
Aug. 23-25	District conference, Northern Ohio, Defiance College
Sept. 1	Labor Sunday

More Than One Way to Murder

There is more than one way to kill a man. Almost every day's news carries some report of death by a deliberate act of violence. Yet the assassination of a public figure — a civil rights leader, a presidential candidate — still overwhelms us and forces us to ask how such tragedies can occur. Are we truly a violent people? Is there a sickness in our society that breaks out in a rash of killings? Is it sufficient to say that a particular accused assassin is alone responsible? Or should we look for the existence of some kind of conspiracy?

We do not know the answers to these questions. But we can make a few observations about attitudes and actions that, in their own way, also contribute to the killing of a man. We, who may not carry any direct responsibility for the loss of a Martin Luther King or a Robert Kennedy, must still be held accountable for the murderous thoughts we suppress and for the careless but often lethal words that slip out in our conversation.

Who has not been guilty of verbal assassination? The inflammatory speeches of extremists, both on the right and on the left, are filled with explicit statements that call for the elimination of people who stand in their way. Some of the letters that come to an editorial office are almost as explicit as the cries once heard in Jerusalem: "This man deserves death," "Away with this man," "Crucify him." And the "hate sheets" that are published by extremists contribute to the same climate when they specialize in character assassination, quoting unsupported and vicious attacks on individuals with whom they disagree, attributing guilt solely on the basis of questionable associations ("He is the friend of publicans and sinners") and seeking every possible angle by which to discredit and defame an opponent.

The church has never been free from character assassination. Inspired by religious (?) fervor, there are still vocal bigots who think the only way they can defend their own faith and practice is to vilify those whose faith and practices are different. As short a time as eight years ago some overzealous Protestants were circulating vicious and defamatory literature directed at Roman Catholics and predicting the dire results that would follow if ever a Catholic were elected President, and that was three years before a sniper's bullet brought down John F. Kennedy.

There is another way of disposing of people who get in our way. It is a way that works successfully — up to a point. It is the way of rejection, perhaps most often accomplished by affecting complete indifference. You can choose this way in dealing with an individual — you simply turn him off. You refuse to hear him. You act as if he isn't there, as if he does not exist. You may ignore him pointedly or in more subtle ways; but he soon discovers that, so far as you are concerned, he doesn't count, he is no longer a person, he might as well be dead.

You can follow similar devices in disposing of groups of people whose color, whose language, whose culture, whose religion, or whose standards of living you dislike. By living within your own little "ghetto of indifference," you can almost get away with shutting others out, pretending they don't exist except as social problems, effectively letting them know that you have turned them off and that they simply don't matter. One is reminded of that familiar poem by G. A. Studdert-Kennedy about the indifference: "When Jesus came to Birmingham, they simply passed Him by, / They never hurt a hair of Him, they only let Him die."

There is more than one way to kill a man. And you may never in a technical sense be guilty of murder. You can simply be indifferent to your brother and "only let him die." And this may be the kind of "killing" that we American Christians are most likely to be guilty of. But it is not as if we haven't been already warned. Our Master put it this way: "You have learned that our forefathers were told, 'Do not commit murder; anyone who commits murder must be brought to judgement.' But what I tell you is this: Anyone who nurses anger against his brother must be brought to judgement. If he abuses his brother he must answer for it to the court; if he sneers at him he will have to answer for it in the fires of hell" (N.E.B.). — K.M.

Missionary Stories

WHO SHALL ASCEND
The Life of R. Kenneth Strachan of Costa Rica
ELISABETH ELLIOT
WHO SHALL ASCEND
WITH AN INTRODUCTION BY ELISABETH ELLIOT
A LEOPARD TAMED
ELEANOR VANDEVORT
A LEOPARD TAMED

Who Shall Ascend
Elisabeth Elliot. **$5.95**

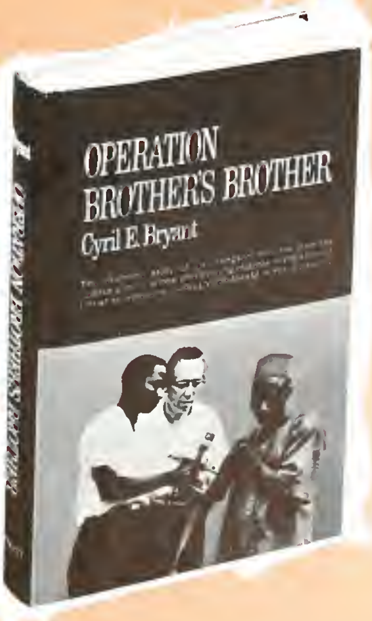
This is the biography of a maverick missionary by the versatile writer whose books have sold over half a million copies. Not only has Elisabeth Elliot written a graphic biography of a man with whom tens of thousands of Christians can identify but a provocative study of the paradoxes of faith. While to others Ken Strachan seemed a man of boundless warmth, to himself he seemed a failure. Out of a crucible of inner struggle emerged an impatience with outmoded church forms and trite slogans, a quest for the authentic in religious practice, and a respect for the national characteristics of other peoples. His quiet rebellion sparked new approaches to mission activities that are beginning to revolutionize mission work around the world.

A Leopard Tamed
Eleanor Vandevort. **$5.95**

This book, with an introduction by Elisabeth Elliot, tells the story of Kuac, a singularly bright boy who, from childhood, wanted "to do the work of God." Through Eleanor Vandevort's influence he grew up to become her assistant in teaching Bible classes. Without his help she might well have failed in her mission. Today Kuac is an ordained pastor living in a mission station in Ethiopia with his wife and small sons. The book, however, is more than Kuac's story. It is the story of the Nuer tribe, of their strange, savage customs and their startling simplicity.

Operation Brother's Brother
Cyril E. Bryant. **$4.95**

Here is the story of a man whose devotion to Christ has led him to the dedication of his life and gifts as a doctor to ease the world's suffering. As a direct result of his determination thousands of lives have already been saved and through the use of his painless, jet inoculator, a project is under way to drive smallpox from the earth by 1975. To Dr. Hingson the command to "love thy neighbor" means to become the world's brother. Today all around the globe, grateful people warmly remember their American brother and his "peace gun," as Dr. Hingson's jet vaccinator is known. To demonstrate the feasibility of mass immunizations with his "peace gun," he has led volunteer groups to many parts of the world.



Order from
Church of the Brethren
General Offices,
Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

They Hear Africa Calling. *A husband and wife team of medical specialists, Dr. David and Dr. Irene Stayer, have spent three "service vacations" ministering to neighbors several thousands of miles from their Texas home.* by Estha B. Stowe. page 2

What Tenement Living Did to Us. *An anonymous observer, forced to live for six years in a ghetto, tells what the experience did to his middle-class family.* page 6

From Diatribe to Dialogue. *In a time of conflict within the church, differences can be faced honestly and creatively. Dialogue calls for sharing in good faith.* the moderator's Annual Conference address, by M. Guy West. page 10

A Plea for a More Radical Brethren Witness. *Meeting for a biennial conference in Europe, BVSers call for a more direct witness against militarism rather than mere social service.* by Art McAuley. page 16

The Desperate Dream of Hope. *If men seem to be lacking in hope, is it the fault of world conflicts and catastrophes, or has our vision of God become obscured?* by Samuel H. Miller. page 22

A Relevant Answer to the World's Needs. *A simple heritage, based on commitment to Christ and a search in the New Testament to find his will, is relevant and pertinent.* fifth in a "Then and Now" series, by Anna B. Mow. page 25

OTHER FEATURES include suggestions for family worship, by Fred and Nancy Swartz (page 13); news of Brethren medical aid services (page 14); controversy over Sunday bulletins (page 20); "Milking the Snake," a review article that examines recent books about theology and the arts, by David L. Miller (page 27); and an editorial on "More Than One Way to Murder."

COMING NEXT

A special news section offers a quick overview of the Ocean Grove Annual Conference. . . . Chalmer Faw, emphasizing the theme of All Things New, encourages Christians to look "Beyond Destruction." . . . Grace Watkins has some advice for parents, "If Your Child Is Afraid." . . . Cyril E. Bryant reviews the scope and significance of "The Christian Ministry of Healing."

PHOTO CREDITS: Cover artwork by Dean Ellis, courtesy of the Butler Art Institute, Youngstown, Ohio; 5 Leland Wilson; 7, 9 Ed Eckstein; 11, 14, 18 Don Honick; 13 Bob Taylor; 15 Dr. William Weybright; 21 Religious News Service

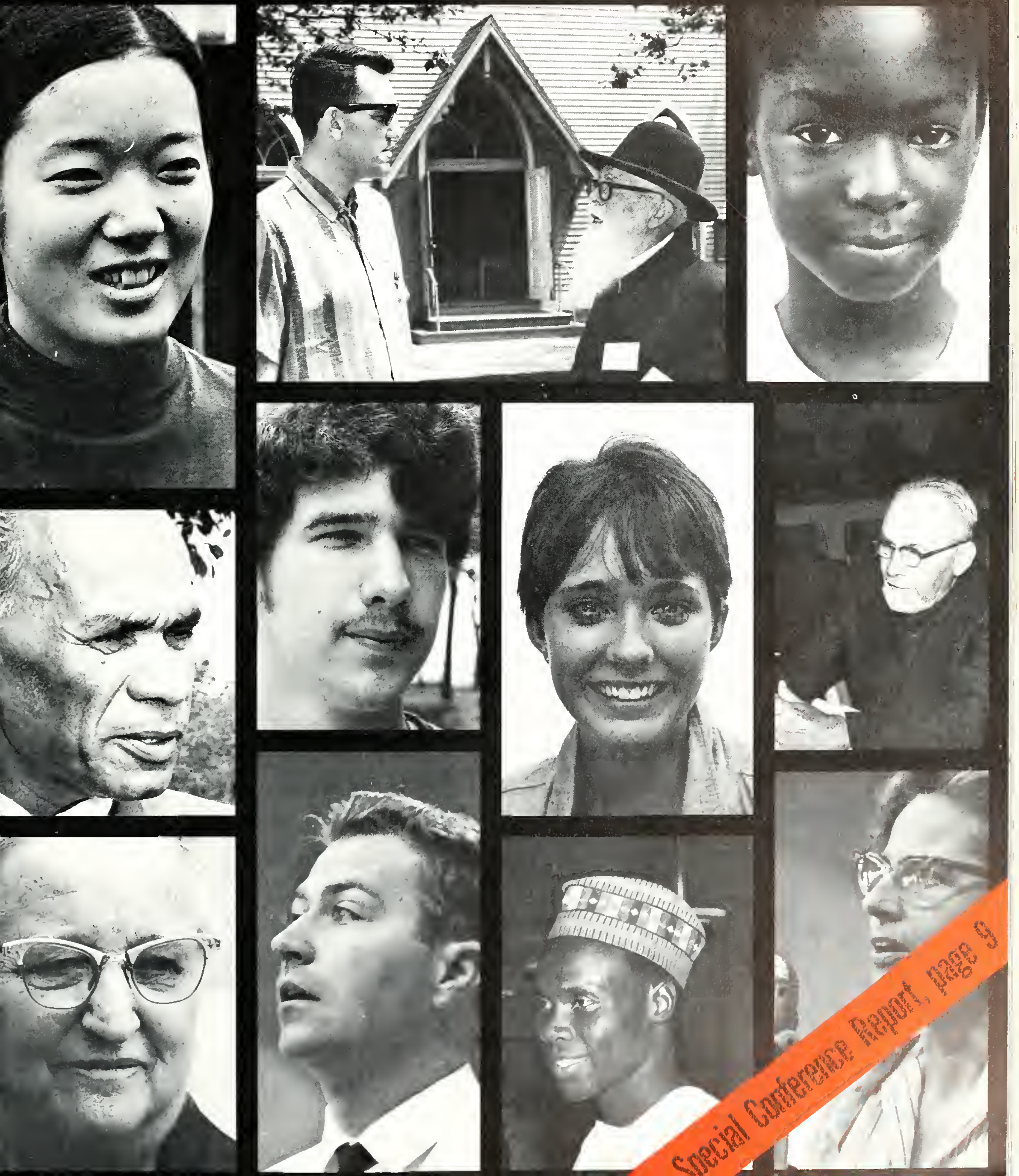
KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 15

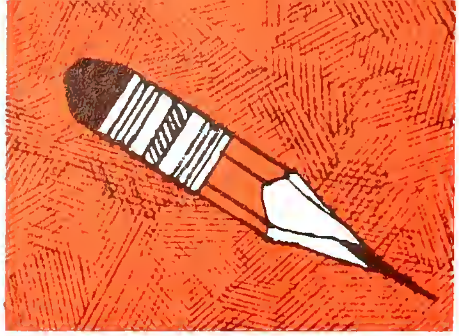
messenger

CHURCH OF THE BRETHREN

8/1/68



Special Conference Report, page 9



readers write

TARGETS FOR MISSIONARIES

Thank you for printing a sample of the letters you received on Dr. Martin Luther King. Perhaps they will point up the fact that the hate and hypocrisy of these "good Brethren" are what our primary targets should be for our missionaries.

Telling the Good News in Nigeria is a worthy mission, but an even worthier one would be a genuine effort at ridding the prejudice and pettiness within our own fellowship. I'll bet the same person who says he wants the Negro to "stay in his place" is piously contributing to the mission in Nigeria. How is it that his benevolence reaches to the black child across the globe and overlooks an equally deprived one a mile away?

I believe Martin Luther King was the truest follower of Christ to live in our time. Was it not also said of Jesus that he was a troublemaker while he preached peace and love?

Let us organize a peace corps to bring brotherhood to our own Brethren! Too bad we can't put love in CARE packages.

Marilyn Edwards

Cypress, Calif.

IN APPRECIATION

I would like to express my appreciation for the April 25 Messenger concerning the work of Martin Luther King. It would be my hope that all of us will work for love and brotherhood among all men.

Dale Hylton

Westminster, Md.

APPALLNG

It was appalling to see in print the thoughts of three Virginia readers (June 6) concerning your coverage of the King assassination and recent book reviews.

But it is good for other Brethren to become aware of just how far the church has to go in teaching Christ's message of love for all. . . .

I sincerely hope that the pastors of the churches which these readers represent can reach their members so that lives and attitudes can be changed.

Marigrace Komarnicki

Philadelphia, Pa.

MEANINGFUL

I found especially meaningful the emphasis given to Dr. King in a recent issue. I was at first irritated and then saddened by the negative response to this emphasis, which I read in a subsequent issue.

When will we want to begin learning, comprehending, and embracing the reality of the brotherhood of man?

Thank you for keeping these issues before us.

Robert G. Martin

Fort Wayne, Ind.

REACTIONS

After reading the letters in the June 20 Messenger, we are once again saddened by the reality that many of our Brethren would appear to be much more at home in a Church of the White Racists or in a Klavern than in the Church of the Brethren, as revealed by their reactions to your editorial on Dr. Martin Luther King, Jr. (April 25). . . .

Our first reaction to these Brethren is one of anger and righteous indignation. We wonder how they can be so blind to the realities of God's creation – the natural, social, and spiritual laws of the universe. We wonder who taught and trained them in their Christian faith. Were their teachers and ministers also blind to the fact that a man is a man, regardless of the color of his hair, the shape of his nose, the length of his arm, the color of his skin, or the happenstance of his birth? . . .

Our second reaction is one of pity, self-examination, and guilt. We pity these Brethren, for they know not what they do . . . for they were born by chance and not choice into a hate-filled society and therefore absorbed the sickness without even being aware of it.

Somehow, though, we feel that once a man is exposed to the Light, he is no longer guiltless if he chooses to stay in the darkness. We wish they had the time, the interest, and the courage to read the words of Martin Luther King himself, instead of just the words of his enemies against him. We wish they could read the works about Elder John Kline, one of our great Civil War churchmen from Virginia, who knew no hate for any man. We wish they could read the New Testament and somehow grasp its message of love and reconciliation and then be moved to compassion instead of hate for their own fellowmen. We even wish they would take the time to write and talk to us personally if they are incensed by this letter. Our address is 607 East Ninth Street.

But we also go beyond pity for them and feel tremendous guilt ourselves. For we, too, are members of this race-sick society. And we, too, have done little but mouth pious words and condemn the racist. In our own town, where there is probably as heavy a concentration of Brethren as there is anywhere else in the world . . . many, here, rejoiced in his (King's) death. Our town is as racist as any town in the South. . . .

So, finally, we fall with our faces to the ground, asking, "God, have mercy and pity on us all. There is nothing righteous about us. Forgive us and make us whole. Give us courage to be spokesmen and actors for you, O God, a God of love and a God of justice."

Leon and Linda Neher

North Manchester, Ind.

DENIAL OF HUMANITY

The editors of this magazine must exercise some censorial judgment. There are slang words and correct words which I never expect to see in the Messenger, but today I read, "Integration means the sharing of a bedroom to the majority of Negroes," "You have done the church in general a great harm" by praising Martin Luther King, and "I am not against the Negro as long as they stay in their place."

This obscenity, this depravity, this denial of our humanity is allowed. References to the human body, the supposed creation of a God of love, are not allowed. This is a reflection of the evil and the sickness of our time. This is a reflection of the church's acquiescence. . . .

Will the church cry out when evil is represented to it in its name? Will the church pray for the reconciliation of these people if it means recognizing that they are willfully representing the world's hostility to Christianity? I must confess that I fear not. I am not hopeful for our time. I am not hopeful for the courage of the church. And I can take only small satisfaction that I have been true to my conscience in this expression.

Dean Hiser

La Verne, Calif.

WHY SO FEW VOLUNTEERS?

When we have the worst war raging in United States history; when our cities are blowing apart and burning up and needing help; when homes for the aging are expanding and begging for volunteers; and when IMA needs additional workers — we had a grand total of sixteen volunteers in our April BVS unit. We had nineteen in the last one. Thirty-five volunteers in six months.

When the Peace Corps and VISTA are advertising the idea nationally and BVS training receives documentary attention from CBS News that everyone bows to — we are drying up for lack of volunteers.

My conclusions: The church isn't really interested in social action, and congregations aren't encouraging our youth to give a year to make a peace witness. We are becoming a prehistoric peace church. Local congregations aren't getting it across, but neither is the national office. The colleges have forgotten us, and so have the camps.

Locally our leaders say, "Son, you must decide; we can't decide for you. If you go into the Army, we are back of you. If you go into BVS, we are back of you. But way back. We don't weight it either way." Consequently, what the youth get in high school, from peers, from post office signs, and from TV influences them far more than forty minutes in church school and sixty minutes of Sunday worship — most of which seem boring and irrelevant to youth.

What will it take to get church youth involved?

Don Snider

New Windsor, Md.

NO ARGUMENT

I feel that I want to say a few words in regard to Messenger. I hope I will be able to read and enjoy it until I am called home.

There are differences of opinion among the subscribers to Messenger, but when I read the letters I feel more inclined to thank God for the plan of salvation which no one can change. It is so plain that we have no excuse for not applying it to our individual selves. So I would offer no argument. I am just thankful to the good people who work so hard to make it good; by so doing, they are working for the Lord. I have no argument.

Mrs. John H. Poff

Christiansburg, Pa.

AN OPEN LETTER TO PRESIDENT JOHNSON

Dear Mr. President:

In reference to your televised address on the subject of violence: I am in complete agreement with all that you said, and I pray to God that your commission may be successful in its efforts to find a solution to this problem.

There is one fact, however, that you have apparently overlooked. That is the fact that, under your direction, the government of the United States is setting the most glaring example in the world of dependence on violence or the threat of violence. You are depending on violence to stop the spread of communism in South Vietnam. Village after village has been suspected of harboring Viet Cong and has therefore been blasted to rubble; and the men, women, and children who had called these villages "home" have been turned into homeless refugees if they were lucky, killed or wounded if they were unlucky.

Your dependence on violence has caused the military-industrial complex to expand to the extent that thousands of people would lose their jobs if the defense department would decide to stop expanding, and millions would be out of jobs if the military decided to reduce armaments substantially.

Again, Mr. President, I hope and pray that your commission may be successful, but I fear that it will be severely handicapped by the example your government is setting.

Jacob R. Frantz

Dayton, Ohio

SIGNIFICANT ACTION

On behalf of the coordinating committee of Brethren Action Movement, I wish to commend the General Brotherhood Board on the significant action it has taken in its support of the Poor People's Campaign, as seen in its liberal allocation of funds, its willingness to involve its own personnel, and various other efforts it has made on behalf of the Campaign. Certainly such direct participation is "hope made visible" and will greatly strengthen the voice of the impoverished who seek the right to participate in decision making that will affect their destiny.

Secondly, we deeply appreciate the way Messenger singles out the issues with which Christians of this age are called to deal and brings them before the Brotherhood and the nation for consideration. This kind of courageous action, in itself, is indeed no small contribution to the cause of justice and brotherhood.

J. Wayne Judd

Elgin, Ill.

FOR LAWFUL AND ORDERLY CHANGE

The article entitled "TV's three trials" (March 28) rather interested me. After studying it I decided that there might be some similarities in the three events, but as to your question, "Are there parallels?," I couldn't come up with an affirmative answer after assuring myself of the definition of *parallels*.

In the first place, Luther's provocations were with a group, other than a civil government, of which he was a member. Church groups, civic societies, and other organized bodies . . . have always had differences of opinion, and the progress of civilization depends on the proper and right solutions of these differences. Many individuals have suffered persecution, even though not as extensive or notorious as Luther's.

Again, in the paragraph about the Nazis, we have the statement that "they allowed their consciences to be hardened while a whole people died." In other words, they allowed their consciences to be changed,

Continued on page 31

BYLINES: "Man on the Move" is the way an article in the May 23 MESSENGER describes **Chalmer E. Faw,** who is director of evangelism in the Eastern District of the Church of Christ of Sudan in Nigeria. . . . **Jeanne Donovan** lives in Akron, Ohio, where she edits "The Letter" for the Springfield church. . . . Chief administrator of Bethany Theological Seminary is **Paul M. Robinson.** . . . Author and biographer **Cyril E. Bryant** edits "The Baptist World.". . . **James W. Knight** carries twofold ministerial duties, both as pastor of the Martin, Tennessee, Cumberland Presbyterian Church and as minister to students at the University of Tennessee at Martin.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

BEYOND DESTRUC

by Chalmer E. Faw

Jeremiah lived at the close of an era, when destruction threatened to put an end not only to a nation but to divinely ordained civilization and the religion which had nurtured it. God's own city and temple were doomed to burn. Yet in the midst of such tragic times Jeremiah bought a field; Jeremiah preached a new covenant.

We ourselves may well be living at the end of an era, when what we know as Western civilization may be partially or wholly destroyed. In such a time the cheapest thing on the market is despair. The next cheapest commodity is some form of escape, either into apathy or self-centered optimism. Haven't you heard it? "I'm getting along all right. Why should I worry?" But both despair and escapism are cheap and deceptive: cheap, because they may be had without thinking and are to be found on every street corner; deceptive, because they contain enough truth to seduce us and enough falsehood to destroy us.

The old always gives way to the new

The Christian, however, nurtured on the scriptures, realizes that both death and life, destruction and renewal, or, in Jeremiah's language, both "plucking up" and "planting," both "breaking down" and "building up," have been an integral part of man's existence since the beginning and will continue to be so until the end of history. The old sooner or later gives way to the new. The old dies or is destroyed that the new may live. Destruction of some sort precedes and accompanies every renewal, whether in the cells of the body, in the rise and fall of civilizations, or in the painful emergence of a new age of justice and peace. The fact of death and the inescapable presence of destruction must be faced, and faced realistically. Never for a moment dare the Christian, based on the realism of the Bible, overlook or underestimate this stark reality.

Nor will the Christian minimize the pain and loss and agony of destruction in life and in our world. While inevitable and, in some way, necessary, death always remains an enemy. Gethsemane is always bitter and the crucifixion a time of godforsakenness taken without sedation. To make them anything else would be to deny their reality and to make of our Christianity a cheap morality play. But juxtaposed with the cross and Gethsemane is Christ's resurrection: God's "yes" spoken in the midst of destruction's "no," God's making all things new just when man in his hatred and violence has made them old and destroyed them. It is in this understanding of our world that now we wish to address ourselves to God's act and our response beyond destruction.

Beyond the fury, God's renewal

In such a context we are using *beyond* as beyond in depth – pointing to that reality which is basic to our existence; beyond in strength – as God's power is greater than our own; and beyond in time – in that during and after destruction it is God's good pleasure to make all things new. Destruction is with us and, in ways we cannot know, will continue to be upon us. But within that destruction and beyond its fury is God's act of renewal. To this the whole Bible testifies. Beyond the flood is the righteous act of God in redeeming man and nature and making a new beginning. Deeper within and beyond the travail of Israel in Egypt are the deliverance of God's people and the promise of the land. In the midst of the destruction of Jerusalem in Jeremiah's time is the promise of that day when "fields and vineyards shall yet be bought in this land" and of the days when the Lord "will make a new covenant with the house of Israel and the house of Judah." In the death throes of Jesus on the cross there is, as most clearly seen in the Gospel of John, the beyond of glorification of the Son by the Father. Deep within the cycle of woes depicted in The Revelation to John is the assured word of God saying, "Behold, I make all things new."

God's promise over against grim reality

Promise and fulfillment run the length of the whole Bible. God-given hope is not a matter of this text or that or of something tacked on at the end of scripture

TION

or theology but is, as Jürgen Moltmann writes in *The Theology of Hope,* "the medium of Christian faith as such, the key in which everything is set." Our day is a day of violence and destruction and yet, to quote Moltmann further, "Hope's statements of promise . . . must stand in contradiction to the reality which can at present be experienced. They do not result from experience but are the condition for the possibility of new experiences. . . . Hope is directed towards what is not yet visible; it is consequently 'hope against hope' and thereby brands the visible realm of present experience as Godforsaken, transient reality that is to be left behind. . . . Christian hope is resurrection hope."

Thus has it always been, by the grace of God: God's promise set over against the grim realities of sin and violence, death and destruction. But the twentieth century has been one marked by unusual demonstrations of destructiveness. As Rolf Hochhuth has put it in the introduction to the final act of his play, *The Deputy,* the events of our time "place too great a strain upon imagination." We are not capable, he says, of envisioning Auschwitz or the destruction of Horoshima or even our exploratory flights into space. "Man," he concludes, "can no longer grasp his own accomplishments." Man has dwarfed man in his potential for both destructiveness and creativity. The stakes of history are higher than ever before. Massive revolutions convulse our world. A rapidly increasing population is being hurled along in a nuclear age of inner and outer space, in which war has become unthinkable, not to mention unbearable; where mass media beyond our control mold and mar us; and where, in the midst of these incomprehensible revolutions, the submerged peoples of the world, largely nonwhite, are rising up to claim their full rights as men and nations. So overwhelming are these upheavals of our time that it is little wonder that thousands of our people literally "drop out" of such a world in suicide or withdrawal, while millions of others manage to survive only in a kind of numbness and uneasy evasion of the world's problems. Only the angry seem to have maintained their contact with the magnitude of our times.

“Destruction of some sort precedes and accompanies every renewal, whether in the cells of the body, in the rise and fall of civilizations, or in the painful emergence of a new age of justice and peace. But within that destruction is God's act of renewal”

It is an age in which once again the imagery of the Apocalypse of John, with its bizarre and grotesque figures and its description of the demonic forces of evil, brokenness, and guilt, speaks to our condition. If Marshall McLuhan is even partially right in saying that it is the artists and poets (and I would add, prophets) of one generation who, by their radar sensitivity, accurately portray the shape of man's problems in the next generation, then the visions of the apocalypse join with the extremism of the impressionists and the turned-off-ness of the hippies in showing the brokenness and chaos of our day. And still our heads of state and editorialists quibble as to whether ours is a sick society or merely contains, here and there, a few sick individuals!

Being sensitive without losing sanity

What, we cry out, can possibly be the shape of Christian witness in such a time? Out of our whole biblical heritage and the experience of twenty centuries of Christian witness a few guidelines stand out. First is the matter of being sensitive, informed, and deeply concerned without losing one's sanity. This is not easy in such a time. Our deepest sympathies should always be with those sensitive spirits who have not been able to take it and who have sought release in insanity, narcotics, or death. They are our more sensitive selves, our antennae seared by the heat of our own nuclear fire. While they have succumbed to forces too great for human endurance, most of us have simply grown numb and have dulled part of our perceptiveness. To keep both sensitive and sane in such a time requires two things: an abiding hope and some outlet in action. Jeremiah and Jesus were keenly sensitive to the crises of their times — indeed driven to deepest anguish by the injustices and inhumanities of their worlds — yet each was strengthened by the "hope that was set before him," and thus each was enabled to find expression in active witness.

Hope is not a utopian scheme

Here then are the first requirements for Christian survival in the days ahead: hope and action. Hope needs to be distinguished from optimism and mere positive thinking. Hope is the gift of God based on his promise of the kingdom and is not reliance on utopian schemes of men or on movements, though by actual necessity one may work in and through such movements. Action also must be freed of connotations of what we call "activism." The latter is compulsive doing, as though there were some virtue in doing as such. Christian action, on the contrary, is faithful obedience to the divine command, often in direct contradiction to the wishes of the individual: Moses' responding against his own will to the call of God to go bring forth his people, Israel, from Egypt; Amos' leaving his flocks in Tekoa to go witness to those in high places in the north; Jeremiah's heeding God's voice to go stand in the gate of the Lord's house and speak judgment against the Holy City; Jesus' obeying the Father's will to set his face toward Jerusalem and, later, his driving the moneychangers from the temple and foreshadowing the destruction of both the city and the temple. It is Martin Luther King's and Ralph Abernathy's striking a blow for freedom against entrenched white racism and violence. It is the rise of the oppressed and dispossessed of the earth crying out for liberty and justice to all. Yes, to keep sane and effective in the days ahead, we must rely in hope on God's promise of victory of right over wrong ("We shall overcome!") and find ways to channel this hope in appropriate action.

Destroy property, not persons

Finding survival possible by hope and action we shall, in the second place, do all we can to prevent or minimize the destruction of persons. Destruction is bound to come. It came in Jeremiah's day, in Jesus' day; and it has come in every generation since. It will come in our day; indeed, it is now upon us. There is and will be a kind of destruction we might term as necessary and even desirable: the death of injustice, bigotry, and oppression; the destruction of old structures and outworn ideologies. There may accompany this the more dubious but perhaps inevitable destruction of ill-gotten gain or property. Old Testament and New Testament prophets alike proclaim God's destruction of riches acquired at the expense of the poor. Jesus upset the furniture in the temple and on one occasion sent to their death two thousand swine in order to save one human being. In our time we may well expect burnings, looting, and violence against property before 350 years of white violence against black are expiated and the scales of history brought back even into partial balance. The Christian will be grieved by and greatly deplore violence against property, but let him never be guilty of valuing property so highly that he does violence to persons.

With violence will no doubt continue to come the violation and destruction of persons and human rights. The Christian will be one who is sensitive to the wrongs of the past and the judgment of God on those wrongs. He will be as keenly aware of the violence against persons perpetrated by those claiming to uphold law as by those who protest against evil and discriminatory laws. He will know the chaos of lawlessness on the one hand but will also remember that men acting under the law killed Christ and that it was by Hitler's laws that the Nazis put to death eight million Jews while Christians in other lands looked on in numbed acquiescense. With all his sensitiveness to human worth the Christian will protest every form of violence against persons and will be in every situation doing all within his God-given powers to be nonviolent himself and to keep others about him nonviolent. And where violence does occur against his will, he will be present to help men find means of reconciliation and restoration and keep to a minimum the harvest of violence.

Works in the confines of a predicament

The Christian witness must, however, go farther. It is not enough that he be engaged in affirming brotherliness and love in every contact. Many Brethren would like to stop right here. The Christian witness cannot be content with this alone. He must go on to realize that all that he does in brotherly witness is done within the framework of a system that itself is, at many points, opposed to the freedom and the brotherly love he is seeking to demonstrate. For the overseas missionary this framework is neocolonialism and paternalism. Try as he will, he cannot fully extricate himself from this predicament. His own national origin, his white face (if he is white), his use of Western equipment and know-how, his very basic assumptions and habits of thought, indeed the totality of Western cultural baggage which he carries, betray him. He is doomed to live and work within this framework even while he fights it and seeks to mitigate its destructive implications.

For the worker in our own land there is the framework of the "Establishment" of our materialistic, success minded, competitive efficiency which steadily and ruthlessly dehumanizes exploiter and exploited alike. Neither the missionary nor the service worker abroad nor the Christian witness at home can fully divorce himself from nor "turn off" the pervasive, destructive forces of the system within which he works. What then can he do? He will be forever fighting the system, challenging it at every point of variance from the gospel and seeking first God's kingdom and his righteousness. Whether he works inside or outside the established institutions he will be seeking ways to witness to the kingdom of God within the corrupt kingdoms of this world.

Above all, creativity

Thus, in addition to sensitivity and action and a persistent nonviolent witness, the Christian will pray for and be open to the gift of one indispensible quality — creativity. This can no more be prescribed or blueprinted than can such qualities as genius or the grace of God. Yet without it mankind may be doomed to wander on in the wilderness without finding the promised land. Perhaps more than any other person of our time, the late Dr. Martin Luther King demonstrated this creativity. Working within the inequities created by an exploitative and violent white society he launched an aggressive, nonviolent protest which even an assassin's bullet has not been able to stop and which, carried forward by kindred creative spirits, may radically alter the class structure of American life.

Of what was Dr. King's creativity composed? It was the dynamic of love embodied in a man and hurled into the arena of action. Neither love as a principle without its embodiment in a man, nor the man without the love, nor the man and the love without the action program would have been thus creative; but when, by God's grace, all three of them occurred together, the word became incarnate and the creative work was launched. Our generation has yet to grasp fully what God has already been able to do and is doing now through our Christian brothers of the black race. The impact is still too new and its meaning too rich in terms of understanding our own history; of reevaluating our own sick society; of exposing the white racism lurking within each one of us; and, above all, with the opportunity God is giving us, of righting old wrongs and coming again to the throne of grace, black and white together, in new depths of understanding and commitment.

Old jobs are overwhelmed by new demands

It is perhaps harder to be God's true witness in these days than ever before in the history of the world. It is more difficult now to be a witnessing layman, a pastor, a service worker, a missionary — not because our resources are less or our living more difficult. Far from it. In terms of conveniences and equipment we have never had it so well! No, the reason it is so difficult and so challenging to be a Christian witness in our day is that now, perhaps never before in the history of mankind, no one can tell the Christian witness precisely what his task is. Old job descriptions are obsolete. New demands overwhelm us. Only the creative man and woman will find some glimmer of light, some place to take hold, some leading of the Spirit as to the shape and form the new witness should take. The Christian witness of our day, wherever he attempts to work and whatever his assignment may be, will have to carve out his own job, by God's help; create his own forms; and lay his own peculiar gifts and his own embodiment of Christian love upon the altar of an action yet to be discovered.

But what if we fail?

To survive with sanity and effectiveness by hope in action; to prevent and minimize all the violence we can; and then, in creativity, to find ways of fighting the system and affirm the fulfillment of God's promise as the system is being changed or destroyed — this is our challenge. But what if all this fails? Let us be honest and hasten to add that it will fail, at least in part, and possibly continue failing. Jeremiah seemed always to be failing. Christ's life and ministry were anything but a success, judged by the short haul. When all our hope and action, our survival and creativity fail, what then? When all hell breaks loose, as it did for Jeremiah in the siege of Jerusalem and as it did for Jesus from Black Friday to Easter's dawn, when Jerusalem is burning — our Jerusalem — what shall we do? First let us realize that we are called to witness regardless of success or failure. We have faith in the ultimate power and promise of God beyond destruction, in depth and might and performance. Then let us realize that the way of love and the cross is always failure — temporary failure from which God may bring final victory. "God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are" (1 Corinthians 1:27 ff). There will be failure; in many things there must be failure. But then, in the third place, it is our call to be prepared to live through the very destruction we foresee. This may come for us as it did for Jeremiah who suffered the starvation and siege of his city as it fell in battered ruins about him. Or it may come as it did for Jesus or for Martin Luther King, in the destruction of our own bodies as anticipatory of the destruction of the false kingdoms of this world. Or it may come as it has for countless others who have died in peace even as change was wrought about them.

The precise shape of destruction and survival cannot be known and is not important. What is important is our preparedness to witness faithfully in whatever combination of life or death that awaits us. What can we do when we can do nothing else? Give a cup of cold water in his name? Go buy a field in Anathoth for the days of hope yet to come? Pray for our enemies while yet hanging on the cross? We shall never be wise enough to foresee and plan. We can simply pray that we shall be ready to make the faithful witness at whatever time or place and in whatever form may be ours. We are not of ourselves good enough to provide examples for others to follow. We can simply trust in God that, through the imperfect and broken witness we are led to make, the divine light may shine. We are called to be faithful and to give that sign of faithful witness by word or deed which is given us to make as the unpredictable future comes upon us. ☐

If Your Child Is Afraid

by GRACE V. WATKINS

Three-year-old Ronnie, taking a trip with his parents and older sister, was afraid when his father stopped the car and they climbed out to look at a high, roaring waterfall.

Knowing that children are often afraid of something new, his father picked him up, gently explaining what causes a waterfall. After they got home, Ronnie's parents showed him how to make a tiny waterfall by pouring a pan of water into the bathtub. Ronnie, fascinated, laughed merrily.

His parents were wise, since helping a youngster reenact a frightening experience, on a smaller scale, usually dispels fear.

Everyone has fear. Without it humans could not survive. But many fears, especially in children, are abnormal, and unless a child is helped to grow out of these fears, they will persist unconsciously. Long after the original cause has been forgotten, the fear may cripple the person.

How can parents determine whether or not a child has abnormal fears? They might ask themselves these questions: Does the youngster usually behave normally in a variety of situations? Does he react the way most children of his age react? Is he making definite progress in maturing? Is he becoming better able to handle himself in general? Is he well adjusted to other children? Does he have any strong fears that have persisted over several months or longer? Is he cooperative when you try to help him overcome his fears?

A newborn baby has only two fears: fear of falling and fear of loud noises. By the time he's nine months old, he usually develops a fear of separation (from his mother) and fear of strange people.

At age two, a child often becomes bossy and self-assertive; yet he's well aware that he's dependent on his mother for love and security. Anything that threatens this relationship will arouse fear. He can't talk. But he can scream and often does! By careful observation parents can discover what he's afraid of.

Leaving Johnny or Susie in the church nursery while the parents are participating in the morning service can pose a problem. If a child fears the separation, the mother can stay with the youngster a few Sundays until adjustment is complete.

Children above the toddler stage may fear returning to school following an illness. Seven-year-old Craig did. He had what doctors call separation anxiety. He had become used to the extra care and affection his mother had given him during his illness and was afraid that his mother might not be at home when he returned from school.

What did Craig's mother do? For a few days she went along to school in the morning, and was there waiting for him when school was out. The child's emotional kink cleared up in a few days.

Assurance banishes fear

Other fears are also frequent among small children. Some of the most common are fear of animals, of thunder and lightning, of the dark, of the hospital, even fear of God.

Sometimes fear (and even terror) is instilled in children by thoughtless and uninformed older children or adults. Mary Jean told her mother, "That new boy down the street says maybe someone will set fire to our house." Brad asks, "Do witches really ride over our town every night?" Lee Anne asks, "Does anyone ever come out of the hospital alive?"

Gentle, loving assurance that these things are not true will usually banish the fear.

For helping youngsters afraid of animals, there are many cures. Parents should ask the child to explain his fear to them. Or they may read stories about the particular animal the child fears. Even situations in which the child pretends he is the animal are often effective.

When Sally, who was afraid of cats, saw a beautiful Persian in a neighbor's home, her mother encouraged her to walk across the room, stand by the cat, touch it, then stroke it. Her fear of cats vanished.

Children are frequently afraid of storms. Extra affection, encouragement, and parental confidence in the child will help with this fear. Tell your child that you and many, many other people were afraid of storms as children. One father bought his small son a drum and a toy that would shoot sparks. The youngster enjoyed these so much that his fear of storms soon vanished.

Is your child afraid of the dark? Being left alone scares him. Often this fear makes the child dislike bedtime. In addition to showing the child sympathy, and listening when he tells how he feels, parents might let him have a "transitional object" in bed with him. A teddy bear or other favorite toy might make him feel secure. Or perhaps he can have his own flashlight — one that shines only as long as a finger presses the button.

Many children have an intense fear of going to the hospital. When Davy was going to the hospital to have his tonsils out, his parents began preparing him for the experience a week ahead. They didn't sugarcoat the experience since lying about a forthcoming experience or misrepresenting it causes a child to lose trust in his parents. Davy's parents told him exactly why he was going to the hospital, when, and what the big building looked like inside. They gave him a toy ambulance, a toy doctor's kit, and read stories about youngsters who had gone to the hospital, telling him that when a mask was put on his face, he'd feel almost like a space man!

Perhaps the saddest fear a young child can develop is fear of God. (True, the Bible speaks of fear of God, but this means awe, respect, or honor.) Linda Sue's father often read from the Old Testament about the anger of God, and how he punishes the wicked. As an adult, Linda Sue still had remnants of this abnormal fear of God. A Christian psychologist finally helped her untangle her emotional problem. He told her kindly, "You have never grasped the concept of God as a God of love."

Don't bury bad experiences

Children can easily detect uneasiness or fear in their parents. Adults naturally have fears, but the parents who show calmness, courage, and deep faith in time of crisis give their children a priceless heritage.

What should parents do when an extremely shocking experience comes to a child? As soon as possible, encourage him to talk it out, to paint or draw or act out parts of the experience. Youngsters who are not given this sort of therapy often have nightmares associated with the repressed experiences.

Here are some don'ts. Don't insist that your child "forget it" when he is afraid. Don't require him to suppress anger, fear, or guilt feelings. Don't tease him. (Some psychologists call teasing "emotional murder.") Don't insist that he refrain from tears when something frightens him. God has given human beings tears as a normal release. Requiring a youngster to "be a big boy" and "not a cry baby" can be disastrous — causing him to tense his muscles, to feel deserted, to seem unable to deal with the situation. Belittling a child's fears or laughing at him is emotional poison and not only makes him feel more afraid but encourages him to shun confiding in his parents.

What if your youngster has many strong, persisting fears that amount to phobias? Take him to your pediatrician; consult the school psychologist, a social worker, a psychiatrist; or contact a child-guidance clinic.

Whatever type of help you arrange, let the top concern be to help your child build self-confidence, feelings of individual worth, and growing independence. Aim, too, for a more secure, trustful, loving family situation, lighted by the happiness of Christian living. □

Reprinted from *Christian Living* and used by permission.

ANNUAL CONFERENCE 1968

How can the church fulfill its mission in today's world? Will some baptism of the Spirit be required before it can effectively serve the needs of mankind? Or will the church find renewal through greater involvement in movements already committed to helping persons? Can one denomination go its own way, or must it constantly relate to other fellowships in the household of faith even if not actually seeking to merge with them? And how must the church itself be structured if it is to respond quickly and adequately to the demands made upon it?

These are some of the questions that kept confronting the Ocean Grove Annual Conference. Not only the 1,065 delegates who came from 687 congregations and not only the busy members of the General Brotherhood Board and its employed staff, but also the thousands of others who composed the vast audiences

Participants from the nation and the world join to worship, hear reports, conduct business, and to renew acquaintances with long-time friends

filling the seaside auditorium were challenged through messages, appeals, and acts of worship implementing the Conference theme, "God Loves the World So He Makes All Things New."

Structuring for mission

Somewhat to the surprise of the General Brotherhood Board members the Conference gave almost unanimous approval to the first major restructuring of the Board since its creation in 1946. The proposals for restructuring, renaming, and, in a sense, redefining the purpose of the Board, grew from study and planning by a committee appointed in 1965.

Without changing the basic concept of one board, the new organization calls for three rather than five commissions; a shorter term for Board members; a more flexible pattern of deploying staff personnel; a shorter name (Church of the Brethren General Board); and periodic evaluation and review by Annual Conference of the work of the Board.

One of the strongest arguments offered for the new plan was its flexibility in responding to needs – of congregations and of the world – as well as a better coordination of the church's overseas program. Most delegates seemed to think the plan would provide for wider representation of the Brotherhood, thus spreading the base of decision making.

When the plan reached delegates it had already been carefully reviewed by Standing Committee, which suggested a number of revisions. Several amendments offered by delegates found acceptance, including a specific reference to the evangelistic task of the local congregation. The Board was asked to reconsider the name proposed for the Parish Ministries Commission.

Earlier the Conference looked at two items of unfinished business also concerned with internal organization of the church, one a study of the frequency and organization of Conference itself. The committee making this study detailed suggestions designed to aid Conference in handling queries, to clarify the structure of Conference, and especially to propose that "for the present time we continue to hold Conference annually." The unanimous adoption of the report settled, for a few years at least, the debate as to whether Conference should be annual or biennial.

Restructuring committee presents its report

Moderators Breidenstine, Mays confer

Several questions regarding church polity were handled without extended debate as a committee report summarized the principles that have guided Brethren polity and then brought recommendations about specific issues. Conference approved a major step which discontinued the Fraternal Relations Committee and authorized a Committee on Interchurch Relations to be constituted jointly by Annual Conference and the General Brotherhood Board. The new committee will be responsible to both groups. It will carry on conversations with other communions and explore questions relating to church union. It will have the services, perhaps part time, of a staff executive.

Responding to a 1966 query, the study committee recommended that, although Annual Conference remains the final authority on questions relating to the Brotherhood, the question of church merger, if it arises, should be referred to district conferences for ratification. Ratification would require two-thirds majority of the total accumulated votes cast at all district conferences. This recommendation was approved by Conference delegates.

Another committee report offering guidelines for the preparation of curriculum materials received the endorsement of delegates with two slight revisions.

Renewal through affiliation and cooperation

The setting: Annual Conference in session at Ocean Grove. The line-up: eight

Popular spot at Conference was "The Fish's Eye," coffeehouse featuring program exhibit

Facing an issue: Robert Theobald

well-known Brethren, including three pastors, three educators, a missionary, and a student. The ground rules: equal time to present arguments pro and con. The judges: more than one thousand delegates. The issue: Should Conference reopen the question of full participation in the Consultation on Church Union?

The format for the Friday afternoon discussion may have looked like an old-fashioned debate, but the speeches were as contemporary as today's headlines. Leading off for the affirmative side was DeWitt Miller, who insisted that this is the crucial moment to take another look at the opportunities offered to Brethren to join fully in COCU. He argued that the query coming to Conference from the Kansas, Nebraska, and Colorado District opened the door for Brethren to make a new witness to a fragmented world.

On the same team Paul Robinson maintained that delegates should not decide the question on the basis of expediency but ask instead, "What is God's will for his church?" Both he and A. G. Breidenstine, who came next to the microphone, insisted that to participate now in COCU would not commit the church to merger and would not mean "a step of no return." C. LeRoy Doty concluded the case for the affirmative by urging positive action now when it would be possible to influence the direction of the Consultation and to contribute Brethren values to it. He said, "It is precisely because we support action for peace and a servant ministry that we should support COCU."

Speakers opposed to reopening the COCU question asserted that Brethren had already thoroughly discussed the issue two years ago — and that the situation had not changed significantly. Dale Brown noted that it was natural for COCU to continue inviting full participation in its meetings. He thought the mood of the Brotherhood had not changed in two years. Chalmer Faw said that COCU would have little meaning for Nigerian Christians, and he emphasized current progress in cooperation. Kerby Lauderdale, recent Seminary graduate, observed that today's seminarians express little interest in COCU. They think that "the merger of church structure is an irrelevant endeavor." Wayne Zunkel maintained that Brethren came to a decision at Louisville: "Now the issue is settled and the church should move on with its mission of service and witness."

When the votes were cast, 587 of the delegates said no to reopening the question; 349 said yes. Conferencegoers gave the debaters a round of applause and then turned to other business. The query from Kansas, Nebraska, and Colorado was respectfully returned; but the vote, like some other votes on similar questions, was likely to be interpreted in more than one way.

A substantial majority of delegates approved a committee report asking continued affiliation with and support of the National Council of Churches. But agreement did not come quickly or easily. Two members of the seven-member committee called attention to their misgivings about the National Council and even went so far, in their minority report, as to recommend affiliation with the National Association of Evangelicals in preference to the NCC.

The discussion revealed that most delegates would support sending observers to gatherings of the NAE. But some speakers raised questions: How could Brethren relate to an organization with a strict creedal statement and one that on current issues takes stands often at variance with historic Brethren positions?

Delegates approved an amendment assuring critics of the National Council of Churches that "we recognize the sincerity of congregations and individuals who cannot conscientiously support our affiliation" with the NCC. Several speakers expressed genuine support for the National Council and urged greater participation in the work of local and state councils.

Reporting on its activities in recent months, the Fraternal Relations Committee noted that a booklet entitled "American Baptist and Church of the Brethren Conversations" is now in print. Given wide distribution at the American Baptist Convention in May, copies were also handed to delegates at Ocean Grove. The committee recommended that local churches give thorough study to the booklet, preferably in joint discussion with American Baptist churches.

Renewal through involvement

Even before Conference delegates had assembled at Ocean Grove, the General Brotherhood Board reappraised its current involvement in the controversial aspects of the Poor People's Campaign. Faced with increasing opposition, expressed in communications from churches and individuals, the Board devoted two periods to a careful review of its participation. After debating the basic issues involved and airing some misgivings, the Board voted fourteen to six to reaffirm the direction of its support as outlined in actions last March, to commend the staff in carrying out its directives, and to continue to be guided by the responses from churches in the Brotherhood.

Discussion clarified a number of facts. Last year's Annual Conference had asked the Board to implement a query from Eastern Pennsylvania calling for cooperation with and support of the Southern Christian Leadership Conference. The Board through the Brethren Service Commission appropriated $2,000 for support of SCLC and explored possibilities for cooperation. Then in March, when surplus funds were available, the Board designated $15,000 for the Crisis in the Nation program (a cooperative activity sponsored by the National Council of Churches) and an additional $15,000 to implement Brethren participation in the Poor People's Campaign. Only the $2,000 was a direct contribution to the campaign. Other funds were used to support volunteer workers and to provide building materials.

Two staffers and one Board member who attended the Solidarity Day demonstration in Washington observed that press reports of the Poor People's Campaign often gave false interpretations and that, despite many problems, the Campaign had succeeded in focusing the attention of the nation on the plight of the poor. Others who had worked closely with the Campaign emphasized its basic commitment to nonviolence even when its leaders felt constrained to engage in acts of civil disobedience.

Pastors and preaching: Gardner C. Taylor

Civil disobedience and the use of pressure tactics were the aspects of the Campaign about which a few Board members were most skeptical. Russell Bollinger insisted that while most Brethren would support the values sought by the Campaign, they differ in their views of the methods used. He called for education instead of propaganda, persuasion in place of pressure. He and a few others asked for a change of direction. However, Thomas Wilson responded that "pressure is the name of the game." He observed that all persons use pressure, in church and business as well as in social change, but the question is whether pressure is applied for good instead of evil. He asserted that appeals to lawmakers had so far proved ineffective for poor people.

In answer to questions about the value of civil disobedience, Donald Fancher, one of the two Brotherhood staff persons assigned on a temporary basis to aid in the Poor People's Campaign, distin-

ANNOUNCEMENTS
USHER

Who needs a ride? wants to meet to eat? lost a Conference booklet?

Loren Bowman, Harry Zeller, Jr., Guy West prepare for next item

guished between lawlessness — which most persons fear — and civil disobedience, which excludes resisting arrest and advocates breaking of laws only as a way of calling attention to injustices.

At a later session of the Conference body Lee Whipple brought delegates up to date with information concerning recent activities of Brethren associated with the Poor People's Campaign. He explained that Brethren workers had been advised to remain out of jail in order to fulfill essential tasks as communicators and enablers. In certain instances, however, withdrawal was difficult when support was needed literally on the front lines. He reported on the jailing of eight Brethren workers a few days before Conference began. Some had already been released. Carl E. Myers, another staff member working for three months with the National Council of Churches Liaison Office for the Poor People's Campaign, explained the urgency of the church's presence in the midst of the Campaign. He said, "We need to let them know that we have concern and to lend them our support. We need even more to be there to listen, to observe, to know the depth of their frustration and hopes."

Urban mission — servant form

When the Board gave its report to Conference, some questions from delegates indicated anxiety about the kind of direct action programs that involved Brethren workers in marches, demonstrations, and acts of civil disobedience. W. Harold Row, executive secretary of the Brethren Service Commission, explained that the statement on race relations adopted in 1963 by Annual Conference provides guidelines for various kinds of action, including some that are regarded as controversial. He explained that the planned witness in Washington for the Monday following Conference would be in keeping with Conference policy.

Although it received little discussion by delegates, a report in answer to a query originating two years ago offered a survey of urban congregations in the Church of the Brethren, spelled out some important "characteristics of effective urban churches," and outlined a strategy for the urban church. It called for increased support and assistance to congregations located in the inner city and encouraged the development of a servant-form urban mission as an expression of Brethren witness. One of the major speakers at the Conference, George W. Webber, director of the Metropolitan Urban Service Training facility in New York City, said that the incarnation, translated into a contemporary urban meaning, is the ability to live in the world and not in the ghetto of the church. He said that besides living out the incarnation, a strong and vital church must share in two other central thrusts of Christ's mission: crucifixion and resurrection. He insisted that the problems of poverty and race are put out as the agenda to which God is calling us to address ourselves.

A witness to government

In preparation for a planned visit of Brethren to government leaders on July 1, the day following the ending of Conference, the Brethren Service Commission brought to the General Brotherhood Board and later to Annual Conference "a statement to leaders of the U.S. government." The statement pointed to the need for drastic revision of the welfare system, called for "some basic floor support for all Americans," commended the passage of the 1968 Civil Rights Bill and the Supreme Court decision regarding the 1866 act on open housing, deplored the tendency to treat military budget requests "as all but untouchable," and pledged the support of the church to increase responses to crisis issues at both national and local levels. In reviewing the statement, some delegates questioned sentences in it that referred to "a basic floor of economic support" and a specific reference to the guaranteed annual income. Brethren Service Commission staff personnel explained that the paper included the idea that every person has a right to an adequate economic base supporting housing, food, and medical care for all. The statement to government leaders said, "Although we have studied the issues with some care, our proposals do not include details. These specifics lie within your realm of responsibility."

If the church itself is continually being renewed, it is not surprising that basic policy statements of the church also need periodic updating. The Ocean Grove Conference took a new look at revisions proposed for the Statement on the Church of the Brethren and War, originally adopted by Annual Conference in 1948 and first revised in 1957.

Along with some minor additions, the basic revisions and the discussion concerning them applied to three current and somewhat controversial questions. A new paragraph submitted for a section of the statement dealing with the church and conscience reaffirmed the official position of the church that all war is sin and that members seek the right of conscientious objection to all war. But it went on to point out that Brethren seek no special privilege from government but that what they seek for themselves they seek for all. The statement indicated that the kind of objection the church seeks may include "all wars, declared or undeclared; particular wars; particular forms of warfare." The statement said, "We also affirm that conscientious objection may be based on grounds more inclusive than institutional religion."

An entirely new section, reflecting some shift in the thinking of the church in recent years, dealt with the matter of ministerial exemption. The new paragraph is as follows: "The Church of the Brethren accepts the concept of the minister as one who seeks no special privilege but shares the life of his people. Therefore, the church urges those who have the possibility of ministerial exemption from the draft law to consider refusing such exemption and to confront the draft on an equal basis with the laity."

Another new section deals with taxes for war purposes. The statement on this point was amended in discussion on the floor of Conference to include a preliminary sentence indicating that although Brethren accept the need for paying taxes for constructive purposes, the church opposes the use of taxes by the government for war purposes and military expenditures. Specific suggestions dealing with approaches to paying war taxes on the part of members were put in a permissive form, leaving the action to the conscience of the individual. At the same time, churches and church-related institutions were urged to study the problem of paying taxes for war purposes and even to make a careful review of funds that they might possibly have invested in bonds that would support war.

KEYS to ENRICHMENT

New self-service approach in bookstore

Action on a current topic was taken by the General Brotherhood Board in calling for support of stronger gun legislation at state and federal levels. With just a few dissenting votes, the Board included in its statement recognition of "the need for ultimate total disarmament of the citizenry and discontinuance of arms bearing in normal police activity."

The statement endorsed legislative guidelines on arms controls suggested by the National Council of Churches.

Soon after delegates acted on these current matters, they heard Charles Wells, author, lecturer, and publisher of *Between the Lines*, tell the entire Conference body that Christians, especially

Betty Metzler: painting

Charles Spivey, Jr. (left), discusses crisis in the nation

Witness in Washington: how to contribute, participate

those in peace churches, have a special mission in what he called "the pause between the electronic revolution and the hydrogen revolution that is to come." He observed that, after many generations of America's exerting moral leadership in the world, America has lost her leadership because "we are still justifying our spending of 40 billions in Vietnam to kill the Vietnamese." He urged Christians to try to persuade government leaders to make decisions on the basis of what is right and wrong rather than on the bases of national interest and expediency.

The taste of new wine

The theme of the Ocean Grove Conference was repeated with variations as one speaker after another discussed some aspect of newness in the Christian life and mission. A series of Bible Hour messages interpreted Bible passages referring to the new man, to newness in the Christian life, to the new future, and to "a whole new world." Several basic messages related to the theme have either already appeared in MESSENGER or will appear in early issues.

The Conference program itself contained several innovations. Perhaps the most significant was a series of evening programs based on the general theme, Facing the Issues. The series included divers activities appealing to persons of varying interests and representing various points of view. Program features included several films, debates, and discussions relating to current issues; opportunities for personal renewal through the visual arts, writing, and rhythmic movement; a discussion of the meaning of conversion; an opportunity to ask further questions of Conference speakers; and some other activities that seldom appear on a Conference program. Among these was a religious "happening" – "A Service of Bread" – led by Paul Abel and Roger Ortmayer.

For the second year a Conference coffeehouse contained an exhibit of aspects of Brotherhood program and provided an opportunity for refreshment and discussion. This year, via closed-circuit television, coffeehouse visitors were able to watch video tapes produced at Bethany Seminary and even to see themselves on TV monitors.

A significant development this year was the active participation of groups who wished to push a particular point of view or activity. Among these, at least four different groups were much in evidence. One was a movement urging support for the Consultation on Church Union. Two groups were concerned primarily about peace and action – the Brethren Action Movement and the Brethren Peace Fellowship. The Brethren Revival Fellowship was also active to the extent of passing out literature supporting its concerns about trends in the Brotherhood. – K.M.

in brief

ELECTED

Conference delegates chose **Dr. A. G. Breidenstine** for the office of moderator-elect of the Church of the Brethren. He is Pennsylvania's deputy superintendent of public instruction. A year from now he will hold the denomination's highest elective office.

A layman, Dr. Breidenstine this September will retire from a life career in public education that has included the deanship of three Pennsylvania colleges and administrative leadership in the state office at Harrisburg.

A past moderator of the Lancaster church and a director of Bethany Theological Seminary, Dr. Breidenstine currently is chairman of the Christian education commission for Eastern Pennsylvania. In 1963 he spent three weeks in Russia as part of an exchange delegation of Brethren and Russian Orthodox.

. . .

Raymond R. Peters, pastor of the Manchester church, Middle Indiana, was elected chairman of the General Board at Conference meetings in June.

. . .

Others who will serve on the Executive Committee of the General Board are:

Vice-chairman, **Arlo K. Gump**, Fort Wayne, Ind.;

Chairman of the General Services Commission, **Paul S. Hersch,** La Verne, Calif.;

Chairman of the Parish Ministries Commission, **Earle W. Fike, Jr.**, Oak Brook, Ill.;

Chairman of the World Ministries Commission, **John Metzler, Jr.**, Elkhart, Ind.;

Members at large, **Stewart B. Kauffman,** pastor of the Stone church, Huntingdon, Pa., and **Dale W. Detwiler**, Roaring Spring, Pa.

The twenty-five member board will face as its major task the implementation of reorganizing the church's internal structure. This reorganization is already reflected in appointments to commissions.

Other commission members, according to the three divisions, are:

General Services

Harold Z. Bomberger
Earl J. Brubaker
Dale W. Detwiler
Arlo K. Gump
Norman L. Harsh
Robert M. Keim
Ira B. Peters

Parish Ministries

Russell V. Bollinger
Mrs. John Carter
Paul H. Fike
Stewart B. Kauffman
Leland A. Nelson
Clyde R. Shallenberger
C. Wayne Zunkel

World Ministries

Charles M. Bieber
Kenneth S. Frantz
Richard V. Keim
Everett Mishler
Anna B. Mow
Thomas Wilson
Nevin H. Zuck

Named at Annual Conference to national offices of the church were thirteen Brethren.

- To the Church of the Brethren General Board: **Mrs. John (Phyllis) Carter,** housewife, Bryant, Ind., three-year term; and **Everett Mishler**, farmer, New Paris, Ind., and **Clyde E. Shallenberger,** chaplain, Johns Hopkins Hospital, Baltimore, Md., both for two-year terms. Reelected were **Stewart B. Kauffman**, pastor, Huntingdon, Pa., three-year term, and **John D. Metzler, Jr.**, executive in the Christian Rural Overseas Program, Elkhart, Ind., two-year term.
- To the newly created Committee on Interchurch Relations: **Dale W. Brown,** seminary professor, Oak Brook, Ill., three-year term; **M. Guy West**, pastor, York, Pa., two-year term; and **Edward K. Ziegler,** pastor, Bakersfield, Calif., one-year term.
- As trustees of Bethany Theological Seminary, Oak Brook, Ill.: **I. James Eshelman,** pastor, Trotwood, Ohio, and **Ernest Barr,** executive in industry, Indianapolis, Ind., both for five-year terms.
- To the Annual Conference Central Committee: **Mrs. Ronald W. (Mary) Workman,** housewife, Goshen, Ind., three-year term.
- To the Committee on District Realignment: **R. Gordon Yoder,** college treasurer, McPherson, Kansas; and **Lowell Brubaker,** school superintendent, San Francisco, Calif., both for three-year terms.

CONFERENCE PERSONALS

Eight educators — two retiring college presidents and six retiring faculty members — received recognition at the Christian Education dinner at Ocean Grove.

Harold D. Fasnacht, president for twenty years of La Verne College, and **Calvert N. Ellis,** president of Juniata College for twenty-five years, were honored with citations.

. . .

Faculty members receiving Distinguished Service certificates were **John W. Boitnott,** Bridgewater College, thirty-two years; **Alvin F. Brightbill**, Bethany Theological Seminary, forty-one years; **Gertrude L. Butler,** Juniata College, thirty-two years;

GENERAL SECRETARY NAMED

S. Loren Bowman has accepted the call of the General Board to become its general secretary, according to an announcement on July 9 by Raymond R. Peters, chairman of the Board. On July 15 Loren Bowman, who had been serving as acting secretary, assumed the full responsibilities of the office. The Board is making temporary arrangements to carry forward the administrative work in Christian education that he formerly carried.

Irma A. Dare, Manchester College, twenty-eight years; **Vera R. Hackman,** Elizabethtown College, twenty-four years; and **Ruth Weybright Stauffer,** Bridgewater College, forty-six years.

. . .

Three Annual Conferencegoers departed for Sweden to attend the Fourth Assembly of the World Council of Churches July 4-20 at the ancient university town of Uppsala. Official delegates were **Warren F. Groff,** dean of Bethany Seminary, and **Harry K. Zeller, Jr.,** pastor of the La Verne, Calif., church. . . . Graduate student in international relations **H. Lamar Gibble,** who is pastor at Silver Spring, Md., accompanied the Brethren delegation as a guest of the WCC Central Committee. He will study the relevance of the Brethren peace ethic in international issues.

. . .

Brethren Service Commission has confirmed appointments of fourteen persons in volunteer ministries. **Rolland Kiracofe** has already assumed his post as a temporary field worker headquartered in New Windsor, Md. He will counsel and otherwise aid men facing the draft. . . . Adult Volunteer Service workers whose appointments the commission approved are **Mr. and Mrs. George Hildreth,** as host and hostess at the New Windsor Service Center; and **Mr. and Mrs. Lamoin Montel,** as Material Aid staff members at New Windsor.

. . .

Mrs. Leland S. Brubaker of La Verne, Calif., as of Aug. 1 assumes an assistantship in the teaching program for continental children at the Castañer, Puerto Rico, project for the coming year.

. . .

Nine volunteers have been placed in 1-W and Brethren Volunteer Service assignments: **Bonnie Cervone,** Europe; **Wendell Bailey,** Poland; **Ronald Beahm,** transferring from IVS in Vietnam to Europe; **Wayne and Donna Shimer,** Italy; **Burton and Judith Wolf,** Castañer, Puerto Rico; and **Richard and Joy Welch,** Bolivia.

POTPOURRI

Conferencegoers this year nearly toppled a record when they gave $200,010 at the Annual Conference offering. The figure, highest since the 1959 total of $215,000 — also contributed at Ocean Grove — soars far over last year's offering of $144,712.

. . .

Set as locales for future conferences are **Louisville, Ky.,** 1969; **Lincoln, Neb.,** 1970; **Roanoke, Va.,** 1971; **Louisville, Ky.** (tentative), 1972; and **Fresno, Calif.,** 1973.

. . .

Thirty-one persons left July 2 from Miami on the **Ecuador Mission Tour.** Directors for the two-week event were **Fred Hollingshead,** Sebring, Fla., and **Leland Wilson,** Elgin, Ill. The group included members of both the Evangelical Covenant Church and the Church of the Brethren.

. . .

Colored slides of Annual Conference activities may be purchased in two different sets. The packet of ten photos is available for $3, the other of twenty-five slides for $7.50. Persons may order the pictures by contacting the Department of Merchandising, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120.

To aid victims of a war bloodier than Vietnam — being fought in Nigeria, some 700 miles from Church of the Brethren Missions — the General Board has initiated two measures.

Charles M. Bieber, former Nigeria missionary and pastor at Hummelstown, Pa., departed in mid-July for a three-month assignment as a nurse on a medical team.

From the Emergency Disaster Fund will go $1,000 to help **airlift food** to refugees from Biafra, reportedly facing starvation.

. . .

Increase seems to be the most used word at the 1968 Annual Conference. Reported to Conferencegoers was an increase of $50,000 in **Self-Allocations** for the Brotherhood Fund. The report reflected the second largest number of churches, 919, ever to respond.

The sum of the commmitments for the Brotherhood program was $1,662,650. Increases came from twenty-two of the twenty-nine districts.

Self-Allocations for Bethany Seminary totaled $189,465, up $500 over last year.

. . .

Eastern Pennsylvania churches shipped twenty-two **heifers** to the Dominican Republic for graduates of the Dairy Training Center, while **Peace Corps Volunteers** sent 2,100 turkeys to Ecuador for the Church of the Brethren farm.

CALENDAR

Aug. 2-4	District conference, Middle Indiana, Manchester College
Aug. 12-14	District conference, Tennessee and Alabama, Cedar Creek, Citronelle, Ala.
Aug. 15-17	District conference, Southern Missouri, Greenwood
Aug. 15-17	District conference, North and South Carolina, New Haven, Sparta, N.C.
Aug. 16-17	District conference, Southern Indiana, Anderson
Aug. 16-18	District conference, Northern Indiana, Camp Alexander Mack
Aug. 16-18	District conference, Kansas, McPherson College
Aug. 16-18	District conference, Oregon and Washington, Pacific University, Forest Grove
Aug. 22-25	District conference, Michigan, Interdenominational Camp Grounds, Eaton Rapids
Aug. 23-25	District conference, Northern Ohio, Defiance College
Sept. 1	Labor Sunday
Sept. 15	Brotherhood Fund Achievement offering
Sept. 20-21	District conference, West Marva, Cumberland, Md.
Sept. 20-22	District conference, Missouri, Bethany
Sept. 27-28	District conference, Southern Pennsylvania, Carlisle
Sept. 29	Christian Education Sunday

Poverty, racism, war: Th

The sun was searing and the humidity oppressive, but July 1 was still a day in which epochal things could happen in the nation's capital.

Item. In the signing of a nonproliferation treaty barring the further spread of nuclear weapons, President Johnson announced plans to strive with the Soviet Union toward the limiting of offensive and defensive missile systems.

Item. In discussion on school lunches for poor children, Congress was moving toward providing funds for the feeding of 400 million more youngsters. "That's revolutionary," commented the Rev. Andrew Young of the Southern Christian Leadership Conference to a mass rally of the poor.

Item. Announcement was made by representatives of ethnic groups participating in the Poor People's Campaign of the formation of a new and permanent coalition "to meet the pressing needs of the poor," seen as "the political and social end-product of the Campaign."

Item. Some 150 members of a middle-class, Protestant, predominantly white church, the Church of the Brethren, went calling on government officials to testify to the deep concerns just voiced by Annual Conference delegates over the nation's handling of the problems of poverty, racism, and war. In sum, the statement called for a reordering of national priorities.

Is it presumptuous to include in such an array as this the reference to the Brethren presence? Was what the Brethren had to say, or its impact, significant?

Whatever merit or lack of merit the July 1 witness may have had, one point is indisputable: Their concerns were squarely on target with the other items cited above. For example, on the missile control and reduction measure, a special assistant to the President told a delegation that it would be "pure idiocy" for the United States and the Soviet Union each to develop antiballistic missile systems, then to go on to evolve still more sophisticated weaponry. The cost, he said, would be too great for even affluent nations to afford in light of other needs and in light of the simple fact that already each nation has a vast capacity for overkill.

In a similar vein, Illinois Senator Charles H. Percy, his eyes perusing the Annual Conference statement just handed him by some twenty callers, became caught up in the paragraph which read: "We plead for an end to the Congressional practice of treating military budget requests as all but untouchable." The senator gave enthusiastic assent to the statement and told of his own efforts to review military appropriations and to move toward curbing the arms race. "But," he said with dismay, "the attitude is that if you're against defense, you're against the country."

And this was much the perspective of Representative George H. Mahon of Texas, chairman of the House Appropriations Committee, when interviewed by a team of Brethren. "If we don't have security, we don't have anything," was his remark, one which led to some verbal sparring with the team as to what constitutes security.

And so went the encounters, the visiting Brethren finding wide accord with their statements from many government sources but entrenched opposition from others.

Some legislators who were opposed to the Poor People's Campaign all along were dead certain it had accomplished nothing in Washington. But contrary to their stand, in such government units as Health, Education, and Welfare, Housing and Urban Development, and the Department of Agriculture, officials produced exhibits listing demands of the poor and how their offices had responded point by point.

"Our government is a little bit sore and touchy today — it's licking its wounds, so to speak," said J. Benton Rhoades, following two visits. One was with an acquaintance high in the Department of Agriculture, normally a positive, open person, whom he found to be unusually defensive. "You know, we should have gotten more credit, for the school lunch program has picked up in the last few years," the official said.

"The demands of the poor on Health, Education, and Welfare were reasonable and they were practical — the kind about which something could be done," said one HEW director. He indicated they had had almost daily meetings with representatives of the Poor People's Campaign. He went on to explain with some embarrassment why the same steps could not have been taken two years ago, citing as one factor: "You have to have public support to do anything at the federal level."

But the same official acknowledged that much still remains to be done about poverty. He noted that assistance now granted the poor in virtually all states is far below the poverty-level and that the standards themselves need upgrading.

Most frustrating to some of the Brethren, in light of the situation faced by the poor and by the blacks in this country, was to find their own legislators "living in another world," standing in opposition to nearly every appeal which the Brethren statement made, or talking "out of both sides of their mouths" in order to respond favorably to a point now and then. One Pennsylvania congressman told his constituents that if they could find one hungry family in York County he personally would buy them food. The delegation went home eager to search for such families and to report back.

Just prior to calling on legislators the participants in the Witness were addressed by a panel of nine of the sixteen Brethren workers who for the summer are engaged in the National Council of Churches' liaison program for the Poor People's Campaign. Speaking also were John Adams, head of the liaison office,

church takes a stand

On the great issues of the day, Brethren find friends and foes as they urge reordering of the nation's priorities in Washington

and Carl E. Myers, one of the Brethren serving for four months on the liaison staff. Mr. Adams and several of the Brethren workers had spent time the week before in jail, along with leaders and others of the Poor People's Campaign.

The audience found stirring the workers' firsthand accounts of what the Campaign was about and the roles which they were enacting. "We're here not to plan or supervise or shape but to listen, to learn, to facilitate, to enable, to communicate," the workers explained. They referred to Resurrection City as a "miracle" in that poor whites, blacks, Mexicans, Indians, and others could live together.

Their dominant note was one that is now becoming the theme of the Poor People's Campaign: that poverty is not the problem of the poor but of everyone. "It's especially the problem of us who are white and middle class. We are the problem. That is what we need to think when we go home," said panelist Art Gish.

One thing needed, the panelist suggested, is for such people as the Brethren to forego their cloaks of respectability and to identify, really identify, with the poor. "The time is fast coming to make the kind of decision in America which faced the people of Germany — to choose between obedience and respectability," Mr. Gish asserted.

One who has made that decision is the Rev. John Adams of the liaison office. A week earlier he had crossed to the off-limit area of the Capitol arm in arm with Rev. Abernathy. He recounted some of his experiences.

"Any jail experience is a dehumanizing experience," said Mr. Adams. "But the poor are dehumanized, the whole welfare system is dehumanizing, and, for some, 'three hots and a cot' — three hot meals and a single bed in jail — is the best they have ever had."

He said that while he was in jail the prisoners engaged in workshops on nonviolence and had nightly prayer meetings — which they call "soul power." Each group that goes to prison should include a clergyman, he asserted, explaining that there is a great deal New Testament about the whole experience. "In fact," said Mr. Adams, "many movements for social reform had their beginnings in jail and their leaders were strengthened in jail."

Another who spoke was not a summer worker but a homemaker and socially concerned Brethren from Lombard, Ill., Charlotte Kuenning. "Those who think of jail as a waste of time have no idea of what can happen to a person and to the others around you there. It was truly beautiful."

It was against such testimony, such involvement as this, that the calls on government leaders were to be made. When elected representatives responded with apathy or hostility — a total uninvolvement or seeming unawareness — the visitors began to understand why one panel member had said earlier, "I don't know if visiting Congressmen is worthwhile or not. Some of us tend to think of Congressmen as sick people. We suggest you treat them that way; you go as the doctor; they are the patients."

But, as indicated earlier, there are impressive numbers of officials for whom the description does not apply. They are responding to the crisis in the nation with openness and earnestness; there is little doubt that the kind of attention and pressure given to such issues as poverty, war, and violence in recent weeks has stirred them.

Such persons as these were eager to insert the Annual Conference-approved statement on poverty, racism, and war and the General Board statement on gun control legislation in the Congressional Record. They also gave assurances that a copy of the statement and a recapping of the visit would be shared with the President, the Secretary of Agriculture, the Attorney General, and others. They urged Brethren to contact other officials — especially those in opposition — to make their position known. For such leaders the words from the Brethren were those of commendation and support — words sorely needed.

But for a sizable number, including many from the areas where Brethren live, the message is yet to get through. And it will take far more than a call from some denominational spokesmen to bring a rallying response. Still, in terms of the scope of the encounter and the issues opened up, the reaction to the experience in the minds of most Brethren was positive.

Rarely has the church's stance been so quickly, so widely, so personally communicated to government. Whatever the outcome in terms of practical action, at least one fact is clear: The witness of the church was shared.— H.E.R.

Watts cleric at scene of Kennedy tragedy

On the scene at the Ambassador Hotel in Los Angeles moments after Sen. Robert F. Kennedy was shot was a clergyman who is serving in a special Watts area ministry under the Church of the Brethren.

He was the Rev. James W. Donaldson, director of the Corridor Ministry and one of the organizers of the Clergy for Kennedy campaign in Southern California.

In arriving at the hotel for the RFK victory observance, the clergyman found the celebrants in mass panic. He quickly took action to summon aid for the gunned victims and to try to calm the crowd.

Pleas: In the confusion he was mistaken for a Roman Catholic priest. Almost immediately he found a microphone pressed into his hand. He called for a doctor and urged the crowd, "Please stand back. Please . . . stand back and keep calm, please," a cry transmitted by radio and television to the nation. He also phoned for a priest to come from the nearby St. Paul's Roman Catholic parish. "I just told him we needed a priest for the last rites of the church."

When a physician came forward, Mr. Donaldson led him into the adjacent kitchen-corridor area where the senator lay. "I couldn't tell whether he was alive or dead," Mr. Donaldson recounted later. "He didn't look as if he were conscious. . . . I did see his wife there momentarily. Blood was all over the place."

Prayer: While initially he had pleaded with the crowd to leave in orderly fashion, it became apparent that this would not be possible. "I went back to the microphone again and tried to lead the people in prayer. There was near panic. They looked like there was going to be a stampede. We didn't know where the assailant was – we thought he might even be in the room there with us.

"I just started to pray into the microphone, and people began to calm down a little. But I can't even tell you what I said."

Three hours elapsed before Mr. Donaldson was able to leave the ballroom.

A Methodist minister whose work in the inner city has been impressive, Mr. Donaldson for two years has been supported to the extent of $8,000 annually by the General Brotherhood Board and the Pacific Southwest Conference in his Corridor Ministry program. In this capacity he also has been associated with the Imperial Heights Church of the Brethren in the area and with the Southern California Council of Churches Commission on Church and Race.

A year ago he was a panelist at the Eugene Annual Conference, speaking on the church and change.

Mr. Donaldson is part American Indian and is an ex-rodeo rider.

Another occasion: Some weeks ago he was asked by Stephen Smith, brother-in-law of the late senator, to help direct the Kennedy political effort in the California primary. In the course of the campaign, at the same Ambassador Hotel, Mr. Donaldson's Clergy for Kennedy organization had assembled a packed audience of Protestant and Roman Catholic ministers and nuns for a dialogue with the presidential aspirant.

James Donaldson . . . prayer amid panic

Hunger at home: The wheels begin to turn

"Hunger in America," a CBS film report on the ten million persons in this country who go hungry every day, stirred various viewer responses. For many citizens the documentary was an eye-opener, not only as to the wide-scale existence of poverty and hunger in distant places but often in their own or neighboring communities. To Agriculture Secretary Orville Freeman the account was "distorted, oversimplified, and misleading."

Facts stand: But despite accusations by the Department of Agriculture of shoddy journalism, the facts as revealed in the film appear to stand. One news magazine reported that the alleged inaccuracies cited by Mr. Freeman were "more picky than pithy."

A provocative point in the film charged that the Department of Agriculture had been denying the poor more than $200 million a year in order to economize and return to the Treasury funds actually budgeted for food programs. Other segments of the report took the Department to task for failing to get its food programs in operation in more counties and for the quality of diet offered to those who were receiving help.

However Mr. Freeman and his colleagues felt about the television coverage, in subsequent weeks the Agriculture Department has taken bolder initiatives in its food distribution efforts, reportedly even reversing itself on some plans for the year ahead.

And the church? Similarly, in other quarters, the churches included, new attention has been focused on the prevalence of hunger in the world's richest country. It is a concern long held by such a person as Kenneth E. McDowell, director of material aid services for the Church of the Brethren and coordinator of the nine Church World Service centers.

One of the particular quirks in the Church World Service operation, as Mr. McDowell views it, has been an unwillingness of some of the denominations to enable CWS to revise its policy and apply its resources to crisis needs within the U.S.A. Their claim has been the threat of withdrawal of support by Southern constituencies.

Following a visit in March 1967 by Mr. McDowell and more recently by a CWS delegation to the Mississippi Delta, where stark evidences of hunger were witnessed, the interchurch relief agency still could not clear signals to render direct food assistance. Similarly in response to the snowstorm that hit the Navajos in the Southwest this year, CWS was inoperative.

In the meantime, some effort has been made to help meet the need for the Delta by having concerned denominations engage in relief appeals outside CWS, such appeals as those carried out by the Church of the Brethren, Disciples, and others in the Midwest and the East.

To be reviewed: The whole matter is up for review in the National Council of Churches. At the General Board meeting in June, General Secretary R. H. Edwin Espy said an early consultation will be planned by two of the Council's major divisions.

Under consideration will be the establishment of a unified ecumenical program of hunger relief in this country, said Dr. Espy. He pointed out, however, that such a program, using church funds given for this purpose, could only be "a token of the churches' concern" and that the major need is to awaken the public to this national scandal. "Nevertheless," said Dr. Espy, "the two divisions which asked for such a consultation have expressed conviction that the churches' response to hunger in this country, however limited, must be undertaken and that this undertaking must be coordinated through the National Council."

Complex though the problems of food assistance are, particularly at the level of local administration, whether under government or church auspices, at least there is new resolve to work at the problem. For this the CBS documentary surely deserves some credit.

M. R. Zigler and Zigler Hall

The tentacles of New Windsor

New Windsor – to the Material Resources Program of Church World Service – is not only buildings, new or old, but people: People like the late Ray Kyle, Mac Coffman, Dave Bibel, and a hundred others, under the far-seeing and dynamic leadership of others like Harold Row and Ken McDowell.

Without the Brethren Service Commission, without the other BSC Centers as well as New Windsor, CWS would be literally and figuratively swamped and inoperative.

I give you three illustrations.

The first is the anatomy of disaster response.

On Friday, May 3, we received a cable in CWS asking for an emergency shipment of antibiotics, antimalarials, and blood transfusion sets to be sent to Biafra to connect with a World Council flight out of Lisbon.

On Monday, May 6, this New Windsor Center packed 1,522 pounds of these supplies with a value of $12,382.99.

On Tuesday, May 7, these supplies were at Kennedy Airport in New York to be consolidated with purchased supplies. The entire shipment left Kennedy May 8, arrived at Lisbon at 11 a.m. on May 9.

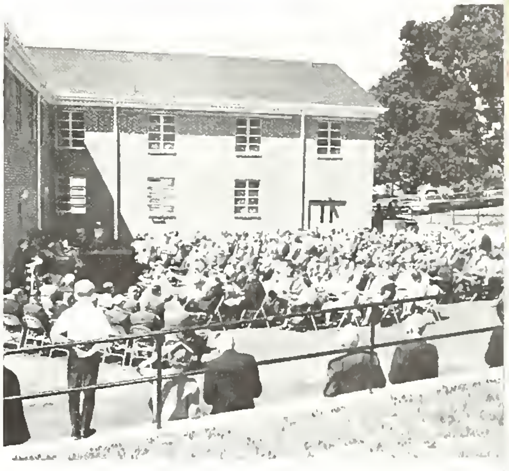
Elapsed time – six days – including the weekend and one day waiting for the purchases.

The second example is SERRV, an imaginative program of economic development and self-help, the sale of handicraft articles made by refugees and in church-related projects all over the world, currently having a sales volume of nearly $200,000 annually. No one knows precisely how many people, once indigent, are now self-supporting through this BSC program in cooperation with CWS. And its headquarters are here, under the management of Bill Nyce.

The final example is one of New Windsor's involvement in agricultural development and the interplay with yet another Material Resources Program facility, CROP. CROP had the honor of being the first to use this new Zigler Hall for its staff conference. But every year CROP receives a million packets of vegetable seeds which are subsequently sent by CWS to more than 30 countries. These packets – a million of them – must be sorted and packed. Were it not for the organizational genius of Mac Coffman and the hours of selfless volunteer service, the cost would be staggering, if not prohibitive. People all over the world eat better and live longer because of what is done here.

So the tentacles of New Windsor reach all over the world. It is pointed to through this country and all over the world as a model of its kind, operationally and ecumenically. After ten years, I can make the unequivocal statement that the New Windsor Center is the finest material aid center in the world, bar none, in terms of facilities and quality control.

Without BSC and New Windsor, CWS and its participating denominations would be far, far less effective in responding to human need. All of us give thanks that you have given us this Center and you have made us feel that it is ours. – Melvin B. Myers, *director, Church World Service Material Resources program, at dedication of M. R. Zigler Hall at New Windsor, Md., May 25, 1968.*



Dedication rites for new Zigler Hall

New staff appointees include India leader

A STEP toward internationalizing the Brotherhood staff is scheduled to occur in mid-August upon the arrival of Shantilal P. Bhagat and his family from India.

Mr. Bhagat will become the coordinator of social services under Foreign Missions, bringing to the new assignment both professional training and practical experience.

One of the determined dreams of the late Norman J. Baugher as general secretary was to internationalize the Brotherhood staff in order that it might better represent and serve a global constituency. It was in 1966 that he and Foreign Missions executive J. Henry Long, under authorization of the General Brotherhood Board, made overtures to Mr. Bhagat to direct the overseas ministries of medicine, public health, education, agriculture, and community development. After long delays in obtaining visas, Mr. Bhagat is to arrive in time to begin the work on August 15.

Mr. Bhagat has been the director of the Rural Training Center at Anklesvar, India. Organized in 1950 and supported by the Church of the Brethren and several other churches and agencies, the center works in cooperation with the churches of Gujarat state in extensive educational ventures in village development, grain farming, animal husbandry, health services, nutrition, and even lay theology.

New mission post . . . the Bhagat family

Both Mr. Bhagat and his wife, Tsun-Hsien, who is of Chinese descent, hold master's degrees from Cornell University, Ithaca, N.Y. Mr. Bhagat's graduate work is in agricultural extension.

Shantilal's father, the late Premchand Bhagat, an educator, administrator, and preacher, was an architect of the Church of the Brethren in India. One of Shantilal's brothers, Dr. Francis P. Bhagat, is a surgical resident in Detroit's Receiving Hospital.

Shantilal and Tsun-Hsien have three children, Smruti, 15, Anjoli, 13, and Snehal, 7. They will reside at 38 Woodland Ave., Elgin.

Assistant treasurer: A second new member of the Brotherhood staff is Roy L. Hiteshew, for the past 20 years business manager and treasurer of the Brethren Service Center, New Windsor, Md. He will become assistant treasurer of the General Brotherhood Board on August 1.

In a sense Mr. Hiteshew will be returning to the Elgin offices, for he served there as a bookkeeper during and following Civilian Public Service.

While at New Windsor, Mr. Hiteshew also has served as treasurer of Heifer Project, International Christian Youth Exchange, and the Eastern District of Maryland. In 1954 he rode herd on a shipment of heifers to Germany. He has been associated with the YMCA, the Council of Social Agencies, and local Boy Scout committees in Carroll County, Md.

He also has been active on local church boards and commissions.

His wife, the former Verna Dailey, passed away last September. A son, Lee, a Juniata College graduate, is in alternative service at Sebring, Fla., and a daughter, Barbara, will enter college in Elgin this fall.

Named as assistant treasurer . . . Roy L. Hiteshew

Mr. Hiteshew and Barbara will reside at 44 Woodland Ave., Elgin. As assistant treasurer he will succeed Duane L. Steiner, who is engaging in business at Wooster, Ohio.

Resignations: Among other pending changes in staff personnel are two resignations.

Miss Grace Hollinger, administrative assistant to the general secretary, has submitted her resignation, and the Executive Committee has accepted it with regret. The effective date is to be worked out mutually.

A native of Lititz, Pa., a graduate of Elizabethtown College, and a former teacher, Miss Hollinger has been a member of the Brotherhood staff since 1937. She first worked in developing program materials for junior highs and youth, later was administrative assistant in the Christian Education Commission, and, since the establishment of the General Brotherhood Board in 1947, has served in the present position.

Joel K. Thompson, director of mission education and recruitment, has submitted his resignation to be effective this fall, when he and his family will return to Indonesia to work with college and seminary students for a three-year term.

Mr. Thompson and his wife, Phyllis, were fraternal missionaries for three years in Indonesia, until 1963, teaching at Ambon Theological School in conjunction with the Church of the Moluccas.

Under the new assignment, they will be engaged in "associated service," sponsored jointly by the United Church of Christ Board for World Ministries and the Church of the Brethren Foreign Mission Commission.

'Stacked' jury illegal, Supreme Court rules

A jolt to capital punishment, already on the wane across the nation, came in June when the Supreme Court ruled that if persons who have religious or conscientious scruples against capital punishment are excluded from juries, the convicted felon cannot be executed.

A number of observers interpret the ruling as a major challenge to the death sentence. For certain it is viewed as giving a psychological lift to opponents of capital punishment, perhaps at a time when such a lift is much needed.

The vote among the justices was six to three. The decision, rendered in the case of Witherspoon vs. Illinois, reversed the sentencing of William C. Witherspoon, who had been convicted of murder. The salient paragraph in the decision read:

"Whatever else might be said of capital punishment, it is at least clear that its imposition by a hanging jury cannot be squared with the Constitution. The State of Illinois has stacked the deck against the petitioner. To execute this death sentence would deprive him of his life without due process of law."

In question was whether by barring persons who have scruples against the death penalty from serving on murder jury trials, the state violates a defendant's right to trial by a fair representation of all persons in the community.

The point becomes more pressing when statistics reveal that perhaps one out of every two Americans is opposed to the death sentence and thereby is excluded from such jury service.

Thirty-six other states have followed the same long-standing practice as Illinois has, in automatically striking from juries in capital cases persons who admit to conscientious scruples against capital punishment. On the other hand, thirteen states have abolished the death penalty, five of them since 1964.

One probable result of the latest Supreme Court ruling is to turn into life sentences the death sentences of most of the 435 condemned inmates on death rows across the country. For the future, when juries are constituted in accord with the new ruling, the Supreme Court decision may be less helpful to persons tried for murder, although to include on juries persons who find executions distasteful may result in fewer death sentences.

The Supreme Court does leave room for states to exclude from juries persons who admit such strong opposition to the death penalty that they could never vote to execute a defendant or bring in an impartial verdict of guilt if execution were a possibility.

As to the Witherspoon appeal, this spring agencies of five religious groups — Methodist, United Presbyterian, United Church of Christ, Jewish, and Friends — added briefs which asked for the invalidation of the controversial jury point.

Brethren view: For its own part, the Church of the Brethren, in its latest position on the death penalty enunciated in 1959, has commended efforts to abolish capital punishment and called on members to use their influence against it.

The Brethren resolution, voted by Annual Conference, held that the sanctity of human life and personality is a basic principle which the state is committed to uphold and that capital punishment does not really serve the ends of justice and sometimes results in "tragic and irrevocable miscarriages of justice."

Exit 'Friends,' enter 'Accent on Youth'

With the merger of the Evangelical United Brethren and the Methodists officially acted upon, *Friends* magazine shortly will make its demise and *Accent on Youth*, a new publication, will be created in its stead.

It was in 1958 that the Church of the Brethren latched on to the EUB-produced *Friends* in order to have a publication geared to junior high readers. Throughout the past decade the Church of the Brethren regularly circulated about 11,000 of the periodical's 41,000 copies.

Accent, seeking to continue much of *Friends'* flavor and format, will be edited and published by the United Methodist staff at Nashville for an expected circulation of 200,000. It will make its debut in September, the pilot issue bound within a cover montage of young teens depicted in beach and sports activities.

In subsequent issues, the content and layout of *Accent* will continue to be contemporaneous. Regularly planned for the magazine are varied articles, photo features, a devotional page, an occasional editorial, and two fiction stories, the latter a carryover from the story papers of yesteryear. Articles will be selected from free-lance materials or commissioned by the editors.

The old and the new for junior highs

"Though produced by the Methodists, the magazine is not to be Methodist in nature," commented David R. McConnell, Church of the Brethren youth editor. He will meet with the Nashville editors on occasion to plan article possibilities. He also has been promised the opportunity of reviewing manuscripts deemed by the Methodist staff to be controversial. The magazine will not have a specific Brethren section or pages.

Beginning with the first issue in September, the digest-sized monthly is to be received automatically by present *Friends* subscribers.

I CANNOT CRY

I cannot cry
yet Christ wept for Lazarus.
I cannot cry for me
yet Christ wept
for me.

Bound by my unwillingness
to free myself from the death-by-degrees of self-destruction,
the slow poison of self-hate,
the gnawing cancer of misplaced and misused anger,
the icy coldness of separation,
I am dead of unbelief.

O God,
help me to find an antidote of self-love,
loving others and allowing them to love me.
Let me warm myself with life-giving relationships.
I need to cure myself in thee,
being made whole again with thy love and thy forgiveness.

Like an awakened Lazarus,
I want to walk away from my self-imposed death.
Give me the courage to loose myself and let myself go.

by Jeanne Donovan

questions you ask

Has the Church of the Brethren ever used fermented grape juice in connection with its communion service? If so, when?

It is clear from the minutes of Annual Conference that the Church of the Brethren, like other denominations of that time, in the early days of her history used fermented wine in the celebration of the Holy Communion.

In 1858 a query came before the Annual Conference asking if adulterated wine, probably wine diluted with water, was permissible for use as what might properly be called "the fruit of the vine." The answer of the Conference was that only the purest article should be used.

In 1875 a query asked, "Is it considered according to the gospel for a church at communion to use unfermented juice of the grape in place of wine?" The answer was, "We think it may be left optional to the church to do so if the members are agreed."

The next year another query came concerning this issue. "As we consider that the grape juice is not wine until after fermentation has taken place, will not this district meeting ask the Annual Meeting to repeal the wine question of last year and decide that only the fermented juice of the grape shall be used on communion occasions as has always been the practice of the church?" The answer of the Annual Conference was, "We decide that no change shall be made from the last decision."

By 1892 the temperance movement in America had greatly influenced the Brethren, and another query came to the Conference from the Black River church in Michigan stating that, since we looked upon the use of unfermented wine at the time of communion service to be in harmony with our gospel principles of temperance, the church should recommend its use. The Annual Conference concurred, advising that the church use only unfermented wine. This has been the practice of the Church of the Brethren since that time.

How shall the pastor properly meet members of his congregation after the services on Sunday morning? Is a single handshake sufficient?

Pastors have traditionally made themselves available to meet members of the congregation after public services. Most ministers take their places in the narthex or by the door of the church where they may greet each worshiper individually. A simple handshake is certainly sufficient; but the greeting should be sincere and personal, demonstrating the relationship of concern and trust which exists between a pastor and his church.

Since it is impossible for the pastor to have a conversation of more than a few words with each parishioner while others are waiting to greet him, some ministers will remain at the front of the church or in a nearby parlor to speak with those who want to talk with him at greater length, preferring to have a meaningful conversation with a few rather than a brief and casual word with all.

The plan of greeting is not so important as the establishment of the fact that the pastor is always available to those who need him and that he has a deep personal concern for all who share his ministry. — PAUL M. ROBINSON

day by day

Vacation time is a special event in our home. An anticipated holiday receives much discussion and thought. We catch ourselves saying, "When our vacation comes . . . " or "Only three more weeks until vacation." We look forward to a relaxing, restful recess with joy. But when the long-awaited time arrives, is it the fun and happy occasion that we expect?

Here are some mistakes which we have made during several vacations. Check yourselves.

- Planning too much for the vacation period. Result, irritations and tempers.
- Planning selfishly ("This is *my* vacation and we'll do what *I* want to do"). Result, belligerence on the part of the rest of the family.
- Acting selfishly ("This is my vacation; everyone wait on me"). Result, a tired and irritated wife, husband, or family.
- Forgetting God. Does taking a vacation mean taking oneself from God? Result, failure to be grateful and appreciative of our blessings.

How did you score? If you found yourselves guilty of things on our list or if you can add your own mistakes to it, perhaps some of our suggested activities will prove helpful in making this year's vacation a happy, restful family affair.

Suggested activities

1. Plan your holiday early, including each member of the family in the discussion. Help your children to appreciate the democratic way of deciding things and to understand the need for compromise.

2. When on vacation choose some special time each day when you can be active — fishing, reading, hiking — in a way that is especially gratifying to you. Alert the family to this so that they will know this is your special time and will understand that when it is over you will be with them and their fun. If there are little ones to watch, perhaps husbands and wives can relieve each other for these special times. An hour of no interruptions is wonderful!

3. Whether camping, bathing at the beach, or sightseeing and traveling, take time for worship and for appreciating the beauty around you. Many moments of spontaneous praise can grow from the beauty of a straight pine tree, a field overflowing with wild flowers, a graceful deer, or a huge foaming wave. Write your own litany of praise and thanksgiving or sing a hymn such as "God Who Touchest Earth With Beauty" (The Brethren Hymnal, No. 355) and enjoy the examples of loveliness before you.

4. Visit other churches, either of your own denomination or of others. This is a good time to help your children to broaden their experiences and their attitudes in the ecumenical field.

5. Enjoy your family. Don't always be busy. Do things together — talk, play, read, work, rest, and listen to one another. This is a special time for sharing each aspect of your living together. — Tom and Alice Geiman

DAILY READING GUIDE — August 4-17

Sunday. Mark 6:31-32. Jesus suggests a rest.
Monday. Gen. 1:1-31; 2:1-3. God's world can be enjoyed during vacation.
Tuesday. Psalm 37. Patience and confidence in God bring rewards.
Wednesday. Psalm 116. A psalm of love and duty praises God.
Thursday. Matt. 11:28-30. "Come to me . . . and I will give you rest."
Friday. Ps. 27:14. Wait on the Lord.
Saturday. Luke 12:22-40. Seek the kingdom.
Sunday. Psalm 122. A psalm of joy praises the Lord's house.
Monday. Matt. 6:46. Jesus goes to the mountain to pray.
Tuesday. Psalm 100. We thank God for his love.
Wednesday. Prov. 3:21-26. Rest with confidence.
Thursday. Matt. 21:22. Faith and prayer are powerful.
Friday. Psalm 95. God is great.
Saturday. Mark 4:1-20. Jesus explains a parable.

The Christian Ministry of Healing

by CYRIL E.
BRYANT

Bob Gurley was a gruff man, a lonely man. He was miserable to himself and obnoxious to those around him. Now he was hospitalized for surgery. And in his incapacity he was ill in mind as well as in body.

Even the best physician and the best nurse are sensitive to the personality of the patient. They gave Gurley the essential medication he needed, brought his food to him at mealtime; but they responded to his troublesome nature by doing no more than was actually required.

Bob Gurley stayed alive under these circumstances, but that was all. His wounds healed, yet his spirit failed to provide the will to get well. That is, not until Sara Jones, a new nurse, came to work on his floor. Other nurses told Sara about the terrible tempered patient in 409 and that she could expect curses and blasphemy every time she entered his room. Sara smiled.

Sara went to Bob Gurley's room and smiled at him when he cursed at her. She made extra trips to assure him fresh drinking water, to inquire of special needs. And always she smiled at him.

Bob Gurley began to get well. The doctors talked about the sudden improvement, and after several days more they dismissed him from hospital care. On the day Bob Gurley was to leave, he asked Sara Jones a personal question.

"Why have you been so nice to me?" he inquired.

She asked him what he meant.

"All the other nurses came and went — doing only what they were required to do. But you smiled when I cursed at you, and you were kind many times when you didn't have to be. I want to know why."

Sara smiled again, a deep loving smile. "I've been nice to you because God wants to love you. And I'm letting him love you through me."

This true story happened in a municipal hospital in an American city. But the love that Sara Jones displayed is helping people get well thousands of times a day in religious hospitals, clinics, infirmaries around the world. The church recognizes God's concern for the whole of man, and it seeks to bring health to both body and soul of those who are ill.

Emphasis needs also to be placed not only on the church hospitals as institutions, but also on the thousands of individual Christian men and women who give themselves daily, as Sara Jones did, to be twentieth-century ambassadors of the Great Physician. They work in church hospitals, in private and government hospitals, in clinics and in the homes — wherever God's healing hand is needed to minister to the ills of men.

Concern for the ills of man is recorded at the very beginning of written history. We read in Exodus that Moses, acting under God's command, outlined a system of personal and community hygiene that even modern writers call "an important system of pre-Hippocratic medical thought."

"Even if Moses did not originate this code all by himself, he remains to this day one of the most far-sighted proponents of preventative medicine," declares Dr. Otto Bettmann of New York City in his book, *A Pictorial History of Medicine*. Dr. Bettmann said that, except for the fact that Moses was a health leader of genius, the Jews could never have lived through forty years of wandering in the wilderness. In addition to his rules on cleanliness, Moses required observance of the Sabbath as a day of rest, an observance some have called Judaism's "greatest contribution to human welfare."

The priests of the synagogue were placed in charge of enforcement of these Hebrew health rules, thus making the church a vital factor in man's never-ending concern for good health.

Throughout early Jewish history, as recorded in the Old Testament, the people looked to God as the only physician. They believed that disease occurred as a result of disobedience to divine will, and they believed that cures came only as a result of God's favor. Gradually they began to see God delegating this healing power to his prophets. Isaiah was able to promise King Hezekiah fifteen additional years of life, though a siege of boils had appeared to make death imminent. Elisha restored life to the son of the Shunammite woman — it was the first recorded instance of mouth to mouth resuscitation (2 Kings 4:32-35). Later we find Elisha prescribing a cure for Naaman, a Syrian general afflicted with leprosy (2 Kings 5:9-14).

Jesus' coming to earth brought God's healing ministry even more forcibly to man. The Christ was known as Savior, as a great teacher, and as the Great Physician. Twenty-nine of the thirty-six miracles attributed to him in the gospels had to do with healing the sick or raising the dead. We find other citations in which he held healing clinics, as in Matthew 9:35. "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing disease and every infirmity." A few verses later Matthew records (10:1), "And he called to him his twelve disciples and gave them authority over unclean spirits . . . to heal every disease and every infirmity."

The book of Acts records nineteen cases of healing — cases where the disciples restored health through the power of God.

Modern day physicians believe that some of these healing miracles, especially of those persons with mental disorders, were perhaps the world's first practice of psychiatry. These people with troubled minds were healed by Christ's concern, his kind words, and the hope that he gave to their seeking souls. They were graphic examples of the healing power of love. Other miracles, such as the healing of blindness and the cure of cripples, must be recognized, however, as miracles per se — the work of God through his representatives on earth.

The examples of Jesus, both in his compassion for all people and his miracles of healing, served as encouragement to the early church in its care of the sick. The early churchmen were also keenly aware of Christ's teaching of neighborliness in his story of the Good Samaritan who tended to the wounds of a man beaten by highway bandits.

James, the apostle, wrote in his epistle (5:14-16): "Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects."

Early monasteries made care of the sick one of their primary functions. Monks and nuns welcomed the old, the sick, and the poor to their sanctuaries. Lepers were separated from other people by the church's establishment of leprosaria — setting a pattern that medicine still follows in the quarantine of persons with communicable diseases.

Constantine's edict in 325 declaring Christianity to be the state religion closed all Greek and Roman pagan temples. Care of the sick became a sole responsibility of the Christians and considerably boosted the growth of monastic health care.

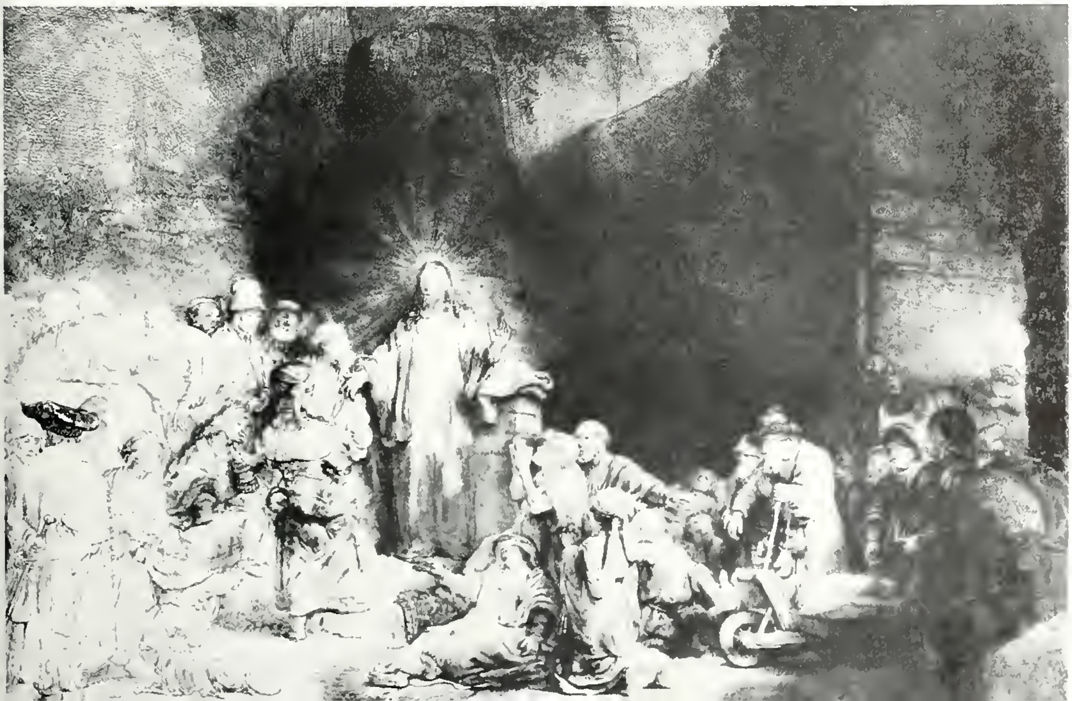
"Hospitals reached their highest peak of development up to that time, but they were soon, unfortunately, to decline to the horrors of the Dark Ages," writes Dr. Franklin T. Fowler, director of the medical ministries of the Foreign Mission Board, Southern Baptist Convention.

"However," Dr. Fowler continues, "the main concern of the church at that time and for many centuries to follow was more for the 'soul' of the ill than for the suffering body. They seemed to have forgotten that Jesus did forgive sins but also cured physical ills."

The modern hospital had its birth about 820 A.D., when infirmaries were added to monastic services. In that year Rabanis Maurus designed the Abbey of Fulda, providing a special wing for care of the sick, another room for quarantine of those with contagious diseases, and an apartment for a monastic physician. Abbot Gozbert followed the example when a few years later he built St. Galle.

Gozbert also added a medicinal garden outside the hospital, and such "bishop's gardens" have become traditional with monasteries and cathedrals.

Dr. Fowler recounts that many of the religious hospital orders became rich and in their prosperity "tended to forget their main reason for being and left the care of the poor to whoever had nothing better to do. By the Dark Ages the so-called hospitals had become, literally, pest houses. The institutions which had



Christ With the Sick Around Him, Receiving Little Children ("The Hundred Guilder Print"), an etching by Rembrandt originated in the name of heaven became real hells."

The modern medical mission enterprise began in the eighteenth century. Dr. Kasper Gottlieb Schlegemilch went to India under joint Danish and German auspices. Unfortunately, he died of dysentery within a month after his arrival in Madras. He was followed by other Danish and German doctors, but they also succumbed to tropical diseases and other misfortunes without having rendered any permanent contribution to missionary work.

Dr. John Thomas, an English doctor, went to India under auspices of the East India Company about 1790. He joined with William Carey, who is known as the father of modern medical missions, when Carey went to India in 1793. He became, therefore, the first modern medical missionary who left any lasting impression on the world. Krishna Pal, Carey's first Indian convert to Christianity, had been treated by Dr. Thomas.

Medical missions have grown consistently in emphasis through the years and now stand close to evangelism as a primary objective of many overseas posts. The Christian Medical Commission of the World Council of Churches reported that as of January 1967 there were 1,238 medical institutions related to Protestant and Orthodox churches in Asia, Africa, Latin America, and the Near East. They are operated by a total of 330 sponsoring organizations and have a total budget of more than $100 million per year. The Catholic Medical Mission Board of New York reports approximately 5,000 medical institutions under Roman Catholic auspices.

These hospitals are doing a marvelous work — to the extent of their ability. But they are too few and their accommodations are much too limited to meet the needs around them.

As many as three patients are being treated in the double beds of one Hong Kong hospital. Patients lie on pallets under beds and between beds in some African institutions.

An American visitor who asked a mission doctor why hospital administrators admit more patients than they can handle received the reasonable answer: "It is much better to give them limited treatment under these conditions than not to treat them at all."

Out of this appalling situation — a valid attempt to meet health needs despite staggering frustrations — churchmen have begun to ask themselves what are the purpose and the goal of medical missions.

Medical leaders of mission societies throughout North America met at Harriman, New York, in 1963 under sponsorship of the Christian Medical Council for Overseas Work, a unit of the Division of Foreign Missions of the National Council of Churches of Christ in the U.S.A. For three days they discussed principles of medical work in the light of the Christian gospel and closed the meeting with adoption of a paper, "The Premise of Medical Missions."

Recognizing first of all that "the one world mission of the whole church is directed toward the whole world of men," the statement continued:

"God has put the church into the world to proclaim that He is in Christ reconciling that world unto himself. This message of reconciliation is proclaimed in the ministry of reconciliation through three forms of the preaching of God. These are the verbal word in speech and print; the dramatic word of service, which validates the spoken word; and the visible unity of love in the Church, which gives authenticity to the other two.

"The ministry of health and healing is an essential element in all three forms of the preached word but is most evidently a fundamental part of the word through service. It is an essential mode of the operation of the Holy Spirit."

The statement recognized that church's medical ministry is largely discharged through institutions, such as hospitals and clinics "in which members of the staff corporately demonstrate . . . what it means to be in Christ."

But it continued beyond that. It said that the medical ministry is a mission of "the whole church" which includes not only institutions but all individuals who "have a sense of Christian vocation in their professions, such as each disciple should have."

"The Christian ministry of health and healing is, therefore," according to the statement, "being implemented through the service of every dedicated doctor, nurse, technician and assistant."

At a consultation held in Tubingen, Germany, September 1-8, 1967, under the sponsorship of the World Council of Churches and the Lutheran World Federation, it was emphasized once more that the Christian medical worker brings to his profession, besides his technical proficiencies, his own experience of encounter with God in Christ. His attitudes toward his vocation, his patients, and his skills become expressions of Christ's view of man and the meaning of life.

Christians everywhere applaud the work of Albert Schweitzer, who independently set up his health ministry at Lambarene, in the Congo. They marvel at the work of Tom Dooley, who brought modern medicine to the common man of Southeast Asia. Schweitzer and Dooley are now gone, but the call to Good Samaritan service has been answered by thousands of dedicated doctors and nurses — independently and through church and volunteer organizations — in every part of the world. ☐

Troubled Egypt and Peaceful Midian

It was a beautiful day in Midian
And the desert was alive;
But Moses' thoughts were far away.
He was thinking of Egypt
When a strange thing occurred:
A bush began to burn,
But it was not consumed.
Then a voice cried out:
"Moses, Moses!"
And Moses replied:
"Here am I."
Then the voice continued:
"Do not come near,
But take off your sandals
For you are on holy ground."
Moses was stunned:
"Who are you?" he cried.
And the voice replied:
"I am the God of your father,
The God of Abraham,
The God of Isaac,
And the God of Jacob.
I have heard the cries of
My people in Egypt;
I know their sorrows
And have come down
To rescue them.
Come, let me send you to Pharaoh
That you may lead my people
Out of bondage."
So Moses left Midian
And returned to Egypt.
He went because the problems of
Troubled Egypt
Were also the problems of
Peaceful Midian.

II

Do Egypt and Midian exist for us?
Perhaps they do.
Our Egypt may be the central city;
Our Midian, its far-flung suburbs.
For years men have fled
From city to suburbs
(as Moses once fled from Egypt to Midian)
Seeking to leave behind
The crowded tenements,
The traffic,
The clatter and clang;
And the people:
Unclean people,
Uncultured people,
Failures,
Frauds,
Beggars,
Bums;
All kinds of people:
Puerto Ricans,
Poles,
Negroes,
Jews;
And such things as city taxes
And government.

III

Midian is an escape.
But many men are forced
To live a double life.
For while they live in Midian,
It is in Egypt
That they earn their daily bread.
But in Midian are their
Home,
And school,
Church,
And club.
They spend their day in Egypt,
And join the mass exodus each afternoon.
They rush home to escape
The racket and roar,
The dirt and grime.
They rush home to
A split-level house,
A family,
A backyard barbeque,
And an evening of bridge.

IV

But do they really escape?
Can they forget troubled Egypt?
Does the sound of the sniper's gun
Disturb the Midian quiet?
Can the smoke of burning buildings
Be seen so far away?
Is there some neutral zone which
Can never be traversed?
Or will the holocausts
And sniper's guns
Appear in Midian, too?
Perish the thought!
But don't the problems of
Troubled Egypt
Always spill over into
Peaceful Midian?

Reprinted from *The Cumberland Presbyterian* and used by permission.

by JAMES W. KNIGHT

Reading, 'Riting, & 'Rithmetic

The 3 R's Don't Include Religion

Religious instruction for your child is not given in the public schools.

Daily devotions in the home will help your child to learn about God. This and regular church attendance will develop moral and religious principles to undergird your child in the days ahead.

THE UPPER ROOM can help you provide the fourth "R" — religious instruction. Through meaningful home devotions, THE UPPER ROOM offers the whole family daily guidance in prayer, Bible reading and thinking upon the many perplexities of life.

FREE COPY

If you are not presently using THE UPPER ROOM, we invite you to write for a free copy and complete information about this booklet which is read across the world in 120 countries.

Ten or more copies of one edition (English, Spanish or German) to one address, 10 cents per copy, postpaid. Subscriptions, 3 years $3.00, one year, $1.50.

The Upper Room

World's Most Widely Used Daily Devotional Guide

Published in 38 Languages—45 Editions
1908 Grand Ave., Nashville, Tenn. 37203

Boom!

LIKE MANY of his contemporaries Tennessee Williams is obsessed with death. He does not, like some, simply accept its inevitability (Camus, Sartre) nor does he flail against the inevitability (Ionesco in "Exit the King"). Rather, in "The Milk Train Doesn't Stop Here Anymore" he posits the not very novel thesis that men are both frightened by and attracted to death. Thus, Williams' characters kick and claw as they are relentlessly pushed into the valley of the shadow of death.

"Boom!," the film version of "Milk Train," attempts to capture and to sustain a mood pertinent to this conception. Based as it is on an almost surrealistic symbolism with snatches of realism, the mood is ultimately unsatisfying. Mrs. Goforth and her fatal illness, the self-seekers around her, and even mysterious Chris Flanders do not quite engage us, even though the vehicle in which they are placed has potential and the theme is potent.

"Boom!" is the fifth version of "Milk Train" — beginning with a short story and moving through three dramatic productions and rewritings. Williams' unwillingness to let go of his theme is indicative of its inherent power.

There is little plot. Leukemia-stricken Flora Goforth (Elizabeth Taylor), a wealthy widow of five husbands, is visited by professional house guest Chris Flanders (Richard Burton), also known as the Angel of Death. Flanders ingratiates himself first with Flora's secretary (Joanna Shimkus), then with Flora herself, rejecting her seduction and leaving at the moment of her possible death.

Within this thin structure are much symbolism and fascinating conceptions of reality. Mrs. Goforth, who wants to control her life, demands an interruptionless existence. Flanders, however, is an interruption, calling her both to the unexpectedness of life (the "boom" of the title is "the shock of each moment of still being alive") and to the reality of imminent death. In this dual capacity he combines the Christ-figure and the death-figure in such a way that Williams may well be saying that the impulse toward the divine is also the drive toward death.

Again, this is not new — it is, in fact, a part of what the "Death-of-God" theology is all about. But if "the shock of each moment of still being alive" is taken seriously — as Williams desires — what do we say about the inevitability of death? This question "Boom!" does not deal with adequately, and this is why the mood cannot finally be sustained.

Mood is the key to this film — a movie which is at times eerie, violent, and mysterious but which does not quite put these qualities together in a framework which is tension producing. The fault does not lie with director Joseph Losey ("The Servant," "Accident"), who blends these ingredients with an eye to the depths of subconscious meaning, derived from his work with Pinter scripts.

What is evoked with some clarity in "Boom!" is a different mode of understanding the human condition — a poetic rather than a literal mode. Flanders is a poet, and he probes for a symbolic response in Mrs. Goforth to her situation. This is reinforced by some Easter Island statues in the setting, identifying a time when man looked beyond himself and yet within himself in order to overcome his limitations. The fact that Flanders does not find this response in Mrs. Goforth is Williams at his bleakest — thus indicating that he has gone back to that horrifying conception of God of "Suddenly, Last Summer."

Miss Taylor has shown an affinity for Williams in "Suddenly, Last Summer" and "Cat on a Hot Tin Roof." Here she is more shrill than necessary, and this accounts in large measure for the unfulfilled mood. Mr. Burton plays Flanders enigmatically as the symbol that he is without trying to reach for depth of characterization. Noel Coward is a totally irrelevant character, the "Witch of Capri." Williams would have a tighter film if he dropped this part. Miss Shimkus does not do well by the secretary, Blackie, who is the voice of reason and honesty pitted against Mrs. Goforth's attempts at self-deception. Blackie could well be the key to Williams' attempt at helping us to live each moment for real, but the part is not developed by either author or actress.

Mr. Williams does not help his cause by borrowing from other playwrights, especially the device of Mrs. Goforth dictating her memoirs from Kopit's "Oh Dad, Poor Dad" and Beckett's "Krapp's Last Tape." An elusive quality in "Boom!" stirs vague memories of other scenes, other times. We have seen these images before in Williams and others, yet there is more to bring to bear on the theme, namely, to ask ourselves what answers we have. Tennessee Williams offers us a point of view and a mood, both of which are viable but neither of which are fulfilled or fulfilling. — Dave Pomeroy

---

READERS WRITE / *continued*

or you might say educated. The church has sent missionaries to heathen and other countries to change the consciences of the natives; I don't think we'd want to ask people to live against their consciences. So if the officials of the Third Reich were following their consciences, should they be condemned? I feel that they should be condemned, instead, on the way in which they educated themselves, resulting in their act of genocide against a defenseless people who had not perpetrated any act of physical revolt against their government [and had not] recommended such an act. The Nazis should have been more careful about educating their consciences.

As for Dr. Spock and the others: They have a right to believe it is wrong to take up arms against another human. I believe our government's laws allow a person, when he registers for the draft, to register as a C.O. or to request alternative service or service in the medical corps. (I doubt if the Hitler regime allowed such privileges.) I heartily condone such laws, but I cannot condone the actions of those who recommend draft card burning and refusal to submit to the draft laws. Such actions can be preliminary steps toward open rebellion and the eventual establishment, by the rebellious, of a "police state which stamps out all opposition to its announced plans," to quote the author. This, I take it, is a condition which he does not favor.

Stories of the lives and sacrifices of those young men who have served in the medical corps or in alternative service are much more touching and inspirational than those of Spock and many others who profess to be reformers. . . . I have been taught to believe that the best way to secure a constitutional government and have it continue is through the lawful and orderly methods of making changes, by means of the ballot, in laws we do not like.

Glenn S. Strickler

Hays, Kansas

NOT FUNNY

I write concerning the review in Messenger of the film, "The Graduate" (May 23).

I did not see the film. However, my neighbor who did described it quite vividly to me. As I read the comments in Messenger, I was flooded with shame at the thought that my Lord would know that some of his children think the scenes portrayed in that movie were "marvelously funny."

Ruby Reesor

Ephrata, Pa.

---

37 THINGS PEOPLE "KNOW" ABOUT WILLS THAT AREN'T REALLY SO

Information that is vital to you is yours for the asking. Order the pamphlet by the above title. You incur no obligation. Write to:

Harl L. Russell,
Director of Special Gifts
Ralph M. Delk,
Assistant in Special Gifts
General Brotherhood Board
1451 Dundee Ave.
Elgin, Ill. 60120

CAN JUST 16 BOOKS MAKE A COMPLETE BIBLICAL LIBRARY?

The Interpreter's Dictionary of the Bible
The Interpreter's Bible

They can if they're The Interpreter's Bible and The Interpreter's Dictionary of the Bible! For the family, the minister, the church library . . . these 16 volumes answer every question, put in easy reach the vast results of archaeological and biblical research. More knowledge on one shelf than you'll find in many libraries!

The Interpreter's Bible places the King James and Revised Standard texts side by side for quick comparison. Provides textual analysis, practical exposition, an introduction to each book, and general articles on subjects such as the Dead Sea Scrolls. Illustrated with a complete range of outline and full-color maps.

The Interpreter's Dictionary of the Bible discusses every person, place, plant, animal, and object mentioned, explores every doctrine and theological concept. With 112 color illustrations, over 1,000 others, and 163 maps, many in full color.

The IB: *each volume, $8.75; the 12-volume set, $89.50; deluxe leather edition (sets only)*, $199.50. The IDB: *4-volume set, $45.*

At your local bookstore

ABINGDON PRESS

Crossword Puzzle

by Carol Conner

1	2	3	4	■	5	6	7	■	8	9	10	11
12				■	13			■	14			
15				■	16			17				
18			■	19			■	20				
■	■	21	22			■	23			■	■	■
24	25				■	26			■	27	28	29
30				■	31			■	32			
33			■	34			■	35				
■	■	■	36			■	37				■	■
38	39	40			■	41			■	42	43	44
45					46			■	47			
48				■	49			■	50			
51				■	52			■	53			

ACROSS

1 Healthy
5 Less than three
8 Sparrow sound
12 Greek war god
13 Hurried
14 Unusual
15 Capital
16 Thing that raises
18 Normal
19 Tree
20 Concerning
21 Salamander
23 Inquire
25 Motionless
26 Scandinavian coin
27 Overwhelming number
30 Skein of yarn
31 Flying animal
32 Cow shelter
33 Food for breakfast
34 Spoil
35 Deer feeding place
36 Polish
37 Caution
38 Dye
41 Leopard
42 Beverage
45 Hunting dogs
47 Shipboard time teller
48 Does wrong
49 Obtained
50 Spoken
51 Portion
52 Be obliged for
53 Pale

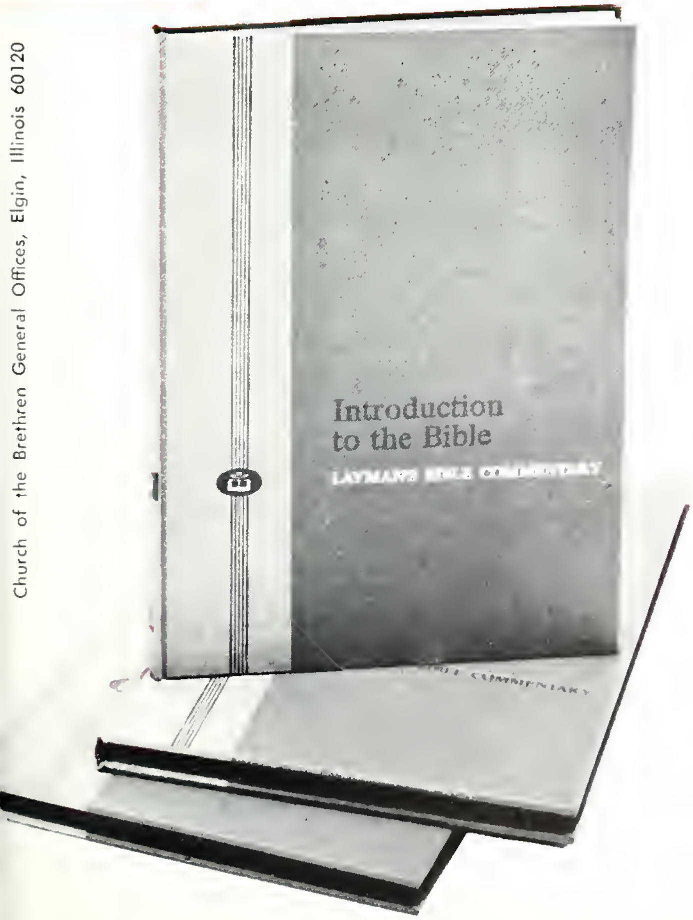
DOWN

1 Door fastening
2 Extent
3 Scholarship
4 Estate (abbr.)
5 Gift of food
6 Move on foot
7 Low number
8 Accelerate
9 Dislike
10 Metal
11 Saucy
17 Flower holder
19 Night bird
22 Soft leather
23 Branch of learning
24 Her
25 Game
26 Grain
27 Strolls
28 Eagle
29 Insect
31 Catch apple with teeth
32 Piece of chocolate
34 Smallest animal
35 Head covering
36 Wash off soap
37 Wilderness
38 Rushed
39 Bull
40 Expresses publicly
41 Sound of rooster
43 King
44 Helper
46 Self
47 Tropical snake

The Beatitudes & The Lord's Prayer for Everyman
WILLIAM BARCLAY
HARPER & ROW
The Lord's Supper
William Barclay
WEBB GARRISON
strange facts about the Bible

Biblical Helps

Church of the Brethren General Offices, Elgin, Illinois 60120


Introduction to the Bible
LAYMAN'S BIBLE COMMENTARY

The Beatitudes and The Lord's Prayer for Everyman

by William Barclay **$5.95**

The Beatitudes are examined against the background of the Old and New Testaments, and Dr. Barclay shows that to work out their implications is to discover "the technique of being a Christian." The Lord's Prayer, he points out, is at once a summary of Christian teaching and a pattern for all our prayers. Dr. Barclay discusses each clause in detail, considering both its historical background and its application.

The Lord's Supper **$2.75**

A Biblical and historical study of the Lord's Supper that will help the reader discover for himself why this sacrament remains so relevant to contemporary life.

Strange Facts About the Bible

Webb Garrison **$4.95**

In over 400 brief pieces – each can be read in no more than three minutes – Dr. Garrison describes a wide range of curious facts to be found in the Bible as well as interesting facts about the Bible and the people of Bible times. He also looks at unusual situations connected with how it was translated, printed, sold, and distributed through the years.

Layman's Bible Commentary

Now available in large print

Three titles in this 25-volume commentary are now available in large print. They combine the sound scholarship of the Layman's Bible Commentary with the ease in reading that enlarged type brings. The books – with their high quality paper, stained edges, colored endsheets, and durable two-tone gray covers – make handsome gifts. 7⅝ x 10¾ inches.

Volumes now ready: Introduction to the Bible John Acts of the Apostles

$3.95 each

Volumes in regular size type, $2.00 each; $39.95 per set of 25. 5⅛ x 7½ inches.

LOOK FOR THESE FEATURES IN THIS *messenger*

Beyond Destruction. *Regardless of success or failure, Christians are called to witness as persons having faith in the ultimate power and promise of God.* an Annual Conference message by Chalmer E. Faw. page 2

If Your Child Is Afraid. *There are specific precautions that parents can take, but best of all is a secure, trustful family situation.* by Grace V. Watkins. page 7

Annual Conference 1968. *Delegates to the Ocean Grove Conference consider pros and cons of issues relating to the way the church fulfills its mission today.* a special report on the 182nd recorded Annual Conference by Kenneth I. Morse. page 9

Witness in Washington. *A one-day program of visiting legislators provides a follow-up to Conference decisions.* a special report by Howard E. Royer. page 18

The Christian Ministry of Healing. *Because the church recognizes God's concern for the whole of man, twentieth-century ambassadors of the Great Physician are busily at work ministering to the ills of men.* by Cyril E. Bryant. page 26

Other features include an In Brief section temporarily relocated to contain Conference news (page 16); a poem by Jeanne Donovan (page 24); answers to questions (page 24); suggestions for family worship, by Tom and Alice Geiman (page 25); "Troubled Egypt and Peaceful Midian," by James W. Knight (page 29); a review of "Boom!," by Dave Pomeroy (page 30); and a crossword puzzle (page 32).

COMING NEXT

Speaking at an evening session of Annual Conference, Ronald Morgan dealt with such basic Christian themes as sin and salvation, affirming his belief in "Life After Birth." His message appears in the next issue. . . . Charles Bieber introduces a Nigerian educator and churchman, Bitrus Sawa, as a "Partner in Mission." . . . Ernest L. Ikenberry takes time to reflect upon many such experiences of partnership, both in China and in the United States. . . . Wayne Gustafson describes a unique ministry to drug addicts which results in dramatically changed lives.

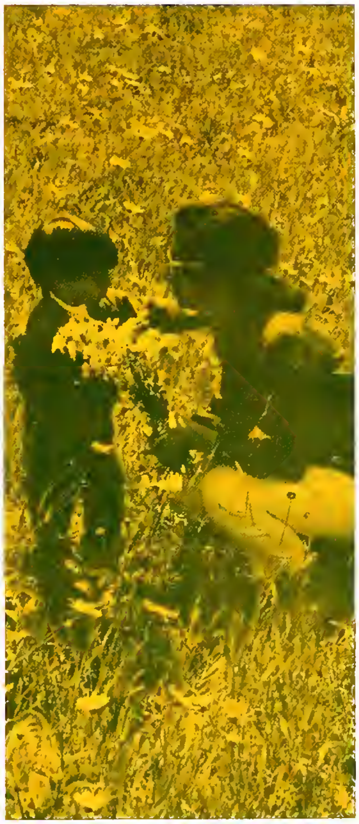
PHOTO CREDITS: Cover, 9-15 Don Honick; 7 Wallowitch; 25 Paul M. Schrock; 27 The Metropolitan Museum of Art, bequest of Mrs. H. O. Havemeyer, 1929, from the H. O. Havemeyer Collection

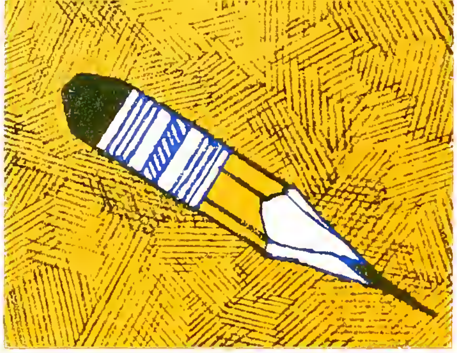
Kenneth I. Morse, editor; Wilbur E. Brumbaugh, managing editor; Howard E. Royer, director of news service; Linda Czaplinski, assistant to the editors. Messenger is the official publication of the Church of the Brethren. Messenger is copyright 1968 by the General Brotherhood Board, Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 16

Bitrus Sawa: Partner in Mission 2
New Hope for Drug Addicts . . 8
I Believe in Life After Birth . . 5
Uppsala: The First Day 20

messenger
CHURCH OF THE BRETHREN 8/15/68





readers write

ARE THESE THE SPURS?

After reading Vernard Eller's plea for our church to become a spur (June 20), I wondered whom he was counting on to be the key people in this thrust to spurdom.

The persons who wrote the letters to the editor in that same issue, condemning and shaming our editor for his sensitive and perceptive presentation of the life and meaning of Martin Luther King — are these the spurs?

Or those who read the same letters and were stunned and overwhelmed by their unchristian tone but either through apathy or timidity never raised a voice or wrote a letter in protest — are these the spurs?

Or our own General Board which in its November meeting rejected a proposed statement calling for stricter enforcement and legislation in firearms control — are these the spurs? *(Editor's note: In its June meeting the Board reconsidered and adopted a strong statement on gun control.)*

Are any of these actions characteristic of a "spur" church? And as for winning our golden spurs! Could not Mr. Eller have suggested an award more in keeping with our unique Christian heritage? To be rewarded by golden spurs, a symbol of membership in a medieval, ecclesiastical, military order hardly seems to be an apt figure of speech, to say the least.

Harriet C. Ziegler

Dayton, Ohio

OPEN LETTERS TO A "NEW MEMBER"

Hi! When I read your letter in a recent issue of Messenger (Speak Up!, June 6) I loved you for your honesty. I know you will find what you are looking for, but it won't be through "baptism, choirs, or historic tradition."

How do I know you will find it? Because you are earnestly seeking. And the Bible says when we seek God with our whole heart, we will find him.

And isn't that what you really want? a right relationship with God?

My beliefs are so simple that you will probably call me näive, yet this is what I have found.

First, God is perfectly revealed in his son, Jesus Christ. Therefore, if Christ is real to us, God, too, will be real.

How do we find Christ, then? By immersing ourselves in every bit of scripture pertaining to his life, until we know instinctively how he would react to almost every situation. By studying every command he gave, until we obey without a second thought.

By making our hands and feet and mouths and minds available for his use. And, oh, the joy of seeing Christ use us, even for the smallest purpose.

But beware, New Member, beware! This Bible study must be constant and prayerful. Again and again we must return to the gospel, for in them is life. If we neglect them, the tremendous sense of his presence will begin to fade. And we won't know where we lost him!

But when you have found him, rejoice! Tell others what he has done for you. And, finally, dear new friend, put behind you forever the question, "What can the church offer me?" Now you are the church. What have you to offer?

Betty White

Dixon, Ill.

Dear New Member:

Of course! We welcome you into our fellowship, or church if you wish, and offer you Christ and his saving grace in the highest degree. After all, you do realize in order to reap of this fellowship, you must show an offering, consisting mostly of your own personal self.

Sorry you weren't invited, and yet the Church of the Brethren is open to all who care. And after all, because the church is the hand of God being extended in love, it is yours automatically! So glad to have you and hope to see you often.

We are an ordinary group, I suppose you would say, but we try to live as God wills us from day to day, offering no excuses. All are welcome regardless of race, creed, or color. The desire to live as he wants us to live is all you, or anyone else, needs.

See you this Sunday in my church.

Inez Marchant

Panora, Iowa

CONTINUE TO POINT THE WAY

We felt Messenger did a superb job in paying honor to Dr. Martin Luther King in a recent issue. It was a clear call for all of us to examine our consciences and assess our personal efforts (or lack of action) in the desperate struggle for human dignity and recognition of all human beings. We particularly appreciated the editorial and felt it was certainly in line with Brethren belief in peace and brotherhood.

We are very sorry that not all Brethren share our feelings in this. How can we call ourselves "Brethren" if we say, "I am not against the Negro as long as they stay in their place"? Are not all children of one Father? How, then, can there be one "place" for some and another "place" for others? And why is any opinion that differs from our own "communistic"?

We urge Messenger to continue to point the Way — "for where there is no vision, the people perish."

Carl and Gladys Welch

San Mateo, Calif.

READ, WEEP, AND JOIN

At the time of the assassination it was truly astounding the great number of middle-class Americans who seemed to think that Martin Luther King, Jr., and Adam Clayton Powell, for instance, were just the same — "both Baptist clergymen, weren't they?" These persons seemed not to know that Dr. King was the present-day apostle of nonviolence.

These misunderstanding ones could have read Dr. King and about him. They had plenty of opportunities to find out what kind of man he really was, before the historians had the task of recording for posterity the high and pivotal position they are already ascribing to Dr. King.

May I suggest to those who persist in misunderstanding the magnitude and the meaning of the man, that they read Dr. King's writings with as much Christian charity and openmindedness as possible. Then weep for America and for the world, and join Dr. King's spiritual heirs (including Messenger) in the continuation of his vital, Christian work.

C. Truman Reinoehl

Olathe, Kansas

TAKE ANOTHER LOOK

I am both shocked and deeply disappointed at the recent negative reactions to the articles concerning the death of Dr. King. If this is what Christianity teaches, I will join the youth who are leaving the church because of its hypocrisy. If this is in harmony with the message of Christianity, my children will not be raised as Christians.

Fortunately, I believe these reactions are in direct conflict with Christianity, whose basic concept is brotherly love. Those who are black are to be judged as individuals, not by those who behave violently. We do not judge the average white by the soldier in Vietnam. Because of this love the black should be given the opportunities that most whites have. But we must not fall into the trap of expecting rapid results, for education takes time to yield results.

Dr. King was acting nonviolently in the spirit of Christ. He believed so strongly in the power of love that he gave his life. True, violence sometimes erupted where he had been, but do not confuse it with the man. Results seldom show immediately with nonviolence and we are quick to turn to violence, for then we can see results. Dr. King could not singlehandedly prevent violence; he could only practice his own beliefs and hope for followers.

Perhaps we need to take another look at the radicalness of brotherly love and seriously determine whether we are able to withstand its rigorous demands before we call ourselves Christians.

Ruth Ann Frantz
Des Moines, Iowa

RECOGNIZE DIVERSITY

Paul Loffler writes in "New Forms of Mission Today" (June 6) very knowingly of our twentieth-century urban problems. He even wisely offers, as many do not, to prescribe some treatment, instead of merely naming the disease.

But to weaken his thesis he tries to prove his relationship to "Alibi Ike" by blaming the lack of action on "the divided state of the church." He offers the supreme absurdity of alibis of "fragmented effort." He has negated his claim to be a thinking man on modern issues by assuming that the various channels of the church are in conflict with and in opposition to one another. This factually is not so. If Paul Loffler knew anything about irrigation . . . he would know that a one-man canal system produces very little harvest. It is only as the churches cover the earth in many parallel rills that they can bring forth results. . . .

The Lord recognizes diversity and still assigns jobs to be done. The Christ, when among us, prayed that his people "may be one," as he and God were one – unified but not uniform. Then our Christ proceeded to get on with the work in which he and the Father were two definitely identifiable, separate entities, one in spirit and purpose but "fragmented" and "divided" into recognizable bodies.

Thus, one has to look farther than some diversity in design among Christian believers to find the real reason for twentieth-century problems. If "New Forms of Mission Today" are to be implemented in our time, it won't be by a super Establishment. It will be by a nucleus of dedicated Christians who are active instead of passive.

Geraldine Eller
East Wenatchee, Wash.

ARE WE COMPASSIONATE?

The sting of death has called Martin Luther King, John and Robert Kennedy, and many other men . . . before the time of a full, seasoned life. Does it really matter to you or to me who or what they were? Would we let go of position and pick up from here any of the most wonderful words they left us with for a better life?

"I have a dream." Don't we stretch our arms around our dreams? "Wherever we are, we must all in our daily lives live up to the age-old faith that freedom and peace walk together." Are we trying to walk together? "We live in a compassionate country." Are we truly compassionate to our brother?

. . . We should exalt the Christ in one another. Man is born as a tiny babe, a living soul, with all opportunities. With time that is given us, how can we tear at any man's faith or works and feel "this is a duty"? We cannot put ourselves beyond anyone's character and be a brother. . . .

More on page 29

BYLINES: Hummelstown, Pennsylvania, is the home of **Charles M. Bieber**, who serves the Big Swatara church as pastor. . . . **Ronald K. Morgan**, pastor of the Mack Memorial church at Dayton, Ohio, addressed his article to a general session at the 1968 Annual Conference. . . . **Wayne Gustafson** of the Olympia congregation in Washington attended Seattle Pacific College, where he majored in psychology. . . . Pastor **Richard L. Landrum** lives in Topeka, Kansas, where he serves the Rochester Community church. . . . Ordained minister **Clyde E. Weaver** owns part interest in an automobile agency in Elmhurst, Illinois. . . . **Harold S. Moyer** is a pastor of the Williamson Road church at Roanoke, Virginia.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

IN THE WAY HE SHOULD GO
— Proverbs 22.6

Today, more than ever, the precept holds good: *train up a child in the way he should go*. There can be no better way, there can be no better book, than the Bible. For over three centuries fine Bibles have been carefully made at the Cambridge University Press. In a Cambridge Bible, there is no compromise with quality.

Cambridge Bibles

CAMBRIDGE UNIVERSITY PRESS
THIRTY TWO EAST FIFTY SEVENTH STREET
NEW YORK 22, N.Y.

BITRUS SAWA: PARTNER IN MISSION

by CHARLES M. BIEBER

"We must be partners." It was Bitrus Pilesar Sawa, treasurer of the Nigeria District of the Church of the Brethren, speaking. He spoke very softly, but his meanings came across loud and clear. The impression he made was that kind of humble self-confidence which expresses respect both of others and of self: frank, open, direct.

The presence of the Sawa family in the United States just now is the result of a three-way partnership between the Lititz Church of the Brethren, the Foreign Mission Commission, and the Nigerian church. To help develop Nigerian leadership and to have the advantages of close fellowship, the Lititz Church has assumed responsibility for housing and personal needs; the Commission has provided, from the Brotherhood Fund, a major portion of the funds; and the Nigerian Brethren have provided the human potential in the person of Bitrus Sawa.

Explaining his statement on partnership, Bitrus said: "The church in Nigeria should not have to be a receiver of handouts. They should not have to lean upon the church in America, because if something should happen so that money from outside isn't available, the church there might collapse. I think we must look for methods of sharing by which the church in Nigeria will not be direct dependents but will be able to start growing on its own financially. The best word I can think of for this is *partners*."

"Normally in a partnership," Bitrus went on, "there may be the silent or sleeping partner, but still there must be this relationship of working together with shared responsibility. Perhaps in a given program we in Nigeria could provide only ten percent (at present), and the church in America ninety percent; but we should each have our own share of responsibility. An example of that kind of plan right now is the Kulp Bible School, which we have been building together. We in Nigeria are behind time in providing our funds, but you should hold us to our agreement if we are to become a strong church."

Numerical growth of the church in Nigeria is so dramatic, the outreach program is so zealous, and the needs and opportunities can be so vividly presented that Brother Sawa cautions us to let the Majalisa — Nigeria district council — determine priorities. Otherwise, we may become well-meaning but overindulgent fathers instead of partners, and our help may, in the end, be very unhelpful.

"For example," Bitrus recalled, "my home congregation had decided that there should be a cement floor in the church, in place of the ground floor we had always had. We planned very carefully. The women would bring all the necessary sand from the nearby river banks. Each man would either bring five headpans of gravel or pay two shillings. We were all working very hard to raise the money. All of a sudden, because of an honestly well-meaning gift from America, the money was there from outside, and the people didn't even fulfill their obligations. We got our new floor, but I was very disappointed."

Bitrus sees the Brethren in America as having an honest concern for others plus enough wealth to be able to respond to need. We find it a little easier to let our money work for us; we can get a good feeling without actually getting involved. He sees local churches in Nigeria as being in the midst of opportunity but without a real understanding of stewardship.

"Most local churches will accept all the handouts they can get. The church is terribly, terribly behind in self-support. We must try to teach the people some of the basic ways of stewardship and of running the church." Responsible partnership offers one opportunity.

And it can be done. "We had a stewardship campaign at the Waka church, and the regular giving of the church doubled." One local church in Nigeria, numbered among the highest givers, has a very low-income membership. But they are good stewards of the land, and they have an excellent church farm. Area-wide Bible institutes are including special classes in stewardship. The leadership of the church sees the problem, but the average church member needs much training and experience.

It would be difficult to find a Nigerian who represents the partnership concept better than Bitrus P. Sawa. Young and vigorous enough to identify with the rebellions of youth, he has at the same time sufficient education and breadth of experience to recognize and to appreciate

the problems of leadership. The variety of his background goes something like this:

Born – a Bura boy – among the Margi people of Lassa. His father, Pilesar Mshelsawa, was one of the first members of the Church of the Brethren in Nigeria. He had come from Garkida to serve as an evangelist in Dille and Lassa.

Boyhood: Among the many tribes represented at the Garkida leprosy settlement, where his family had moved when they detected a suspicion of leprosy in his father.

Education: One of the first to receive an English teaching certificate, at Garkida, forerunner of Waka Teacher Training College; and an advanced certificate, at Gindiri, training college of a British mission, nearly five hundred gravel-road miles from home. Recommended by a government education officer for a scholarship to the University of Ibadan where he received an associate diploma in education. Five years of university study followed in London with a government scholarship. Now engaged in studies toward his Master's degree, he attended Penn State, then Millersville State College. He is studying courses which relate to guidance counseling and remedial reading. Guidance counseling is not now a part of the Nigerian school system; the nearest to an equivalent is the social welfare department. But it appears to be in the future, and Bitrus wants to be ready.

Family: You should meet them as I did, in their own living room or in the church fellowship hall. Mrs. Sawa – her name is Nkwarfaku – is a daughter of one of the first two women in Nigeria to become Brethren. She gives just the right impression of quietness, shyness, and competent family partnership. Seventh-grade son and helper, Sunday, and sixth-grade son and sociable adventurer, Markus, "have been very well received in the Lititz school." Four-year-old Joshua – Joe – kept crawling up on my lap to share his books, his toys, and such helpful bits of information as, "I'm gonna be a cowboy!" And baby Olive, her black eyes dancing with an unforgettable sparkle, played on the rug nearby.

Experience: Teacher at the leprosarium primary school. Teacher, then headmaster, at Lassa Senior Primary School. Teacher, then vice-principal, of Waka Teacher Training College.

His main interests focus on three areas: the church, in which he has served as assistant district secretary and district treasurer and for which he manifests deep concern for stewardship and leadership; teaching, of which he says, "My favorite job is teaching; administration is important, but people get a little far removed from you"; and Nigeria. He is frankly proud of his country and his people, deeply patriotic, but nonpolitical.

I asked Mallam Bitrus how his concept of partnership would apply to the administration of the teachers' college. Much is currently being written about the process of turning over responsibilities to national leadership. A Nigerian college has special complications. In it are the usual points of tension between administration and faculty, administration and students, and faculty and students. But the tensions may be exaggerated because a cultural gap adds to the generation gap.

Does this mean that missionaries have been holding onto authority too long? Responds Brother Sawa: "I think they really want to turn over responsibility, sometimes even before we have the capable people. But they know we need more experience and training, and sometimes they don't recognize the ability we have always had." What is needed is a kind of partnership in respect – respect for the values in different kinds of background, customs, and patterns of relationship.

"It is not true," Bitrus firmly asserts, "that before the missionaries came we Nigerians were nothing. We were still people; we had important customs and they had meaning for us. Missionaries should not have the feeling that they must go and show us how to be westerners but simply that they can go and help us realize our own potential. As a matter of fact, the only real gift you brought us was the greatest gift you could have given: You introduced us to Christ."

I heard him saying that in these days of rapid social change, we must follow the principle of equal partnership – not equal in experience or even in technical skills, but in importance and judgment and personhood. And then I remembered the typical and honest response when I told him I wanted to write some things about him for MESSENGER: "I don't see why anyone should be interested in me."

And it came to me that I have a distance to go before I can be an equal partner with Bitrus P. Sawa. ☐

I
BELIEVE
IN
LIFE
AFTER BIRTH

by Ronald K. Morgan

One day Charlie Brown was talking with Lucy. He asked her whether she and her brother Linus were still fighting. Lucy answered, "I have a profound philosophy that has stood the test of time, difficult as it may be for the layman to understand. I have a philosophy that has been refined in the fires of hardship and struggle – LIVE AND LET LIVE" (Charles Schulz, *You're a Winner, Charlie Brown*).

It is precisely that kind of isolation that is at the heart of what the Bible calls sin. God so designed us that we are ourselves when we have God at the center, when we relate in love with others, and when we assume responsibility for the fulfillment of creation's potential. Sin is a violation of creation. It is separation from God, a replacment of him at the center of life. It is broken relationships with our fellows, as indicated by the question asked of Cain: "Where is your brother?" Sin is neglect of responsibility to be an agent of God in the continuing process of creation, the union of all things in him.

God has not created a world of isolated beings, but a community. Sin is violation of God-given community, living in separation from others. We try to grasp in solo fashion for ourselves what can only be had in the community relationship of giving and receiving.

We see it in Lucy's "live and let live" philosophy.

We see the same in a religion of personal piety which abstains from social responsibility. While trying to restore creation, it neglects to see creation as a community. Sin is not alone a break with God. It is also a break with neighbor, a violation of God's creation which is social in nature.

There is a likeness between sin and death. Both are separation from what God intends in creation. The biblical view of death is not that it is an inconsequential change of form. Death is separation from God, from others, from one's potential fulfillment – but a separation God has overcome. The overcoming of that separation both in life after death and in life after birth is what the Bible is all about. God's answer to the estranged world is a new creation, a new creation overcoming sin and death's separation, a new creation remaking that which has been distorted from his intention. And this we call salvation.

Augustine's classic line about our being restless until we rest in God is right. There is an emptiness in a life that is not reconciled to God, its source and center, and to others. There is more than curiosity in Zacchaeus who ran ahead for a grandstand seat for the Jesus parade. There was a hunger in his life yearning for satisfaction, an emptiness craving fulfillment, a separation from genuine life which he heard Jesus had brought to so many.

It is God's will for us all to fulfill our potential as persons, to be responsible persons in relation to God and neighbor, fulfilling creation's design. Anything that bars us from that is sin; anything that saves us from that barrier to a new creation is a saving act of God.

There are several misconceptions about salvation. Because it has been distorted from its full biblical meaning, the word has been avoided by those who do not want to be misunderstood. Others are comfortable with the misconceptions, since they provide for a simple life of isolated complacency. What are some of these misconceptions?

One misconception is that salvation is of the soul as it is thought of in contrast to the body. One of Jesus' principal activities was healing. The gospels are loaded with such stories, as we all know. Shall we consider this an extraneous element in his central ministry as he defined it for Zacchaeus, "to seek and to save the lost"? Not at all. In Latin the word *salvus,* like the Greek word *sozo,* means salvation and health and wholeness. When Jesus said to many, "Your faith has made you well," the wording would allow for the translation (as sometimes it does appear in the King James Version, for example, Luke 18:42) "Your faith has saved you."

Salvation is not a life insurance policy for the soul. Deliverance from any barrier to a whole and fulfilled life is salvation. The children of Israel were saved at the Red Sea. They were saved from Babylon. David was saved from Saul. Jesus was saved out of death. Zacchaeus was saved from the emptiness of life with only financial considerations. When he overcame that barrier Jesus told him, "Today salvation has come to this house" (Luke 19:9).

Another misconception about salvation is that it is assent to some doctrine, such as belief in Jesus as the Son of God and Savior. Salvation is not a belief. It is a new creation, a new person restored to God's image, reunited with God and neighbor and freed to fulfill his potential. Nothing matters, says Paul in Galatians 6:15, but a new creation.

Zacchaeus became a new creation. What happened? Did he acquire a new belief? Did he trade in his old theology for a new one? We are told only that he had a radical change of nature. He would return fourfold his embezzled accumulations and give half his assets to the Poor People's Campaign. We are told nothing about his beliefs, only what he became — a new person — and Jesus called that salvation. He had been freed from what prevented his fulfillment as a person.

Nor is salvation only a future anticipation. It is also a present reality. Jesus did not say, "Good boy, Zach, you'll be saved in heaven some day." Rather, he said, "Today salvation has come to this house."

The kingdom of God, eternal life, the forgiveness of sins, being saved, and resurrection are closely related, if not synonymous, in the New Testament. And in each case they are both present realities and anticipated for the future. "The kingdom is in the midst of you," "your sins are forgiven," "life now," and "those who were being saved" are lines familiar to Bible readers. They speak of the "even now" as well as of the "not yet" of salvation.

Wherever new life is born from the sin and death of separation from God and neighbor, wherever the block to fulfillment of oneself as God intended it is overcome, there is salvation now. Salvation includes an age to come, but is never limited to it. In fact one can say of salvation as Paul Tillich said of resurrection: "Resurrection happens now or it does not happen at all" (*The New Being,* p. 24). I believe in life after birth.

Another misconception about salvation is that it is personal and not communal. Thirty years ago John Baillie wrote that no one of the four subjects of our knowledge (ourselves, others, the world, and God) can ever be present without the other three. He is telling us something basic about life that is consistent with scripture. Man is not created a loner. Lucy's philosophy of "live and let live" is wrong. Man is created in the midst of the world, the Garden; in the presence and power of God; and in a social relationship (Eve, Cain, Abel). If we ever violate that created unity with all three, we are in sin, in separation from God's intention for us. And when we are saved, we are saved into reconciled relationships with God, with others, and with the world.

The communal nature of eternal life is noted in 1 John when the writer refers to the love of God who sent his Son to be the expiation for our sin. Immediately following that it read, "If God so loved us, we also ought to love one another" (1 John 4:10-11). The revelation to John was "Behold I make *all things* new" (Revelation 21:5) — not just persons, and never persons in isolation. It was not in isolation for Zacchaeus, nor can it be for us. There is no personal salvation that is not saved into involvement with our neighbors and society, for there is no person who is what God intended him to be apart from a relationship with others. A concept of two conversions, one to Christ and one from Christ to the world is a mistake. It permits the luxury of basking at level one, assuming that salvation is self-oriented religiosity.

Salvation is life after birth; becoming a new creation; being restored to God, to others, and to a responsible role in life.

Wherever people are restored, made new, freed from barriers to their fulfillment, there is the Spirit of God bringing salvation and resurrection to life after death, just as it happened for Zacchaeus. Wherever persons are saved from aimlessness to purposefulness, from loneliness to reunion, from sickness to health, from hopelessness to faith, from greed to generosity, from inhumanity to humaneness – there is salvation, there is God bringing life. When Jesus gave back to the widow at Nain her dead son now alive, the people who saw it were right in observing: "God has visited his people" (Luke 7:16).

The great Christian symbols of this present activity of God in bringing life out of death, of new creation, are the cross and resurrection. In them God overcame the evils which threatened separation of the Christ from God, his believers, and the world. His life was saved, fulfilled in the resurrection in spite of the threat of death, the ultimate separator. And what we see in the Christ we see taking place in the new creations of God in persons now. What we see in the Christ is perfect manhood, perfectly related to God, man, the world, and living responsibly in the world. What we see in him God is working to bring about in all men by the power of his Spirit.

The power active in the Christ which remade Zacchaeus works in us all, thrusting us toward renewal, that all things may be united in him (Ephesians 1:10). If that power which we see perfected in the Christ is not operative in all men, then he is of no use to us; he is only a teasing tantalization of an impossible dream.

The Christian message is that the new creation present and active in the Christ is loose in the world. The Christian mission is to be agents of that new creation. What we communicate in evangelism is not our doctrines; not our denomination; not our rites, ordinances, and symbols – but a new creation in Christ that is present for all the world.

Our message is a new creation; our mission is to be agents of its power. Our message is man freed from barriers to his fulfillment; our mission is to be agents of such barrier breaking. Our message is man reunited with God and neighbor; our mission is to be reconcilers. Our message is full life now; our mission is being alive and providing occasions for others to live fully too. What saved Zacchaeus? God's power of a new creation present and active in the Christ, in a person. What will bring salvation to our world? Personal mediators of the same power, persons who will make themselves available as agents of God's new creation working for the breaking of all barriers hindering man, society, and the world from achieving their God-intended fulfillment.

That means freeing persons of guilt, by acceptance. That means freeing men to be fully human, by working for their civil rights. That means making societies whole, by assuring justice for all. That means feeding hungry bodies. That means making men God-conscious by preaching and teaching. That means making men person-conscious by teaching human relations. That means making men lovers by giving them love. That means giving persons dignity with jobs, housing, income, and counsel.

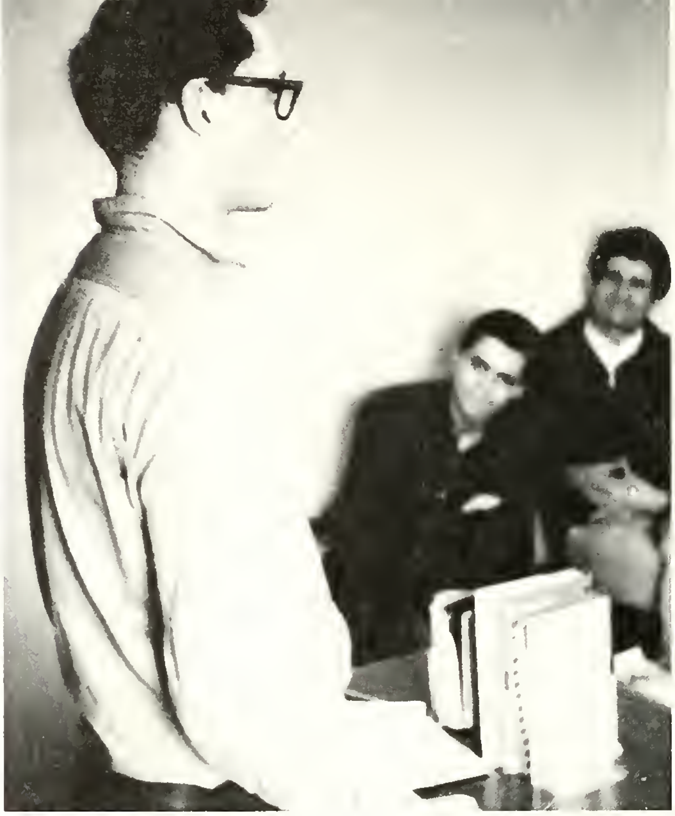
Mission One is evangelism at heart. Some see it as nothing more than social and political activism. To see it that way is not to understand the gospel. The Good News celebrates man's being saved from whatever prevents his fulfillment: his reunion with his neighbor, with God, and with his created self.

Evangelism is salvation in action. We must be mediators of God's new creation, in any way available to us that will free men to be what God intends them to be. ☐

ANOTHER CELEBRITY

Who do you have to be to be mis-taken?
Who do you have to be to be natural?
Fine things are said.
Passions and sentiment make you valuable.
Roundabout fames keep you holy.
Courteous resistance marks your validity.
The very charm of the breathy earth
makes you wonderful.
Yet there in your oneness
A secret suffers sweetly as a needle:
Who do you have to be to be satisfied?
Who do you have to become to be sure?
All your heady practicality long:
Who do you have to be to be wronged?
Who do you have to be to be new?

by Gayle Wooters



Two BVSers assigned to working with youth at Teen Challenge Training Center observe how personal commitment to Christ offers

New Hope for Drug Addicts

by Wayne Gustafson

I had been through the whole routine of doctors, psychologists, psychiatrists, social workers, and group therapy. They told me I was a schizophrenic paranoid with suicidal tendencies."

Ed Loubriel's words typify the autobiographical sketches of young persons who enter the Teen Challenge program. While serving in Brethren Volunteer Service, Steve Tuttle and I are participating in staff work of the Teen Challenge Training Center at Rehrersburg, Pennsylvania. We deal with drug addicts, alcoholics, and delinquents, to whom we give Bible instruction to build Christian character, limited academic subjects to upgrade schooling, and vocational subjects to prepare these young people for life.

One week of every BVSer's training is spent at a practice project. Ours was Teen Challenge, where we found a need for unmarried staff members. By the end of the week we had determined to apply for a return. Five weeks later we did go back, to participate in one of the most exciting – and hectic – BVS projects.

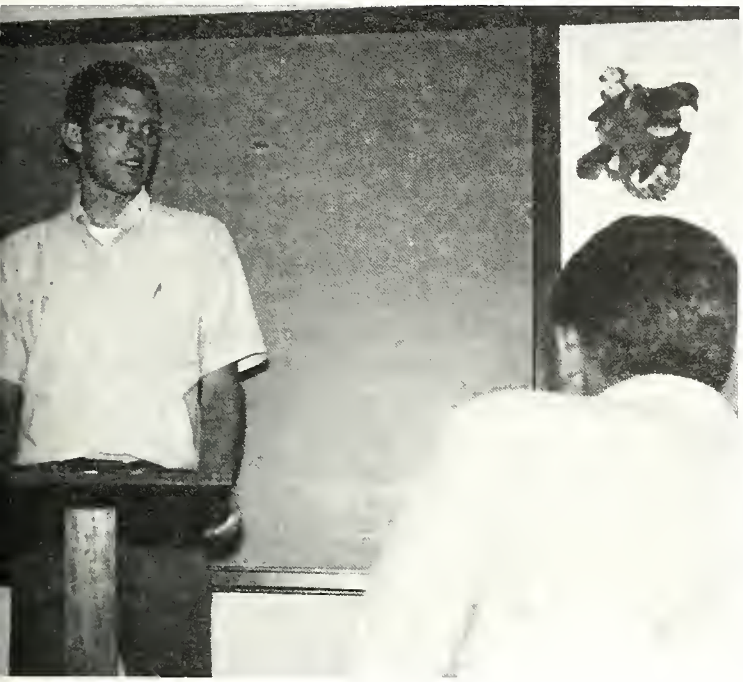
When the BVS handbook mentions that some projects do not adhere to an eight-hour work day, it refers to our assignment. There is always constant activity. Even the superintendent's office resembles a freeway. An unending line of students and staff alike wait outside his office to talk with him. Our first impression was surprise that the Center actually accomplishes its purposes. But, by the grace of God, it does.

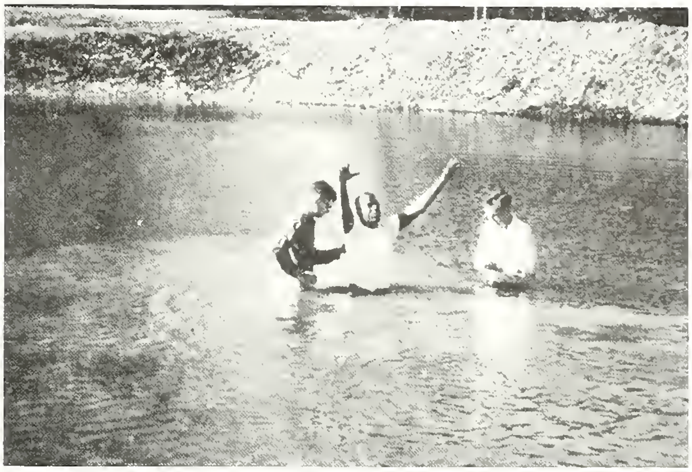
The Center spreads over a hill affectionately called "God's Mountain." It acquired this unusual name because it is here that hundreds of drug addicts and alcoholics have become better acquainted with God. Their testimonies have inspired thousands.

"The book of Acts is being relived!" That was how L. John Weaver, pastor of the Midway Church of the Brethren, Lebanon, Pennsylvania, expressed his enthusiasm for the Center after he and his congregation had heard the students sing praises to God and had seen the purposeful gleams in their eyes. Such responses are typical from those who hear the stories of former drug addicts. For an example, listen to Mike tell his story:

"I was raised in an average, middle-income neighborhood on the north side of Chicago. My parents are devout Roman Catholics and my primary education was in a Catholic school. It was in high school that I first started searching for something to satisfy my inner self.

"It started simply enough. First, by hanging around with the in-crowd – the group that knew all the answers.





Left to right: Steve Tuttle conducts an interview. Both Steve and Wayne Gustafson (above) have teaching assignments. Baptism in the Center pond symbolizes emphasis on commitment to Christ for "positive cure"

Smoking, drinking, and dancing were all accepted as common – just being sociable. It was at a high school dance that I first started smoking 'pot.' I was told that it was not habit forming and that I could quit at any time. Soon I had learned the real truth. By the time I had graduated from high school, I found myself hooked on heroin.

"The years that followed were years filled with agony, anguish, and despair. Not only for myself, but also for my family and loved ones. I tried many ways to rid myself of this terrible habit of drug addiction – doctors, psychiatrists, and even the federal program for drug addicts at Lexington, Kentucky. None could help me; they all failed.

"Then a friend told me of a positive cure, Jesus Christ. I thought he was crazy, but I went along anyway. We went to a place called Teen Challenge. There I found the truth, and the truth has set me free. That truth is the power of God. There is no power as quick, potent, and wonderful."

The miraculous part of the program stems from the successful rehabilitation of drug addicts. Both Steve and I majored in psychology and have been taught that drug addicts are incorrigible – beyond help. Modern psychological thought stresses that once a drug addict, a person will remain hooked for life.

For example, staff personnel at the government center for addicts at Lexington consider their program successful if it sparks rehabilitation of one or two percent of those who stay six months or longer. The Teen Challenge Training Center tells a different story. A study conducted over a two-and-a-half year period showed that of those who had stayed six months or more, eighty percent had not reverted to drug using and were living useful, Christian lives. Some returned to families who had given up hope for them, while others attended Bible schools to prepare for full-time Christian service.

Today, the two-story building stands atop the hill as a symbol to the world that Christ can remake any person who seeks help in the right place. Men in our program, like Mike, have tried other "cure centers," hospitals, and psychiatrists. But repeating hollow catechisms could not help them. They bear witness to the fact that, in the final analysis, their only hope was a personal commitment to the person of Jesus Christ.

As a church-related organization, Teen Challenge treats narcotic addiction, alcoholism, and delinquency as symptoms rather than as diseases. The staff assumes that the addict has a spiritual sickness and that the only final solution is to bring him into proper relationship with his creator. The Center policy states, "We believe that sincere faith in Christ is the motivation needed to extract the deep-rooted symptoms that cause dependence on narcotics. We ask the addict to fill the void in his life with the dynamic self-motivators of the gospel."

The Center is a follow-up ministry to the work of Teen Challenge in New York City, founded by David Wilkerson. He is author of *The Cross and the Switchblade,* which describes how the program originated and grew and which has sold over three million copies. Many of our converts have been influenced by his pamphlet, "A Positive Cure for Drug Addiction."

The Center functions as a relevant environment where men can grow mentally, physically, and especially spiritually. Staff members provide proper soil where participants can grow and gain a fuller knowledge of themselves, of other persons, and of God.

The pace of our challenging and exciting work varies. We may be called to describe the Teen Challenge ministry to church groups, or high school assemblies or to present a chapel service. Steve and I both teach one English class a day, have maintenance responsibilities, assist with publicity, and counsel. Steve has initiated a research study on all who enter the program during 1968. His ability to operate a bulldozer, lay bricks, and handle electrical wiring has been useful. I have been assisting with publicity and have assumed the role of official Center photographer. The key word for BVS is *service,* and we are finding infinite opportunities.

Considering the diverse backgrounds which each person brings with him and the violence of most of their lives, we are amazed that very few discipline problems occur. There are only minor conflicts among the whites, Negroes, and Puerto Ricans that comprise the eighty students residing here. Last year, as a proctor at Seattle Pacific College, I dealt with more interpersonal problems in my residence hall than I have found among those whose primary education has come from the asphalt jungle.

All the students at the Center participate in academic and vocational training, with classes taught in both English and Spanish. Presently there are twenty-three full- and part-time staff members, of whom five work in the Spanish department. About half the students speak Spanish, and several come directly from Puerto Rico, the tentative location of another training center program.

A vital part of the success of the Center stems from the work of dedicated staff persons who assist superintendent Frank Reynolds. Several have left successful pastorates and have even taken cuts in salaries to work in the mission field of Teen Challenge. Rewards received are of spiritual rather than of monetary value.

The Center is a faith venture. We receive no federal or state support. The New York Center does not underwrite us. Financial support comes from concerned individuals, groups, and churches who have heard of the transforming work being done at God's Mountain and from small donations through a sponsorship program. And monthly expenses exceed $11,000 – no small amount to expect by faith. But while we are still here, Steve and I hope to see the addition of a gymnasium plus the expansion of the auto and wood shops and the printing facilities.

Like BVS, Teen Challenge is a "Band-Aid" approach. Because of the massive increase of those using narcotics, pills, and pot, a hundred Teen Challenge centers in New York City alone would only scratch the surface. But as field director Delmar Ross points out, "If Jesus Christ can handle the problems in the life of a drug addict, he can take care of any problems you have!"

Thus, Teen Challenge to us is part hospital, part church, part school, part home – and, most important, part success. Success is the achieving of a specific goal. Our goal, our primary concern, is that we serve human need – physical, economic, educational, emotional, and spiritual. We serve the cause of peace and the Prince of Peace by serving those once considered hopeless by society.

During the past few months, I have gained a new insight. Drug addiction is an escape to nowhere. But addiction is not limited to drugs. Some persons are enslaved by the pursuit of possessions, power, or prestige. Numerous addictions exist; their only difference is that some are socially acceptable, whereas drug abuse is taboo. Our work at the Teen Challenge Training Center affirms, for us, that the only positive cure for all addictions is Jesus Christ. □

Thou preparest a table before me in the presence of mine enemies. . . . My cup runneth over (KJV).

CUPS RUNNING OVER

Pull up a chair and sit down, God; any friend of Jesus is a friend of mine.

There are friends and enemies around our table, some of whom think they are our friends when we feel they are enemies, and some of whom think they are our enemies while we wish we could be friends.

You know how the game goes, God; sit down and look at what runs over our cups.

We sit around all kinds of tables and all kinds of things go on —

kitchen tables while we feed our faces and do homework.
work benches where we take things apart and put them together,
desks that run over with papers,
conference tables where we make big plans and catch up on the latest,
restaurant tables where we hear about rumbles in the city while we gulp down a couple of bites,
card tables where we try to relax with a game,
peace tables where diplomats are deadlocked,
and even Communion tables where we seek goodness and mercy.

What's running over, God? Lots of things — some good and some bad.

Around the table — a family argument, a hot discussion about poor people (lazy bums or deserving people?), worries, fears, and prejudices slop over the edges like a spilled glass of milk.

Across the TV tray — news about more killed and more killed and more killed (secretly and sinfully we rejoice that Oriental blood runs deeper than American blood).

But good things around the table, too, God — planning for a vacation, hearing news that brings understanding, feeling good about responsible people who build the church and agonize with Jesus for the world, seeing little children learn around the table, hoping that responsible legislators will win out in the battle to implement solutions against those who only suppress consequences, sharing mercy and grace around the table.

Yes, God, many things spill over and across the tables in the presence of friends and enemies.

Forgive us, God, for the bad. Thank you for the good.

Our Father, we pray that all tables may become Communion tables, that the bread and blood of Christ may become bread for living, forgiving, growing, and rebuilding our lives from the home to the church, to the city commission, to the government, and to the worldwide tables.

We pray that goodness and mercy shall follow us.

We pray that you will restore our souls from illness, pain, grief, worry, sin, and death.

We pray that we may walk in paths of righteousness for your name's sake in the streets and places of meeting to conduct the world's business.

Pull up a chair and sit down, God; any friend of Jesus is a friend of mine.

Sit at our tables always.
Fill our cups with good things.

Through Jesus Christ, our Lord. Amen.

by Richard L. Landrum

General Board names Bowman to post of general secretary

S. Loren Bowman is the third person to serve as the top administrator of the Church of the Brethren. He assumed the office of general secretary of the General Board on July 15, shifting from his responsibility of the past 10 years as executive secretary of the Christian Education Commission.

Dr. Bowman, 55, had been the acting general secretary since March, named to the position on a temporary basis during the illness and subsequent death of Norman J. Baugher, general secretary for 16 years.

The permanent selection of Dr. Bowman by the General Board was announced last month by Raymond R. Peters of North Manchester, Ind., currently the Board's chairman and its first general secretary, 1947-52.

Tenets: Upon assuming the new position, Dr. Bowman enumerated some of the central tenets he will draw on in directing the Brotherhood program. He described the church as "primarily a continuation of the ministry of Christ in the world God loves." One implication of this, he asserted, is that the church is an agent of change – a creative, dynamic force. As a result, he sees the institutional forms of the church continuously undergoing change, a process which presents opportunities for the renewal of the church.

It is his conviction that the Brethren belong in the ecumenical efforts of the Christian church. "The sectarian approach, in my purview, is not the wave of the future," he said. But he is eager that the ecumenical structures be kept open for reshaping in terms of the "emerging patterns" of tomorrow, patterns still largely undefined.

From the perspective of nearly 25 years as pastor in parishes across the nation plus 10 years in the Brotherhood offices, the new chief executive hopes Brethren in the future might give less effort to seeking their identity and defending themselves and apply their full energy to positive ministries in the world.

Firm base: Generally Dr. Bowman felt encouraged by the tone of the 1968 Annual Conference, sensing in the discussions and actions a firm base for unity, even as special interest groups emerge in the church. One of his resolute goals is to involve the offices of the general secretary and the three associate general secretaries (commission executives) in listening to and communicating more directly with such groups and with the Brotherhood at large.

To take priority in Dr. Bowman's work in the coming months will be the job of implementing the new structure for the General Board, the plan for which was adopted overwhelmingly by the delegates at Ocean Grove. Already, in the recent annual election and organization of the Board members, the new pattern has been adhered to, but it is yet to be implemented in terms of the Brotherhood staff and program alignments. The new general secretary is hopeful that at least the paper work for the changes can be largely accomplished by next spring.

The direction for Brethren, hopes S. Loren Bowman, is toward less defensiveness, less seeking of identity, applying instead the church's fuller energy on ministries in the world

Style: In Dr. Bowman's favor is the fact that the new General Board structure bears much the imprint of his style of churchmanship. He is enthused about the church's commitment to the team approach and flexible programming set forth in the new plan. "The group can be trusted," he has said often; "decision making can be broadly based."

During his leadership in Christian education, Dr. Bowman has given ardent support to the development of group life programs throughout the church. He also has shared in the shaping of a unique curriculum plan for congregations which, upon its release next year, will put stress upon the importance of the local parish defining its own educational objectives and building its own curriculum to attain the objectives.

Dr. Bowman has been liaison to the six Church of the Brethren colleges in their establishment of Brethren Colleges Abroad, a study program for juniors now being carried out in Germany and France.

He has in recent years served on various units of the National Council of Churches, its Division of Christian Education, Department of Educational Development, and Division of Christian Unity.

Prior to the denominational staff service, he was a member of the General Brotherhood Board for six years, three of them as chairman.

The new executive is a graduate of Bridgewater College. He holds the Bachelor and Doctor of Divinity degrees from Bethany Theological Seminary and has taken graduate work in religious education at the University of Pittsburgh.

Pastorates: Loren Bowman has been pastor of churches at Long Beach, Calif., Wenatchee, Wash., Meyersdale, Pa., Mount Vernon-White Hill, Va., West Marion, Ind., and Melvin Hill-Mill Creek, N.C.

A native of Franklin County, Virginia, he is married to the former Claire M. Andrews. The couple has two daughters, Mrs. Donald (Barbara) Miller of Kent, Wash., and Mrs. Robert (Sue) Dyer of Alto Loma, Calif. His father, Cornelius D. Bowman, is a resident of Fahrney-Keedy Home, Boonesboro, Md.

Dr. Bowman is author of a membership study book, *Choosing the Christian Way*, is a former member of the editorial board of *Brethren Life and Thought*, and was a member of the committee which produced *The Brethren Hymnal*. He has held various elective offices in the denomination and in local and state councils of churches.

Plans for temporary staffing of the Christian education vacancy will be made to bridge the period until the new Parish Ministries Commission is inaugurated.

Congressional Record cites Brethren stand

ADDED TO THE PLEAS to Congress last month to stem the killer traffic in firearms was a statement issued by the General Brotherhood Board on June 24 at Ocean Grove, N.J. The appeal called not only for "much stronger" federal and state firearms control legislation but for "ultimate total disarmament" of U.S. citizens.

When shared with legislators on July 1 by participants in the Brethren Witness in Washington, the reaction of Senator R. Vance Hartke's office was to insert the full statement in the *Congressional Record*. The item appeared two days later.

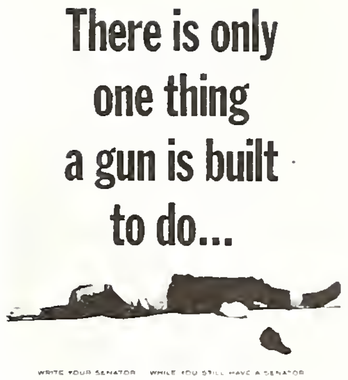
Similarly, at the suggestion of other legislators, the statement was mailed to each of the senators.

Guidelines: The Brethren action, taken with a few dissenting votes among the Board's 25 members, gave recognition to "the need for ultimate total disarmament of the citizenry and discontinuance of arms bearing in normal police activity."

The statement held up as legislative guidelines on firearms control the suggestions enacted earlier by the National Council of Churches.

The guidelines urged federal legislation

— to eliminate mail order sales to individual purchasers of shotguns and rifles as well as pistols.


There is only one thing a gun is built to do...
WRITE YOUR SENATOR WHILE YOU STILL HAVE A SENATOR

GBB joins voices calling for "arms control in domestic life"

— to prohibit individual importation of all firearms with the exception of collectors' antique items.

— to limit purchases of pistols to persons over 21 years of age and of rifles to those over 18.

— to require permits for the purchase, ownership, possession and use of firearms, entailing reliable identification of permit applicant and a waiting period prior to issuance.

Domestic disarmament: "As a church which has long advocated disarmament in international affairs, we now declare it also time for arms control in domestic life," the statement declared.

Studies by the FBI, the Board said, show that states with gun controls have a "substantially" lower percentage of gun murders than those states with minimal or no controls.

"The degree of violence in this country," the statement read, "is directly related to the abundance of bullet weapons."

The statement contended that "while control of firearms will not eliminate the causes of crime and social disorganization, it will prevent much tragic loss of life. All the private and government resources at our command must be used to rid our society of lethal violence."

The firearms control statement as adopted was described by observers as considerably stronger than a previous draft rejected by the Board last November.

John Adams
. . . director, NCC liaison: "Any social reform in history had its beginnings in jail."

Charles H. Percy
. . . senator from Illinois: He too is for challenging military budget requests.

Vicki Wingert
. . . summer worker: "How can we help you understand the real depth of our concern?"

John McDonough
. . . attorney general's office: Favored a poor people's "embassy" as a permanent lobby.

Irvin Walker
. . . of Health, Education, and Welfare: It takes public support to act at federal level.

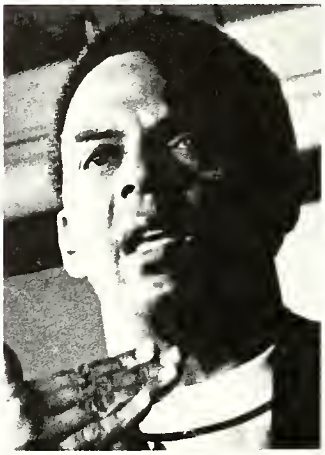
Charlotte Kuenning
. . . after 10 days in prison: "Jail can be a beautiful and most enriching experience."

Sherwin Markman
. . . special assistant to the President: Sent to live incognito among poor in slums

Art Gish
. . . summer worker. "The time is coming to choose between obedience and respectability."

Eugene J. McCarthy
. . . senator from Minnesota: "The Brethren statement looks much like my own platform."

Ralph E. Smeltzer
. . . coordinator of the Witness: "Get your legislator to dialogue, not filibuster."



Andrew J. Young
. . . of SCLC: "You cannot organize a household, nor order a society, if it is hungry."

J. Benton Rhoades
. . . in summation: "There is no doubt here that the pleas of the poor have had effect."

THE BLURRED OBJECT Charles Percy lifts from his desk is a dove, sent by critics of the senator's Vietnam stand. He now objects to the step-up of defoliation.

AT WHITE HOUSE, John H. Eberly, M. Guy West, W. Harold Row met with Special Presidential Aide Markman.

WASHINGTON CONFRONTATION

The confrontation of 150 Brethren in the Washington Witness July 1 came at two points: in meeting with a cross section of government leaders and in meeting with the church's own summer workers who were intensely related to the Poor People's Campaign. For many, the greater challenge came from the latter.

Still, in high government offices the exchange over the nation's priorities was enlightening. A number of the 14 senators, 16 representatives, and 13 executive officials contacted were much in accord with the statement directed to them from the Church of the Brethren Annual Conference on poverty, racism, and war. Some could not have disagreed more.

The concerns advanced by the Poor People's Campaign were dominant. A nucleus of the Brethren heard SCLC executive Andrew Young tell a rally of the poor, "When God chose a people, he did not go to the Greeks who were wise, nor to the Romans who were well organized, but he chose Abraham and a people who had been kicked around."

In standing with those who still are kicked around – standing at a distance perhaps but nonetheless speaking up in their behalf – the Brethren in Washington enacted the meaning of participatory democracy. They also learned that the extension of that right, in its fullest meaning, to the nation's powerless people will come only through more confrontation, in Washington, to be sure, but also back home.

THE DEMANDS of the poor upon Health, Education, and Welfare were both "reasonable and practical," Fred Steininger tells C. Wayne Zunkel.

Bethany seminarians: Class of 1968

TWENTY-SIX GRADUATES of Bethany Theological Seminary, Oak Brook, Ill., were granted degrees in June.

All recipients of the Master of Divinity degree, the graduates were:

Harold Ira Bowman. From the Rileyville church, Shenandoah District. Son of Mr. and Mrs. Robert Hoak, Rileyville, Va. Married to Kay Mumbert. Bridgewater College. To become assistant pastor, Palmyra, Pa., church, Sept. 1.

Peter J. Dyck. Member of the Eden Mennonite Church, Moundridge, Kansas. Married to Elfrieda Klassen; two daughters, Ruth, 17, and Rebecca, 13. Goshen College. Former pastor of the Eden congregation, 1950-57. Since 1957, and continuing, with the Mennonite Central Committee, currently director of program in Europe and North Africa.

Peter W. Ford. From the Nettle Creek church, Southern Indiana District. Son of Mr. and Mrs. James Ford, Rochester, Minn. Married to Donna Pass; one daughter, Lara Daon, six months. McPherson College. Became pastor of the Fairfield Friends Meeting in Indiana last month.

Arthur G. Gish. From the West Greentree church, Eastern Pennsylvania District. Son of Mr. and Mrs. Paul Gish, Mt. Joy, Pa. Married to Peggy Faw. Manchester College. In Brethren Volunteer Service, 1958-60; pastor at Akron, Ind., 1963-65. Engaged this summer in the Poor People's Campaign in Washington, D.C. To work this fall with the peace movement in Philadelphia.

J. Gerald Greiner. From the Chiques church, Eastern Pennsylvania District. Son of Mr. and Mrs. Lester Greiner, Manheim, Pa. Married to Dianne Heagy. Elizabethtown College. Former social studies teacher, Lebanon, Pa. To become executive director of camping Eastern Pennsylvania and North Atlantic districts, Sept. 1.

Max D. Gumm. From Panora church, Iowa-Minnesota District. Son of Mr. and Mrs. Ray Gumm, Jefferson, Iowa. Married to Norita L. Carson; four sons, Douglas, 13, Timothy, 11, Jeffrey, 9, Alan, 8. McPherson College. Formerly farmed in Iowa for eight years. Became pastor of the Cando, N.D., church, July 1.

Gene F. Hipskind. From Wenatchee Valley church, Oregon-Washington District. Son of Mr. and Mrs. Glenn F. Hipskind, Wenatchee, Wash. Married to Linda L. Ashby. La Verne College. Became pastor of the Nicholas Garden church, Springfield, Oregon, on July 15.

Kenneth O. Holderread. From the Big Creek church, Southern Plains District. Son of Mr. and Mrs. Leslie J. Holderread, Cushing, Okla. Married to Elsie M. Lucore; three children, Barry, 6, Debra, 3, and Cathy, 2. McPherson College. Formerly was youth director of Western Region, 1958-60, and taught in Newton, Kansas, and Ghana, West Africa. To become pastor of the Empire, Calif., church, on Sept. 1.

Laurence Robert Jones. From York Center church, Illinois-Wisconsin District. Son of Willard F. Jones, Indianola, Pa. Wife, Martha; two children, David and Laura. Juniata College. Former probation officer for Juvenile Court in Cook County. Plans to continue in institutional chaplaincy service.

James Lyle Kinsey. From Mount Morris church, Illinois-Wisconsin District. Son of Forest Kinsey, Mount Morris, Ill. Married to Barbara Ellen Pyle. Manchester College. To become pastor of the Marion, Ohio, church, Sept. 1.

Kerby R. Lauderdale. From the Sunnyside Baptist Church, Los Angeles, Calif.; currently a member of the York Center church, Illinois-Wisconsin District. Son of K. M. Lauderdale, Lynwood, Calif. Married to Linda Mikesell. University of California, Berkeley, and Purdue University. Became pastor of the Oakland, Calif., church, in June.

Paul Henry List. From the Parkerford church, North Atlantic District. Son of Mr. and Mrs. Paul List, Royersford, Pa. Married to Nellie Lou Rigel; one son, Christopher Scott, four months. Elizabethtown College. To become pastor of the Beaverton, Mich., church, Sept. 1.

M. Andrew Murray. From the Cloverdale church, First Virginia District; presently a member of First Chicago church, Illinois-Wisconsin District. Son of Mr. and Mrs. Max A. Murray, Roanoke, Va. Married to Teresa K. Robinson. Bridgewater College. Former pastor, Little River church, Shenandoah District. To become pastor of Peace church, Portland, Oregon, Sept. 1.

Clayton N. Pheasant. From Fairview church, Middle Pennsylvania District. Son of Mr. and Mrs. Homer F. Pheasant, Martinsburg, Pa. Married to Judith L.

Lauderdale

List

Murray

Pheasant

Poling

Rust

Shankster

Simmo

Rodgers. Juniata College. Became fulltime member of the staff of the Northwest Youth Outreach in Chicago, June 1.

James N. Poling. Member, First Chicago church, Illinois-Wisconsin District. Son of Mr. and Mrs. Newton Poling, Windber, Pa. Married to Nancy Werking; one daughter, Christina Lynn, 1. Bridgewater College. Former assistant minister of First Chicago church. To become director of religious studies, William Penn Charter School, Philadelphia, Pa., Sept. 1.

C. Timothy Rust. From Mack Memorial church, Southern Ohio District. Son of Dr. and Mrs. Cecil F. Rust, Dayton, Ohio. Married to Janine Kay Jordan. Manchester College. Became pastor of First church, Baltimore, Md., on July 1.

J. Philip Shankster. From Silver Creek church, Northern Ohio District. Son of Mr. and Mrs. Galen Shankster, Pioneer, Ohio. Married to Phyllis Ann Gnagy; two children, Malinda Sue, 4, and Galynna Lese, 1. Findley College. Former intern at McPherson, Kansas, church. Became pastor of the Spring Run church, Middle Pennsylvania District, July 1.

Benjamin F. Simmons. From Beaver Creek church, Shenandoah District; currently a member of the York Center church, Illinois-Wisconsin District. Son of Mr. and Mrs. Ray E. Simmons, Bridgewater, Va. Married to Sondra Eisenbise. Bridgewater College. In Brethren Volunteer Service, 1959-61, at Lybrook Navajo Mission in New Mexico; former assistant pastor of the Waynesboro, Pa., church. To engage in graduate study in pastoral counseling, School of Theology, Claremont, Calif., Sept. 1.

A. Herbert Smith. From the Lebanon church, Eastern Pennsylvania District. Son of Mr. and Mrs. Herman Smith, Lebanon, Pa. Married to Jeanne L. Jacoby. Elizabethtown College. To become pastor of the Lebanon church, Mt. Sidney, Va., Sept. 1.

James E. Tomlonson. From the Mount Morris church, Illinois-Wisconsin District. Son of Mrs. Ethel S. Tomlonson, Goshen, Ind. Married to Judy Schroeder; two daughters, Jana Lee, 4, and Jill Lynette, 1. Manchester College. Formerly in Brethren Volunteer Service at Castañer Hospital, in Puerto Rico; director of development, Pinecrest Manor, Mount Morris; educational therapist, Beatty Mental Hospital, Westville, Ind.; and administrator, Edgemeade Youth Center, Upper Marlboro, Md. Degree from Bethany to be granted in June 1969. To become associate minister of McPherson, Kansas, church, Sept. 1.

Michael B. Vidaver. From First Church of Lombard, Ill., United Church of Christ. Son of Mr. Matthew Vidaver, San Francisco, Calif., and Mrs. Lois Rossi, Sebastopol, Calif. Married to Lois Mae Pezella. San Francisco State College. In Brethren Volunteer Service two years on the Karlsschule and Hinterbruhl projects in Austria. Became pastor of the Caledonia, Calif., Congregational Church, June 23.

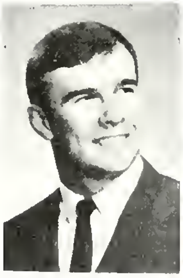
James E. Weaver. From First church, Marion, Northern Ohio District. Son of Mr. and Mrs. Percy E. Weaver, Edwardsville, Ill. Married to Sara Lou Fox. McPherson College. To become library assistant, McPherson College in Kansas, Aug. 26.

Sara Lou Weaver (Mrs. James Weaver). From Hagerstown church, Mid-

Bowman

Ford

Gish



Greiner

Gumm

Hipskind

Holderread

Kinsey

Smith

Tomlonson

Vidaver

J. Weaver

S. Weaver

Wilson

Wingert

Witmer

Atlantic District. Daughter of Mr. E. Edward Fox, Hagerstown, Md. Bridgewater College.

Jerrald J. Wilson. From Panther Creek church, Iowa-Minnesota District. Son of Mr. Woodrow Wilson, Perry, Iowa, and Mrs. Viola Wilson, McPherson, Kansas. Married to Faye Wakeman. McPherson College. Became pastor of Danville church, Northern Ohio District, on July 1.

Vernon Leroy Wingert. From First church, Orlando, Florida District. Son of Mrs. Carrie Wingert, Orlando, Fla. Married to Victoria Louise Bryan. Bridgewater College. Former school teacher in Orlando. Engaged this summer in Poor People's Campaign in Washington, D.C. To become associated with Philadelphia Area Project, Sept. 10.

Richard C. Witmer. From Washington City church, Mid-Atlantic District. Son of Mr. and Mrs. Harold Witmer, Ashland, Ohio. Married to Margaret Renalds; three children, R. Lynn, 10, Candace, 8, and Diane, 17 months. McPherson College. Former part-time pastor, Conway Springs, Kansas; also worked in U.S. Geological Survey, 1952-1962. Educational program director of Camp Blue Diamond in Middle Pennsylvania this summer. To become pastor of Pleasant Hill church, Southern Ohio District, Sept. 1.

Conferred an honorary Doctor of Divinity degree was Morley J. Mays, current moderator of the Church of the Brethren and president of Elizabethtown College in Pennsylvania. Dr. Mays has served on the Bethany board of directors for ten years, including five as chairman.

Speaker for the commencement, held on June 3, was Karl A. Olsson, president of North Park College, Chicago.

A MENNONITE CRITIQUE

The NAE and current issues

Advanced at Annual Conference were suggestions that the Church of the Brethren relate to the National Association of Evangelicals, the cooperative agency of the country's conservative church bodies.

Stimulated by this interest, Messenger reprints from The Mennonite the following account of the 1968 NAE convention as drawn up by Mennonite writer Frank H. Epp of Ottawa, Canada, offering one view of the agency's current thrust. In an analytical but supportive vein, Mr. Epp probes certain of the changes beginning to occur within the NAE, drawn from a perspective much akin to the stance of Brethren, that of a historical peace church.

THE NATIONAL ASSOCIATION OF EVANGELICALS is quite anxious for increased cooperation and participation from the Mennonites, and the twenty-sixth annual convention held in Philadelphia, April 23-25 probably brought the NAE nearer to that goal.

On some issues – such as helping the hungry and loving the Negro – the NAE seemed to move closer to Christian values cherished by Mennonites.

"It wasn't that way about five years ago," said one Mennonite Brethren leader, one of about eight official delegates from that denomination.

"At that time we told them, that if they wanted to use the NAE for nationalistic purposes and treat Christianity as synonymous with the Republican party, they should count us out."

"Things have changed," he added; "the NAE isn't quite as reactionary anymore."

The sympathetic presence and timely witness of Mennonite Brethren, Evangelical Mennonite Brethren, and Brethren in Christ delegates, as well as individual Mennonite participants and observers from other groups, appear to have contributed to the change. Some individual congregations of the General Conference Mennonite Church are also members of NAE.

About thirty Mennonite and Brethren in Christ people attended at least part of this year's three-day convention, and that could well have been more than 5 percent of the total registration.

Founded in 1943 as a response to a "call to evangelical action," the NAE today claims 2,500,000 full members in forty denominations and many local churches and "a service constituency of more than 10,000,000."

Emphasis: Traditionally strong on evangelism, the convention this year sought to relate this emphasis to social concerns as it pursued the convention theme "The Witnessing Church in a Secular World."

If Philadelphia's daily newspapers are a reliable guide, the big issues in this secular world are war, race, and poverty. The Tuesday morning, April 23 *Philadelphia Inquirer* for instance, highlighted all three problems, but gave particular emphasis to the escalating war and draft, and to a special poverty commission report that there are millions of undernourished Americans in 256 "hunger counties" in twenty states.

While several major speakers gave attention to all three issues, the convention itself tried to stay clear of the war question, gave passing attention to poverty, but seemed to have a change of heart on race.

Among the speakers, Senator Mark O. Hatfield from Oregon stood out. A favorite keynoter among evangelicals at least until this year, Hatfield presented himself as a dove on the war more than ever before. Referring to the daily radio reports of enemy casualties in Vietnam, he said that life had become as cheap for Americans as it had long been for Asians.

"We measure success on the basis of the kill ratio and have become accustomed to the nomenclature of the slaughterhouse," he said. "In the eyes of God, a Vietcong is worth as much as an American," he insisted, as he called for a rechanneling of resources to meet human need both at home and abroad.

Although Hatfield got a generous applause, frequent objections were later heard to his dovish position and he got little if any support from other speakers.

No obstacle: The NAE's much-appreciated general director, Dr. Clyde W. Taylor, spoke on "The U.S. Image and World Missions," but to him, also, the war in Southeast Asia presented no major obstacle either to the U.S. image or to Christian missions. Similarly, none of the conference resolutions reflected the Hatfield message.

The main convention message on "The Crisis in the Nation" recognized only that "the nation was committed to a major war in Asia and that national and international relations had produced a crisis of unparalleled proportions." After those words the war was forgotten.

Indeed, the 1968 Layman of the Year Award went to a military man. John C. Broger, the founder of Far Eastern Broadcasting company, at present director of the Armed Forces Information and Education at the Pentagon, was recognized, among other things, for "twenty-six years of distinguished military service."

Another convention resolution placed the NAE fully behind the police of the nation, called for "strong and effective law enforcement," and opposed "civil disobedience."

The poor: A forceful plea for a ministry to the poor came in the first four o'clock Bible hour from Edmund P. Clowney, president of Westminster Theological Seminary, who related "The Worship of Jesus and the Ministry to the Poor" in the story of Mary's anointing of Jesus' feet with precious ointment.

He came down heaviest and longest on worship, and almost he appeared to be interpreting the word, "the poor you have always with you" as an excuse for neglecting them.

But then he made it clear that the fact of poverty was a mandate to service and that the best contemporary way to anoint Jesus' feet was to help "the poor, who are always with you."

That anti-poverty programs were not a strong concern was revealed in the luncheon meeting of the World Relief Commission.

Executive vice-president Everett S. Graffam pleaded with the convention to increase the offerings. "The NAE involvement in World Relief Commission is so small," he said, "that it is embarrassing to talk to government officials about it."

Sen. Mark Hatfield: In regard to the war, a lone voice at the NAE convention

The government had contributed one hundred and eleven million dollars in products and thirty-three million dollars in freight, while 35,000 churches with two and one-half million people had raised no more than $120,000. "Ninety-five percent of the churches and 99 percent of the members are not involved," he said.

Demonstrations: A new evangelical response to poverty and race was most eloquently outlined by the retiring NAE president, Dr. Rufus Jones, which he announced as "coming straight out of the Bible and straight out of the heart."

"The Israeli exodus from Egypt," he said, "was the first freedom march, preceded by several mighty demonstrations."

In what was, perhaps, the only convention reference to Dr. Martin Luther King, Jr., Jones said that "a major prophet has been assassinated in our midst."

"His theology may have been a little different, but when I read his *Strength to Love* my heart began to respond. My heart weeps when I think of all the laws we have broken to maintain our white supremacy. If we Bible-believing Christians in the Bible belt would have preached the whole Bible, our cities would not be burning."

Jones denounced those congressmen and Christians who had laughed last summer when a forty million dollar rat-control measure was proposed. "We must get rid of the congressmen who can laugh when 1400 babies every year are killed by rats in our cities. The kingdom of God is righteous . . . the best way to fight communism is to correct the conditions they are exploiting," he concluded.

Not all agreed with Jones. One person who was on the platform told this reporter that the slain civil rights leader had been "a Castro in sheep's clothing" and that he had planned his own murder "as a sacrifice to the communist cause."

Second thoughts: He was not alone in that opinion. Yet, if that position had ever been dominant in the NAE it appeared to be a fading mood. On the question of race, the convention was having second thoughts.

On the second day, the officials succeeded in passing without much discussion the resolution on the crisis in the nation. But before the morning session was over, delegates were calling for reconsideration, with the result that the resolution was withdrawn and completely rewritten.

That second draft wasn't much stronger than the first because, in the chairman's words, "we have to reconcile many differing points of view." But on the final day of the convention, a new wind appeared to be blowing.

The convention had suddenly discovered itself to be all-white — this reporter counted three Negroes present — and hurriedly sent a word of greeting to the Negro National Association of Evangelicals meeting in Chicago that same week.

On that last day, the convention also arranged for an unprogrammed appearance of Dr. Tom Skinner, a Negro evangelist crusading for civil rights. The delegates passed a motion in encouragement of his work and also gave him a standing ovation.

Mennonite observers, who had attended the convention numerous times before, were encouraged by what appeared to be a real change of attitude, and some suggested that a reversal on the war issue, though more difficult, should not be ruled out for the future. — Frank H. Epp

Uppsala: The first day

Into the university town of Uppsala have come 3,000 persons, representing the 232 member communions of the World Council of Churches, to consider humanity's renewal in this era of lightning change which sweeps mankind onward with confusion and fear.

Uppsala is a likely place for such a quest. Here the flavor of the medieval is mingled with the mod of *avant-garde.* The centuries' gap is everywhere evident. The activities of the assembly bounce back and forth between two focuses: a thirteenth-century cathedral and a twentieth-century sports palace. Announcement: "The Assembly Business Committee will meet in the Fencing Room." Archbishop Iakovos of the Greek Orthodox Church looks absolutely ancient in his black robes topped with the *klubok* (an eight-inch-high cylinder of white cloth with trailing mane) yet he uses sophisticated IBM electronic sound equipment with ease and comes through superbly on television.

The Fourth Assembly opens with a worship service in the old cathedral. The procession zigzags its one-half-mile way in full sun (Sweden is hot today) from the university to the cathedral. Ecclesiastical gear is of violent color and weird variety. The Archbishop of Canterbury is royal in robes of purple delicately blended with lavender. The black silk twisted-to-a-point turban identifies Syrian delegates. Clergy from Denmark are ringed like Saturn with their starched, white Vandyke collars. Baptist Ed Tuller gleams in his burnished brown robe, its black velvet edged in red. The younger churches are well represented by many black persons whose faces glisten with joy above their handwoven robes of brilliant color. There are women in proper black and other women in original models of brightest silk; laymen wear business suits with here and there a sport coat. Not to be overlooked is His Eminence Metropolitan Nikodim. His black robes flow easily beneath the purple velvet *skufia* poised atop his bald head.

Warren Groff and I have two black bishops of the Christian Methodist Episcopal Church as walking partners. One of them came up with the blunt comment: "What we are doing is absolutely without meaning," to which his colleague responded, "It is 1,400 years out of date."

Our conversation is halted by a siren sound. The procession pauses and squeezes aside as King Gustaf VI Adolf is whizzed by in his air-conditioned Cadillac to arrive at the precise first moment in the place of honor.

I cannot put aside the image of some medieval pageantry, but the anachronism of the spectacle of which we are a part is offset by the ever-present TV camera — not one but dozens — the largest of which rolls on a classy aluminum railroad placed atop the rough granite stones which make up the cathedral plaza. Perhaps a primary reason for the spectacle is that it is a spectacle. The spectacle impacts a blasé world. The spectacle is a communications thing, something like shouting the good news from the housetops in the New Testament. Our very being here from so many places, a people of such diverse cultures, with fine distinctions or wide variances of color and creed, is the medium through which filters the gospel message that we must accept responsibility for our fellow human beings.

Every now and then I cast a wink at my wife as she scurries to those vantage points reserved for the press, while she photographs the progress of these twentieth-century pilgrims.

Slowly the procession unrolls into the finely-tooled cathedral. The far-off altar is overwhelmed by the massive pulpit. Overhead are five giant graceful chandeliers. Between us and the high altar have been erected on both sides three tiered television balconies manned (and wom-

Presidents of World Council of Churches lead procession into Uppsala Cathedral for Worship

aned!) by twenty-one persons and nine TV cameras, a circumstance which proved quite a barrier to my access to the place of grace but which does allow the old cathedral to close the communications gap elsewhere in the world.

The processional music is most modern in style, even though based on old Scandinavian heraldic lore. When first heard the music is light, almost lilting, until one trumpeter, then another, garbed in crimson and stationed at various gothic piers, let loose a loud but velvety blast from each horn. The fanfare circles the cathedral like a clarion call, fading finally into the soft tintinnabulation of bells and enveloping the 700-year-old cathedral with the sweetest tones.

The twenty-page order of service is printed in four languages. Nine churchmen from different countries and communions lead the ninety-minute service with no language translations. The sermon, intended originally to come from the heart of Martin Luther King, is brought by Asian churchman D. T. Niles. The sermon was distributed before the processional so that it is pre- and postscripted even if it is not listened to or even heard as it is uttered. The service ends with soloists, choir, bells, and two great organs darting music like lightning through the assemblage.

On film: Puppets amid mechanical devices

The first day's schedule includes general and business sessions. These sessions meet in the sports palace which is arranged for delegates, fraternal guests, advisers, and press representatives. The front, dominated by a giant ceramic *oikoumene* symbol, is graced with trees and flowers. On the gym floor are four columns of forty tables each, for the 1,350 delegates who are arranged alphabetically by country and denomination. Each delegate is provided a place via name and IBM electronic equipment designed to pick up instant translation of the four languages of the assembly. There is no air-conditioning for this crowded mass, a condition which seems to disturb less the multirobed clerics of the orthodox families than the rest of us.

Archbishop Iakovos speaks flawless English as he expresses the hope that, at Uppsala, "if we cannot transform the face of the world we must at least alter some of its facets." The ceremonial items are full and flowery. Madame President of the Uppsala Town Council draws loud applause when she says, "All the misery and hope of the world will confront you here; much of it in word, some we hope in deeds." The only fly in the flow of business comes when the youth observers request a place on the nominating committee, a desire the assembly is led to grant, only to discover a more serious dilemma, since these appointments would disturb the delicate balance between East and West.

During the evening of the first day, a panel of six persons speak to the theme "Caught Up in Renewal." The panel is preceded by a famous Czech puppet film — absolutely abstract! — dealing with man's weird attempt to cybernate his whole existence. A Yugoslavian film follows, about a man trying to destroy a fly and risking his life in the process — a study in discrimination! Between these dramatic films the panel gets lost.

At 10:30 we take a bus back to our lodging. Our hotel dormitory is so new that it is not quite finished inside and makes no pretense of completion on the outside. Piles of scaffolding, asphalt, and gravel are scattered everywhere, and we walk more than a city block of gravelway to the bus stop. Our unit of fifty-five includes such diverse ecclesiastics as Principal John Marsh, our Mansfield College friend at Oxford in 1966; Bishop Mandel Singh of the Methodist Church in India; Michael Ramsey, Archbishop of Canterbury (who has a change of ecclesiastical gear each time I see him), his patent leather shoes glistening around the flat puritan buckles, holding court, as it were, at all times; Bishop Georg Cymorek of the Czechoslovakian Evangelical Church; Joseph H. Jackson, president of the National Baptist Convention; Rev. Emilio Castro of Uruguay, and Alan Walker, the evangelist from Australia.

We are housemothered by five simply charming Swedish college girls who come at our beck and call, phone for information, tote our laundry, mail letters, and get breakfast in the little dining rooms on each of four floors.

In the general session today Chairman Payne of England noted the passing of chairman of the Executive Committee (and Central Committee) Franklin Clark Fry and mentioned also the untimely death of Norman Baugher, whose stamp of person and style of leadership have propelled the witness of the Church of the Brethren into the councils and content of this worldwide assembly. It is with hesitation that I confess to his stunned friends that I come to Uppsala in his place. — Harry K. Zeller, Jr.

THEN AND NOW VI

My Church and I Have Changed

by E. L. Ikenberry

I well remember the crowd on the banks of Big Creek and the oblong hole cut in the six-inch ice. That was sixty years ago on my fifteenth birthday, December 29, 1907. More than twenty youth were being baptized by trine immersion into the membership of the "Dunkard" Church at Quinter, Kansas. The name, Church of the Brethren, had not yet been adopted. We had been well warned against Worldliness: All boys had taken the pledge not to bear arms and girls were admonished not to wear jewelry. We had had no formal instructions in the meaning of church membership. Ours was a large congregation with a rural membership. It was rare for an outsider to join us; we were practically a closed, self-contained congregation with several free preachers. We had little relation with other denominations.

A few years ago I spoke in the morning service in the very beautiful new Quinter church. The pastor received into full membership, by letter, several couples from other denominations. I said to myself, "I wonder if there is anything stirring in the old cemetery!" My grandfather, one of the founding elders of this congregation, was never quite sure whether anyone but a Dunkard could pass entrance examinations to the Pearly Gates!

At the age of twenty I went to teach school in a rather rough and ready community. When I had to make a choice of new friends, I decided to walk about four miles every Sunday to the Victor Church of the Brethren. They soon put me to work! My two years of teaching in that community, with the help of Brethren leaders, changed the direction of my life. McPherson College men Ellis Studebaker and W. O. Beckner helped guide me to McPherson Academy and College. My debt to inspiring teachers, Kurtz, Harnly, Mohler, and others, has never been fully repaid.

On Sunday, February 19, 1917, I was installed into the ministry by the McPherson, Kansas, Church of the Brethren. The disciplines of working my way through six years of academy and college have always been a help to me. This was especially true of my two college years of commuting every Sunday to our Hutchinson Mission, as a volunteer worker. Up about four A.M., I walked a mile and a half, waited on the wintry station platform, saw that the train was flagged to a stop, had an hour's ride and another walk to have breakfast with a fine old couple. A day of work with Sunday school and youth work, lasting until the nine P.M. return train, ended with the walk up College Hill. Through the years I have always been glad for that disciplining experience. The Hutchinson Community church is now serving in a fine way in a new area of that city.

The varied experiences of veteran missionary Ernest L. Ikenberry, recounted on these pages, reflect the significant responsibilities he has carried during years of dislocation, occupation, war, and revolution in China and in important projects on the home front. Currently he is serving as pastor of the Pleasant Plains church in Oklahoma.

Challenging years in China

After graduation in 1920 I served six months as a McPherson College evangelist; then six months in the same work at Daleville, Virginia, College. Traveling in widely separated churches showed me a good many differences but also a good many changes for the better. After a year at Yale School of Missions, I married Olivia Dickens in June 1922. We had already been approved as missionaries to China. She was a wonderful partner, an able and faithful helpmate in missions and in churches for over forty-one years. She passed away January 7, 1964, after four months of painless lung cancer.

We first landed in Shanghai in August 1922 and last left Shanghai in February 1951, having served in the Elgin office and also as pastor in Twin Falls, Idaho, during the war. During those years in China there were many wars and two evacuations from our mission field. After ten years in youth work related to the Chinese Y.M.C.A., I was in rural evangelism for many years.

After World War II, in late 1945, I was loaned by our Board for two years to the National Christian Council of China to administer the Interdenominational Protestant Fund of a half million dollars. This was used to rehabilitate and to relocate displaced Chinese Christian workers. I served in several ways in Shanghai while as mission board secretary and helped in the CWS office.

This last term of five and a half years was full of tensions. It was a very painful experience to witness the last days of the Chiang Kai-shek regime. The Protestant church in China was only half prepared for the upheaval that had to be endured under Communism. For many years the Foreign Mission Commission had had the slogan "Self-support, self-control, and self-propagation." The Communist government issued an order for the church to implement quickly the first two. Strong Chinese Christian leaders, financial responsibility, and indigenous church cooperation brought new life. Christians rose up to meet the challenge. They had learned to work together during the Japanese occupation.

Under the Communist rule for a year and eight months I was able to continue carrying on considerable work. But the regime soon made the missionary a liability to the Chinese Church. I shall always remember the words of Methodist Bishop Kaung as he said goodbye to me in Shanghai: "You missionaries have finished your work; you have built better than you know. We Chinese will take up the load; the church will survive. Some of us may go to prison, some may lose our lives." One of my close friends did lose his life; several others have experienced prison hardships. And the Christian church did carry on, especially in the cities, until the Red Guards forced their closing. In God's good time we have faith that the church will again exist "above ground" in China.

Overseas missions

The most significant thing in Christendom was the hundred years of Protestant missions. In spite of the handicap of colonialism, modern missions did plant Christian churches in many dark places. And this movement was not just narrowly evangelistic. After it was opened, our China mission began Christian work, building schools, hospitals, an opium refuge, and an orphanage. In many mission fields, leper colonies helped untold numbers of leprosy victims. The welfare and livelihood of the mission area was also a concern resulting in many kinds of rural improvements.

Unfortunately in the early days of foreign missions the fragmentation of Western Christendom showed itself in its divisions into many denominations. Brethren contributers wanted their Board to produce a Brethren church in every mission station, and the missionary did so, as did all the other missions. However, the goal was set to produce native preachers, teachers, doctors, and nurses; and the cooperation of many missions produced interdenominational colleges, medical schools, seminaries, Bible houses, Christian literature societies, and national Christian councils. These have proved now to be a great blessing for the leadership of the new nations; the graduate of a Christian school makes a better public official. Native leadership in the "younger churches" has helped to produce indigenous churches. They have led in cooperative movements. For example, the churches of South India led in the ecumenical movement by forming the United Church of South India. The Church of Christ in China did the same, and our Brethren were a part of it.

Navajoland, a desert

When I was sent to open work for the Church of the Brethren in September 1953 in Navajoland at Lybrook, New Mexico, I was shocked to learn that Navajoland really is a great spiritual desert right in the heart of Christian America! I found many superstitions that I had known in China. Half of the Navajo children had no school; around 250 out of a thousand children died before their fifth year (less than thirty white children died in the same time). Livelihood was based on sheep culture. Young adult families in our mission area had an average income of $500 to $700. In my five years in Navajoland there was much improvement. Public Health took over from the inefficient Bureau of Indian Affairs and a rather high percentage of Navajo children were in school. There was the promise of around 100,000 acres of irrigation from the Navajo Dam.

In the Lybrook area Alcoholics Anonymous has greatly helped with the alcohol problem; this was developed by Galen Snell and our Navajo church leaders. In spite of the confusion to Navajos of having Grace Brethren, Church of the Brethren, Brethren in Christ, and Berean missions all within fifty miles along Highway 41, progress toward unity was made by the missions sponsoring a

MY CHURCH AND I HAVE CHANGED / *continued*

Navajo Christian Fellowship. Cooperation between missions is growing in Navajoland.

I must speak of the Brethren Volunteer Service workers, of whom thirty-one served at our Lybrook Mission during the five years I was there. They were almost all very able and consecrated youth. It really was surprising how a high school graduate would in a week be cooking for about forty pupils and teachers. The men usually were good mechanics and drivers for school and church vehicles.

Pastor

I have served as pastor of only three churches. Having preached to yellow and red folks, I must say that in many respects it is harder to preach to white folks! I have found no solution to the "fringe membership" (I mean those members who come to church four to six times a year and put a dollar in the offering plate). Too often the church and kingdom get second place. But I must add that in our modern Brethren congregations great progress has been made since the days of my boyhood. Those were the days of almost complete control by the Elders. Church moderators and all of the Standing Committees of our Annual Conference had to be elders. Today the laymen and laywomen serve in their rightful places, and we have some women ministers.

As for changes in myself, I can only conclude by saying, I landed in China as a superior Brethren person and an American. Years abroad helped me to have faith that the kingdom of God comes first and churches – denominations – second. I feel that I have become a world-minded Christian. I believe that worldwide Christendom is the only real force against godless Communism; military might is futile. I am glad that I have always kept my baptismal pledge of nonresistance. And in spite of dangers from war, hardships, and separation, often, from my family, I am thankful for my many years in China and would gladly do it all over again if I were younger and the way opened.

Since we are in a changing world, the church must change. The times demand wholehearted, spiritual Christians. The fringe members will not count in a forward-moving Church of the Brethren. ☐

MISSING WORDS / by Milt Hammer

Find the missing words by printing in the missing letters.

JU_ITER
P_UTO
E_RTH
VE_US
N_PTUNE
SA_URN
MAR_

FI_HING
S_N
CA_PING
SWI_MING
GAM_S
T_IPS

Answer (reading down): PLANETS

Answer (reading down): SUMMER

day by day

Knowing what is right in every situation has never been exactly easy. And the will to do the right we know is often a problem as well. A boy at our house understood this problem when he was quite small. Mother and Daddy could muster many sound and logical reasons for a particular course of action and present them calmly or not so calmly. But no matter how long or persuasive or reasonable the discussion, this little boy's usual answer was, "But I still don't want to." Yes, the motivation to do the right that we know can be difficult. Just consult Paul. "I do not understand my own actions. . . . For I do not do the good I want, but the evil I do not want is what I do" (Rom. 7:15, 19).

To test right against wrong, Christians have some powerful resources. Regular use of the Bible and understanding its message will bring into our decision making God's purpose for us and the mind of Christ. Prayer that is really open to God's speaking and our patient, honest, obedient listening (is it prayer if it is not like that?) leads us to know right. And there is the shared experience, support, and counsel of Christian friends and family. Nor should we take lightly the God-given ability of our own minds to give careful thought to choices confronting us. And always the consideration must be made of what our choice may do to other persons.

One young man prepared a standard for his use in choosing his recreation and fun.

- Does it square with the laws of health? Our bodies and their conditions are involved in Christian life and witness.
- How much does it cost? Money is a trust for Christians, and our faith is related to how we spend our money.
- Does this particular thing help me toward a fuller life, make me a better person for home, school, work, or service to others? Recreation and fun are not ends in themselves.
- With what kind of crowd does this place me? Christians are not to be snobbish but for recreation cannot be continually in the wrong crowd.
- Does this break any of God's commandments? Rules are not popular today, but God's laws are like the manufacturer's instructions for the use of a machine. In this case, the machine is our personalities.
- Can this be done with a clear conscience? Is it open and honest and without shame before anyone?
- Can I engage in this pleasure for God's glory? The Christian faith is a daily witness, Sunday morning, Tuesday, and Saturday night.

Not bad for a young man's understanding of himself and his purpose. But while we have talked of how to know right, Paul would be urging us back to talk about motivation. How can we do right after we know it? His answer and ours: Jesus Christ is the power that delivers us from self; Jesus Christ is the enabling power to do right. And it is the Holy Spirit and leads us to the truth.

Suggested activities

1. When a family decision seems not to be a right or wrong choice on a moral basis (Buy a second car? Dad take a new job?), have each family member bring written pros and cons to a family sharing session.
2. Try the same procedure when the choice does seem to have a moral basis.
3. When a problem confronts the family, talk it over, use appropriate scriptures, pray together for guidance, separate with the agreement that each will pray individually, and in a few days talk over the problem again.
4. Review your beliefs about war and conscientious objection to war. Assemble all the reasons you can for and against conscientious objection. Note how a choice may be influenced and pressured by other persons.
5. Study today's news. Discuss if and when civil disobedience is a right course of action for Christians.
6. Work out your family's principles for choosing recreation and amusement.
7. Discuss the movies you see, before and after. Check the reviews and advertisements. Were those producing and presenting the movies honest with you? Was it helpful? Was it fun?
8. In addition to keeping up with the scientific and social aspects of smoking and drinking, evaluate the stewardship involvements of using alcohol and tobacco.

— Lillie Ann and Sam Flora

DAILY READING GUIDE — August 18-31

Sunday. Gen. 12:1-7. Abraham makes a choice and says "Yes."
Monday. Matt. 4:1-11. Jesus makes a choice and says "No."
Tuesday. Ex. 20:1-17. God gives laws for right living.
Wednesday. Gal. 3:10-14. Obedience to law doesn't mean goodness, unless. . . .
Thursday. Gal. 5:13-25. Freedom from law doesn't mean goodness, unless. . . .
Friday. Matt. 5:17-26, 38-48. Jesus talks about old laws and a new spirit.
Saturday. Mark 12:28-34. Jesus puts the law in other words.
Sunday. Matt. 5:1-16. Jesus gives "positive laws" for right living.
Monday. Rom. 12:9-21. Paul gives "positive laws" for right living.
Tuesday. Rom. 7:15-25. Right is hard to do even when we know it.
Wednesday. Luke 22:39-44. Jesus found help for hard decisions.
Thursday. John 16:4-15. Jesus promises a Spirit of truth to guide his followers.
Friday. Matt. 6:24-34. Words about priorities in a Christian's choices.
Saturday. Rom. 12:1, 2. Christian commitment is body, mind, and all.

The Church as an 'Interfering Community'

HEAVEN HELP US! by Herbert Tarr. Random House, 1968. 277 pages, $5.95

HANNAH JACKSON, by Sherry Kafka. William Morrow & Co., 1966. 240 pages, $3.95

When the Rock River (Illinois) Conference of the United Methodist Church urged in a policy decision that the United States should begin a unilateral halt to bombing in Vietnam, repercussions reached the *Chicago Tribune*. Its June 15 editorial, "A Church Conference Lets Down Your Sons," blasted the Methodist leaders' stand as unpatriotic and unrealistic as well, implying that the church has no business interfering in such remote topics as logistics.

Playwright Channing Pollock echoes the same position in his play, *The Fool*, when one of the parishioners of a wealthy congregation sneers at the poor folk huddled on the steps of the church and disapproves of the new minister's permitting them to attend services — so that there is hardly room for clean and decent Christians.

Similarly, when religious publications have printed articles or pictures concerning certain current events, indignant readers protest, insisting that photographs of, for example, H. Rap Brown, and articles containing references to hippies are not within the province of the church. Denominational magazines, these readers assert, should publish only "inspirational" or "beautiful" or "spiritual" material.

Thus, the church's involvement in social issues, ironically, is coming under fire from secular as well as from churchly sources. Both would limit the church to otherworldly concerns. Where, then, is the place of the church? Should it be relegated to the periphery of a fast changing world? Should it close its ecclesiastical eyes to injustice, poverty, and violence beyond its walls? How far-reaching can the church as an institution extend, if its ears harden at the clashing cries of the war-torn, of the poverty-stricken, of the hunger-racked, of the exploited? How strong can the church grow if it concerns itself only with its own coffers, its clerical raiment, its fine buildings, its three-color tracts? Where is the vision of the church if it spurns involvement in the world in which it exists and from which it draws its members?

Some persons' denunciation of today's church when it steps beyond traditional bounds and seeks to relate itself to the world has found voice on the editorial page of a well-known newspaper, in the letter pages of many denominational periodicals, and in the theater. Novelists, then, are not set apart when they attempt to comment on the seeming rift between what we consider sacred and what we view as secular. They, too, are questioning the role of the church.

THE PREPONDERANCE of weighty questions which *Heaven Help Us!* raises, contrasts sharply with author Tarr's light and faintly irreverent treatment of the experiences of a young rabbi in his first temple, where he attempts to bring his congregants something new — religion. Pungently well-conceived satire gives the book a bright cast that draws from the reader now chuckles, now guffaws, as Rabbi Gideon Abel despairs at his suburban congregation's penchant for six-thousand-dollar *bar mitzvahs*, plunging necklines ("I am momentarily stunned by all the women there whose decollétages suggest they came not to pray to God but to vamp Him"), temple musicals ("My Fair Sadie"), matchmaking (Rabbi Abel is unmarried) — in short, enthusiasm for practically everything but spiritual awareness. His attempts at educating his parishioners to relate what they hear at temple to how they conduct themselves the other six days of the week fail except in a few isolated instances. His congregants' response to him is at once irritating, ludicrous, and, ultimately, sobering.

Gideon's staunchest ally, an Episcopalian pastor, experiences the same difficulties with his Protestant congregation. The meat of the book is his resignation sermon, in which he says, "The tragic fact is that today's typical church . . . has restricted itself to the sidelines of life — to the suburbs, the familial, the domestic . . . the sentimental, the leisured. . . . Parishioners want their minister to do everything except change them. . . . Indeed, this is the function of religion in America today: *to don't*. That accounts for its overwhelming material success: the institutional church is supported precisely because it *is*, for the most part, irrelevant, inoffensive, and purposeless."

Despite the Episcopalian's dark words, *Heaven Help Us!* affirms the worth of the church when it seeks to become an "interfering community" instead of an architecturally elaborate halfway house for the bored, the indifferent, and the self-righteous. This affirmation, coupled with the satire, is the strongest aspect of the book. A rather badly staged romance between Gideon and a lovely Jewish girl could have been omitted without destroying the effect of the tightly constructed book. But it is a small flaw.

IN STARK CONTRAST to Tarr's barbed lightheartedness, Sherry Kafka has created a grim panorama of the life of an ill-starred woman and her family. Written in the same style as William Faulkner's short novel, *As I Lay Dying*, Miss Kafka's book contains the viewpoints of thirteen persons as they react to the haunting memory of Hannah Jackson, whose funeral is the pivotal occurrence of the book but whose life, nonetheless, continues to rouse speculation, torments, regrets, curiosity, and resentment. Hannah's life is a study of how guilt and mistrust warp and strangle a relationship and twist other lives. Hannah's marriage in the 1920's with Terrell Jackson, a divorced man and Texas rancher; her subsequent censuring by the church because she will not publicly confess her adultery; and her guilt and remorse at having lost the one thing that seemed solid to her — her church and her God — create in Hannah a hard knot of depression and hurt, soothed only partially by her eventual confession before the church and her plans to coerce her elder son into the ministry. Terrell's hopes for the boy's becoming a rancher conflict with Hannah's driving will, and their constant battles to gain mastery over the boy's destiny leave their other two children filled with hostilities and feelings of rejection; Terrell, a drunkard; and the boy himself, pompously self-assured of his own importance. The tragedy lies in Hannah's seeming inability to feel even a twinge of guilt for having ruined the lives of her family. She is self-righteous to the end, regarded after the confession as an exemplary Christian woman by the community.

By a totally different means, Miss Kafka is asking, like Mr. Tarr, what the role of the church is. Hannah equated the church – the institution – with God. Love, tolerance, and mercy had no place in her code or in the codes of the townspeople.

Although conceptually sound and well worth reading, *Hannah Jackson* falls short of the mark as literature. Miss Kafka chose a difficult technique, and she cannot bring it off as well as the master, Faulkner. The characters attain neither the verisimilitude nor the diversity that could have emerged within the structure, which demands uniqueness of each storyteller. With the exception of Secoria, Hannah's daughter, the people talk, think, and act too much alike to be interesting as individuals. They lack sharp edges, merging with the dreary, colorless Texas town in which they live. They don't come alive. But the major flaw is that we never hear Hannah's side of her own story. Many of her motives are obscure, and her character grows rather lopsidedly, even with thirteen minds building it. We need the fourteenth – her own – to give depth and credibility to Hannah. It might be argued that Hannah is only a catalyst for revealing the character of the others, as Addie Bundren is Faulkner's means of revelation in *As I Lay Dying.* However, the thirteen are not that fascinating; and one feels he knows too much about Hannah for her to be a mere catalyst – and too little about her to believe in her. Where did she find her beliefs in a punishing God? When did the hardening of her conscience occur, that she could feel no guilt for the tragic lives of her two forgotten children? We need Hannah's perspective for satisfactory answers.

What is the place of the church? In the background, as the newspaper editorial suggests? in the concept of an intolerant God? or in an affirmative position in the world? Herbert Tarr and Sherry Kafka subtly evoke these questions in their novels. – LINDA CZAPLINSKI

Invocations for Public Occasions

by Clyde E. Weaver

ANNUAL MEETING OF A CHAMBER OF COMMERCE

Our Father, we thank thee for this occasion – the good food and the good fellowship – and for what it symbolizes – our working together as a business community. Help us always to realize that we cannot live alone, whether it be in our business or in our family worlds.

We thank thee for our competitors, who are first of all thy children and upon whom our businesses are interdependent. Forgive us for assuming that we can get along without one another when we really know better.

Help us, O God, in our highly technical world to recognize our dependence on thee. And though we produce beautiful things, save us from worshiping our products at the expense of the persons who make, sell, and buy them.

Finally, O God, we thank thee for a savior who was a good carpenter and whose manual labor provided the background for his divinity. Help us to follow his craftsmanship as well as his cross. Amen.

THE ANNUAL MEETING OF A REAL ESTATE BOARD

Our Father in heaven, we seek thy blessing as we share in this occasion tonight. Amid all our food, fellowship, and festiveness, remind us of our dependency on thee. Make us aware that even though we can sell land, we cannot manufacture it. Even though we can build buildings, we cannot grow trees.

Forgive us for creating a world where one half starves while the other half diets; for forgetting how lonely we can be in the midst of plenty.

May our reverence for thee be expressed in the lives we live, the homes we build, and the love we share.

We ask this in the name of him who could be both savior and carpenter. Amen.

speak up

A Time of Mourning and Repenting

Our President proclaimed April 7, the Sunday following the assassination of Martin Luther King, Jr., as a day of national mourning. For a demonic few, it was a time for such asinine statements as "Good riddance" or "He got what he deserved" or "He seemed to be asking for it." Such persons forgot that Paul asked for trouble when he went to Rome! Jesus asked for the cross when he set his face to go to Jerusalem against the advice of his family and friends!

For every decent American it was a time for weeping. It was a time to mourn a widow and four children left fatherless. It was a time for remembering the millions of black Americans whose leader had been slain. Yet the real occasion of our mourning is the fact that our beloved nation has allowed unrestrained hatred and contempt for those who have a different point of view to become the dominant mood of our age. Our former President was shot and killed by it. Our present President has been condemned by "hawkish" persons for not killing the Viet Cong fast enough, while "dovish" persons accuse him of burning women and children for fun. So widespread is this contempt that our national government and religious leaders are unable to speak, for if one radical idea is expressed (and the listeners decide which ideas are radical) yells, insults, vegetables, and eggs force the speaker to silence. We cry for truth – but only if it agrees with our point of view.

I mourn not only for the King family and the man whose twisted hate pulled the trigger, but also for those who use this tragedy as an excuse to loot, to burn, and to destroy.

I mourn for the appalling silence of the good people, and for our illusionary lily-white world that now threatens to collapse around us.

I mourn for every congregation that moved to the suburbs, preferring a negative peace to a positive ministry of justice.

I mourn for every person who used the words *wait* or *the time isn't right* or *the Negro is pushing things too fast*. What they really almost always meant was *never*.

I mourn for every person whose crude racial jokes were the life of the party.

I mourn for every church member who remained comfortably aloof, parroting clichés about "how lazy" or "how dirty" or "how immoral" "they" are.

I mourn for every preacher who talked about getting saved, going back to the Bible, or the love of God, but for whom getting saved made absolutely no difference in his attitude toward others; who twisted the Bible to support his devilish prejudice; whose talk about the love of God was nullified by his obvious hate and contempt for other children of God.

I mourn for every moderate who sat back, excusing his lack of involvement in the struggle for justice by saying, "I don't approve of their methods," but did absolutely nothing himself.

I mourn for every Christian who has sat silently by while another mouths half-truths and distortions. Some church members even went so far as to say, "We ought to integrate because it's the law of the land," but were too timid or too frightened to say the clear-cut Christian thing that "integration is morally right, because the Negro, like every other human, is our brother."

I mourn for every newspaper editor who misrepresented the facts and castigated character and for every person who accepted these distortions because they fitted what he wanted to believe.

I mourn for every businessman who put the dollar above the person, for every school board member, for every teacher, for every principal, for every lawyer, for every policeman, for every citizen, and for everyone else who has corrupted the minds of our youth with hate, prejudice, contempt, and violence.

I mourn for all of us, for we are all guilty! Unless we repent of our silence, our cowardly compromise, our complacent unconcern, and now move out into our society with a radical application of courageous Christian love, the cancer of hate will destroy us all.

The Psalmist wrote that for those who trust God and act on that trust, "weeping may tarry for the night, but joy comes with the morning" (Ps. 30:5b). Such love and joy come only to those who sacrifice themselves to the service of God. To our human minds love remains impractical and impossible – until we offer ourselves on the altar of *agape* love. This love alone is high enough, broad enough, and deep enough to empower all of us to build a society where justice, peace, and righteousness reign. – Harold S. Moyer

READERS WRITE / *continued*

With these thoughts I need Messenger's help in keeping my faith, hope, and love refreshed and to teach my children to learn of better living.

Kaye Summy

Manheim, Pa.

AN INSPIRATIONAL THOUGHT

One writer (June 6) suggested that the space used to honor Martin Luther King could better have been put to use by writing some inspirational thoughts. May I suggest 1 John 4, especially verses 19 through 21:

"We love because [God] first loved us. If anyone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also."

Mrs. Catherine Rohrbaugh

York, Pa.

NOT ACCORDING TO COLOR

My Bible says, "For God shows no partiality" (Rom. 2:11, Eph. 6:9, Col. 3:25). When he hands out rewards or punishment it is not according to the color of our skins but according to our acceptance or rejection of Jesus Christ as our savior and the lives that we live.

Just who do the people who have been writing to Messenger think they are to say where the colored man's place is? I believe they have a right to all the privileges and opportunities the white man has.

Grace Rhoades

Greenville, Ohio

HIGHEST SET OF VALUES

If the church is to play a redeeming role, racist concepts must be uprooted and cast aside. The Christian faith, with its emphasis on the dignity of man, brotherhood, and love cannot exist in a meaningful way when its "believers" proclaim white superiority and subjection of Negroes.

Margaret Bowling (June 6), who stated that the white woman who marries a Negro "has no set of values," is clearly wrong. Such a woman has the highest set of values. She is able to look through the pigmentation of skin and find a human being. She is not blinded by bigotry or racial animosity.

Michael Devine

Shabbona, Ill.

Adv.

J. Ralph Bonsack

Problem Solver: An Annuity

J. Ralph Bonsack, retired former vice-president of the Carroll County Bank and Trust Company, Westminster, Maryland, acknowledged his "locked in" ownership of significantly appreciated securities. That is, the capital gains tax incurred through the sale of them would have constituted a formidable deterrent because the value of his stock had increased so substantially over the years.

In conversing with Harl L. Russell of the Brotherhood staff about his problem he was highly gratified to learn that he could transfer his securities to the Board and receive an Annuity Agreement for the current price of his stock. Furthermore, he learned that the gift portion for which he would be allowed to take credit on his income tax would total more than his long-term capital gains tax. In effect, his capital gains tax would be offset by his right to carry forward the excess of his Annuity Gift portion above the 30% ceiling to make use of it successively during the following five years.

Another major factor in favor of the transfer of his block of stock to the Board was his absolute assurance of an annuity income which would be *more than double* the average dividend check he had received from his securities. He was quick to remark that for various reasons his stock dividend could be much lower in the future.

A third outstanding tax consequence appealed to Mr. Bonsack; 84% of the income from his substantial Annuity Agreement (issued for the present value of the securities) would be *nontaxable income.*

For these and other reasons after receiving his Annuity Agreement Mr. Bonsack wrote, "I have found the Brotherhood Annuity Plan to be most satisfactory. I heartily recommend it to those who wish to transfer resources to the Brotherhood for the support of world ministries on the basis of their right to receive a generous and largely nontaxable income throughout the remainder of life."

Why not obtain these and other major economic benefits for yourself? Why not experience the enduring satisfaction of investing some of your resources in world outreach causes during your lifetime? Annuity rates for men and women range from 5% at age 63 to 8% at ages above 83. The portion of income not subject to tax ranges from 78% at age 63 to more than 85% at ages above 83. (Illustrations are for men; the percents for women are slightly less.)

Obtain information today! Your request for information will be answered in strict confidence. Please give your date of birth. Include the birth date of another person if the Annuity Agreement is to continue the full income payment to the survivor. Also indicate whether appreciated (in value) securities or a cash sum is to be the consideration if in the future you voluntarily apply for an Annuity Agreement. Address your letter to

Harl L. Russell, Director of Special Gifts
Ralph M. Delk, Assistant in Special Gifts
General Brotherhood Board
1451 Dundee Ave., Elgin, Ill. 60120

in brief

PERSONAL MENTION

A Bethany Seminary graduate in religious education has been named administrative assistant of the Mid-Atlantic District. **Donna Forbes** will complete her work as director of Christian education at the Palmyra, Pa., church before assuming the new position Sept. 1.

Five of the thirty-two persons planning to leave from Miami July 2 for the Brethren-Covenant Mission tour to Ecuador were passengers on a plane hijacked to Cuba. The five, all high school youth, were from the **Brookdale Covenant Church,** Minneapolis, Minn.

. . .

A veteran pastor who served more than a dozen churches during more than fifty years in the ministry passed away on June 23 at the age of 91. He was **Mahlon J. Weaver,** who died at Lancaster, Pa., following a brief illness.

He was pastor of several Brethren churches in Pennsylvania – Pittsburgh, Everett, Roaring Spring, Moxham, Maple Spring, Lancaster, Manor, Bellwood, Tyrone, and Arbutus Park – in Elgin, Ill., and in Nappanee, Ind.

Dr. Lorell E. Weiss, head of the department of sociology at McPherson (Kansas) College since 1964, died suddenly on July 12 at New Carlisle, Ohio. He was 61.

One-time social education director for the Brotherhood; pastor of churches in Oregon, California, Indiana, and Washington; and former dean at La Verne College in California, Dr. Weiss had been teaching summer school at Wright State University, Dayton, Ohio.

. . .

Gloria Ruff, wife of Clifford Ruff, former pastor at the Empire, Calif., church, died July 10 at a San Francisco hospital.

Mrs. Bertha Brumbaugh, wife of retired pastor Ernest A. Brumbaugh and herself a licensed minister, died on Feb. 27. Her home was in Martinsburg, Pa. A graduate of Bethany Theological Seminary, she was active in church and community endeavors in Pennsylvania.

Retiring this month from overseas mission work will be **Harold and Gladys Royer,** agriculturist and teacher in Nigeria for thirty-eight years. . . . After more than thirty years' service in China and Nigeria, **Mary Velma Ober** is retiring this month.

. . .

Congratulations go to honorees at golden wedding anniversary celebrations: **Mr. and Mrs. Stewart W. Eichelberger** of York, Pa.; **Mr. and Mrs. Harley Utz** of Arcanum, Ohio; **Mr. and Mrs. Forest S. Eisenbise** of Fresno, Calif.; **Mr. and Mrs. William Hobart Shumaker** of Monroeville, Pa.; and **Mr. and Mrs. Sherman Eshelman** of Wayne Heights, Pa.

Celebrants of more than fifty years of marriage include **Mr. and Mrs. Allen H. Shissler,** Elizabethtown, Pa., fifty-seven; and **Mr. and Mrs. Homer Spigelmoyer,** Springfield, Ohio, fifty-nine.

PASTORS AND PARISHES

David A. Yingling, now pastor of the County Line church in Western Pennsylvania, on Sept. 1 will assume the pastorate at the West Green Tree church, Eastern Pennsylvania. . . . Former Jacksonville-Clay County, Fla., pastor **Fred F. Dancy** has moved to the New Haven church in the district of North and South Carolina. . . . Replacing him at the yoked parish is **C. Robert Whitlatch,** former pastor at West Marva's Westernport church.

. . .

Graduate student **Larry K. Ulrich** will serve the Flower Hill church in the Mid-Atlantic District beginning Sept. 1. He replaces **Robert Strickler,** who leaves the Maryland parish in September to serve the Westernport church in West Marva.

Little Swatara church in Eastern Pennsylvania called **Glenn G. Goshorn** as pastor. He had been at the Hatfield church in the same district. . . . Another pastor staying within a district as he changes location is **John F. Henry,** who leaves the Monroeville church to serve the Arbutus congregation, both in Western Pennsylvania.

Licensed minister **George J. Shively,** former Elizabethtown College student, will serve the Green Hill church, Mid-Atlantic District, as pastor. . . . Another student, **George H. Snyder** of Ashland Seminary, will go to the White Cottage church in Southern Ohio in a part-time pastorate.

Former Burnham church pastor **Carmon E. Sollenberger** will leave Middle Pennsylvania for a pastorate at the Buena Vista Stone church, Shenandoah District. . . . Succeeding him at Burnham will be **J. Donald Plank,** who was pastor at the Locust Grove church in the Mid-Atlantic District.

. . .

Pleasant Dale church in Middle Indiana is the new pastorate of **J. Oliver Dearing,** who was serving the Spring Creek church in the same district. . . . **James W. Eberly** in June assumed the pastorate of the Madison church, Shenandoah District. . . . **David E. Ockerman** comes to the Pipe Creek church, Middle Indiana, from a pastorate at the Beech Grove church in Southern Ohio. . . . Former Pipe Creek pastor **Robert D. Hoover** is accepting pastoral duties at the Pontiac church in Michigan.

From one coast to the other is the extent of **H. L. Ruthrauff's** move. He will begin his pastorate at Miami First church in Florida Sept. 1, after serving the Reedley church in California. . . .

CALENDAR

Aug. 16-17	**District conference, Southern Indiana, Anderson**
Aug. 16-18	**District conference, Northern Indiana, Camp Alexander Mack**
Aug. 16-18	**District conference, Kansas, McPherson College**
Aug. 16-18	**District conference, Oregon and Washington, Pacific University, Forest Grove**
Aug. 22-25	**District conference, Michigan, Interdenominational Camp Grounds, Eaton Rapids**
Aug. 23-25	**District conference, Northern Ohio, Defiance College**
Sept. 1	**Labor Sunday**
Sept. 15	**Brotherhood Fund Achievement offering**
Sept. 20-21	**District conference, West Marva, Cumberland, Md.**
Sept. 20-22	**District conference, Missouri, Bethany**
Sept. 27-28	**District conference, Southern Pennsylvania, Carlisle**
Sept. 29	**Christian Education Sunday**
Oct. 6	**Worldwide Communion Sunday**
Oct. 11-13	**District conference, Florida, Sebring**
Oct. 11-13	**District conference, Pacific Southwest, Long Beach, Calif.**
Oct. 13	**Layman's Sunday**

Ernest R. Jehnsen of the Midland church in Michigan will assume a full-time pastorate at Rodney, Mich., beginning Sept. 1. . . . Going to the Midland church will be **H. Arthur Whisler** in an interim part-time capacity. He leaves the Beaverton church in the same district.

Frostburg church in the district of West Marva on Sept. 1 will welcome **Harold M. Kenepp** as its new pastor. He now serves the Cherry Lane church in Middle Pennsylvania. . . . **Vernon F. Merkey** has been called by the Beaver Creek church in the Shenandoah district, where he has served as pastor of the Luray church.

. . .

A retired teacher, **John I. Masterson,** is the new pastor of the Yellow Creek church in the district of Illinois and Wisconsin. . . . **Lawrence E. Lehman** has accepted a pastorate at the Roanoke, La., church in the Southern Plains District. He left the Waka, Texas, church, where **Herbert Root** succeeds him in a part-time pastorate.

Lake View, Mich., church is the new pastorate of **Martin Krieger,** who formerly served the Batavia, Ill., church. . . . **Robert Williams** has accepted a full-time position at the Nocona, Texas, church in the Southern Plains district.

POTPOURRI

Plans are under way to present a revised schedule of **pastoral salaries** to Annual Conference in 1969, taking into account the spiraling costs since the present schedule was drawn up in 1965. . . . Other plans for Annual Conference business will be discussed in mid-September, when the **Central Committee** will meet at Louisville, Ky. Suggestions for the program may be sent to moderator Morley J. Mays or to manager Donald E. Rowe.

. . .

American Baptist and Church of the Brethren leaders in Iowa have laid tentative plans for a consultation in November to discuss **merger explorations** by the two denominations. Edward K. Ziegler, pastor of the Bakersfield, Calif., church and a contributor to the pamphlet issued by the denominations, will be a resource leader.

The **Norman J. Baugher Memorial for Peace** currently totals $4,200. A decision regarding its final disposition is to be made by the family and the General Board Executive Committee in the fall. . . . In another peace-related area writers are being commissioned to prepare **three new study units on peace:** one for junior highs; one for senior highs and adults on the Brethren peace witness; and the third, a symposium on current key issues related to peace.

. . .

Guide to Research in Brethren History, a pamphlet compiled by Donald F. Durnbaugh, annotates resources on Brethren belief and heritage. The booklet is available at no cost from the Historical Committee, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

. . .

With the prospect of mass starvation facing war victims in Biafra, the former Eastern Region of Nigeria, emergency measures have been initiated by the World Council of Churches. The General Board has sent funds as well as a former missionary, Charles Bieber, as a cooperative gesture in the WCC effort. **Special contributions** designated for the emergency may be sent to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120.

Southern Ohio's district office has been moved to the Fort McKinley church at Dayton. Executive secretary Chester I. Harley has requested that mail be sent to his new home address, 1535 Burroughs Dr., Dayton, Ohio 45406, until a postal box can be procured.

. . .

Manchester College will be among seven Indiana colleges and four high schools participating with Purdue University in a computer network linking the eleven schools and four Purdue regional campuses with Purdue's computers. Courses and laboratory experiences are being planned to make use of the computer in research and instruction. . . . **Further training** of the Indiana College's faculty in the sciences and mathematics will be made possible by a grant from the National Science Foundation.

Services June 23 marked the merger of the two churches at Newport News, Va. **Ivy Farms church** and **Newport News church** will have a combined membership of 319.

Forty-five persons participated in an ecumenical work camp sponsored in mid-June by the Brethren Service department of the **Locust Grove church** at Johnstown, Pa. Workers — members of Brethren, Lutheran, Baptist, and Greek Catholic congregations in the area — razed a dilapidated building and painted.

Two churches have announced services to dedicate new buildings. The congregation of **Faith church,** Batavia, Ill., participated in dedicating their new church building Sunday, July 28. Moderator James Renz spoke. . . . An educational annex and fellowship hall were dedicated in mid-June at the **Pleasant View church** at Burkittsville, Md. The Mid-Atlantic congregation participated in morning and afternoon services.

. . .

A Ph.D. candidate needs assistance in locating copies of sermons delivered in response to the appointment of Myron C. Taylor by President Franklin D. Roosevelt as a personal representative to the Vatican in late 1939. Persons with information may contact Don B. Morlan, Department of Speech, Purdue University, Lafayette, Ind. 47907.

DEATHS

Anglemyer, Jesse J., Deshler, Ohio, on Oct. 27, 1966, aged 91
Barnhart, Edith, New Carlisle, Ohio, on April 18, 1968, aged 63
Peters, Irene, Boones Mill, Va., on Feb. 10, 1968, aged 71
Rankin, Clayborn P., Midland, Va., on Sept. 15, 1968, aged 69
Retz, Marie W., Hagerstown, Ind., on March 2, 1968, aged 84
Risbon, Wilbert, State College, Pa., on Oct. 28, 1968, aged 59
Roub, Mary E., Martinsburg, Pa., on March 12, 1968, aged 65
Ruth, Cora A., Astoria, Ill., on Dec. 23, 1967, aged 83
Smeltzer, Ivan D., Arcadia, Ind., on April 2, 1968, aged 68
Spoon, David, Dayton, Ohio, on May 11, 1968, aged 76
Wing, Orpha Jane, Woodland, Mich., on May 2, 1968, aged 75
Wolf, Susie, Hartville, Ohio, in February, 1968, aged 86
Wright, Bessie B., Boones Mill, Va., on April 25, 1968, aged 60
Zirk, Wilson, Harrisonburg, Va., on Jan. 7, 1968
Zirk, Mrs. Wilson, Harrisooburg, Va., on Jan. 7, 1968

Bare Minimum

I have been holding my fire on the miniskirt in the hope that fashions would yaw once more and fling us back toward center; but the nudists are apparently going to win out, at least for the time being.

Time was within our culture when ministers dared to exegete 1 Peter 3:1-6 and come down heavily on "Your beauty should reside, not in outward adornment – the braiding of the hair, or jewellry, or dress – but in the inmost center of your being, with its imperishable ornament, a gentle, quiet spirit" (NEB). But such sermonizing would be thought as quaint today as the muslin bonnets and the long baggy dresses I saw some months ago on some Mennonite teen-age girls on a beach in Sarasota. They were huddling and giggling like other teen-agers, but they were not "with it." I am sure that they saw themselves as museum pieces.

What shall we say, then? That dress is adiaphora? that there is no correlation between what we believe and how we deport ourselves? that Christian women – and men – need no longer concern themselves with resisting the pressures of the world?

On the contrary. There is a Christian decorum in the matter of dress even if it is not informed by the same principles which guided the Middle Ages and the Reformation sects.

The habits of the medieval religious – only now yielding to innovative pressures within the church – and the dress of Puritans, Quakers, and Amish were regulated by the concept that sex, particularly in the woman, is so explosive a fact that it must be denied by dress. Hence the succession of holy bonnets, austere hair-do's, glumpy fabrics, lumpy figures; hence the fear of jewelry, lace, ribbons, and, above all, of flesh. Hence the concealment, the exaggerated prudishness, and the ugliness – the dishwater dreariness of Christian fashions from Tertullian to Toplady.

I should like to suggest that this effort of the church to deny sex by understating it is heretical. God created woman to be sexually attractive, and he did a better job than all the designers from the beginning of time. In fact, he did so well that the voltage had to be reduced, particularly after men fell into sin. Depraved men cannot re-create Eden. Primal nakedness has been lost with our innocence, and no nudist camp can recover it.

But this does not mean that dress should not reflect sexuality. A woman who states her womanliness by what she wears and who accepts her beauty is glorifying God.

The neurotic fear of the body which is reflected in Christian fashions from the earliest centuries is not an expression of biblical faith, and women are right in revolting against it. But there is an extreme equally perverse, and that is the overstatement of sexuality. The Christian is to glorify God in his body; he is not to glorify himself or his sexuality. Nothing that we have or do deserves an idolatrous intentness. To lavish too much attention on our flesh is to commit once more the primal sin and to beguile ourselves into believing that we are immortal.

The Christian lives not in fear or hatred of the flesh or in a sick attachment to it but in a glad acceptance of his creaturehood. He accepts his physicality as an integral part of his being – the resurrected too have bodies – but he does not let the flesh dominate. He lives under the dominion of God.

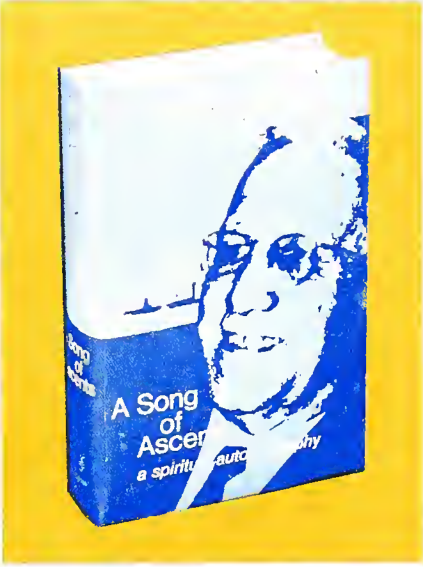
A Christian girl or woman who has this understanding of her relationship to God can live with fashions, even with miniskirts. But she must remember that she has a responsibility to God and to his creation to be as attractive as possible. There is some flesh which would look better in a little more cloth. – KARL OLSSON, *President, North Park College and Seminary, Chicago, Illinois*

BOOKS FOR YOUR LEISURE READING

A Song of Ascents

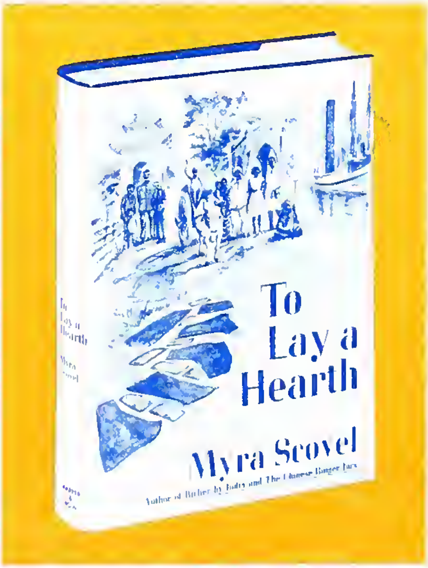
by E. Stanley Jones. $4.95

Here is the book people for years have been asking E. Stanley Jones to write — his autobiography. It is not the conventional autobiography of just names and places and dates — but an autobiography of his spiritual life. Here is a unique and amazing record of his service that shows his amazing drive, his forceful personality, his agile mind, and his unbending will. Here is a personal prescription for living that has influenced millions.



TO LAY A HEARTH **Myra Scovel. $4.50**

After three decades of missionary service in the Far East, Dr. and Mrs. Scovel returned to America with their children. In this book, Mrs. Scovel recounts the reactions of each member of the family, trying to fit into the American way of life. Here is a fresh perspective on the dynamism of life in this country, on its materialism and spiritual undercurrents. The style of writing is vividly appealing, with flashes of humor to add to its charm. Myra Scovel is a writer and lecturer and will be remembered for her books **Richer by India** and **The Chinese Ginger Jars.**



SUSANNA — Mother of the Wesleys

Rebecca Lamar Harmon. $4.50

An intensely human biography of Susanna Wesley, the mother of John and Charles Wesley, that takes a look at this remarkable eighteenth-century woman through the eyes of a woman of the twentieth. The author spent many years doing research for this volume. She visited Wesley sites in England and worked closely with renowned Wesley scholars. These visits and research give the book life and make it, not a routine retelling of old stories and tales, but an exciting and vivid experience.

SUSANNA
MOTHER OF THE WESLEYS
REBECCA LAMAR HARMON

CHURCH OF THE BRETHREN GENERAL OFFICES • ELGIN ILL. 60120

LOOK FOR THESE FEATURES IN THIS messenger

Bitrus Sawa: Partner in Mission. *An educator and leader in the church in Nigeria now in the United States for graduate studies explains how Christians in both countries can best work together.* by Charles M. Bieber. page 2

I Believe in Life After Birth. *Salvation must be understood as becoming a new creation and being restored to God, to others, and to a responsible role in life.* by Ronald K. Morgan. page 5

New Hope for Drug Addicts. *A training center for youth who have had problems with alcoholism and drug addiction emphasizes a "positive cure" through personal commitment to Christ.* by Wayne Gustafson. page 8

Uppsala: The First Day. *The Fourth Assembly of the World Council of Churches opens with pageantry, but delegates must be prepared to confront "the misery and hope of the world."* by Harry K. Zeller, Jr. page 20

My Church and I Have Changed. *More than fifty years of service as a missionary — overseas and at home — and as a pastor are reflected in the sixth contribution to the "Then and Now" series.* by Ernest L. Ikenberry. page 22

OTHER FEATURES include a poem by Gayle Wooters (page 7); a contemporary prayer, "Cups Running Over," by Richard L. Landrum (page 11); a news story about Loren Bowman, the new general secretary (page 12); pictures and notes concerning 1968 graduates of Bethany Theological Seminary (page 16); a report of the annual convention of the National Association of Evangelicals (page 18); family worship suggestions, by Lillie Ann and Sam Flora (page 25); a review of two recent novels, by Linda Czaplinski (page 26); and "A Time of Mourning and Repenting," by Harold S. Moyer (page 28).

COMING NEXT

The case for civil disobedience, interpreted as "holy obedience," is set forth by Wayne Zunkel. . . . Matthew Meyer illustrates how effective new forms of ministry can be in developing "new persons." . . . Floyd Mitchell's message at Annual Conference explains why Christians must try to help direct the changes that come when "The New Breaks In." . . . Gene Church Schulz has advice for parents in "Teach Your Child to Help Himself."

PHOTO CREDITS: Cover (left to right) Don Honick, Wayne Gustafson, De Wys, Inc., Religious News Service; 3, 12, 14 (first and second rows; third row: second, fourth) Don Honick; 8, 9 Wayne Gustafson; 16, 17 Kraft's Delmar Studio, Elmhurst, Ill.; 19 Chris' Studio, Roseburg, Oregon; 14 (third row: far left, third), 20, 21 Religious News Service

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 1

messenger

CHURCH OF THE BRETHREN

8/29/68

readers write

ISOLATION MEANS OBSOLESCENCE

I cannot refrain from commending you on your editorial, "A Little Careless About Mathematics" (Messenger, June 20). If Jesus were on earth today he would be reprimanding the Pharisees and the Sadducees who congest our present-day churches and who attend church to worship themselves, to be seen of men, and to pay their church dues in the same spirit in which they pay their Elks' Club dues. These Pharisees do not like the word *humanitarianism*, as it smacks too much of socialism, communism, or worldliness. They want their church to be a little island unto itself, isolated from the world, where the problems of civilization flow about it but touch only on its shores. Being a separate group never helps to meet the evils of race, of crime, or of poverty.

Christ did not come to earth to save the righteous but to redeem those who were engulfed in problems. If there is anything that will keep the church from becoming obsolete in our day, it is ecumenism, with all its ramifications. It is differences in creeds, dogma, rituals, and what Bishop Pike calls "packaged religion" and earthen symbols which keep the churches apart and prevent them from doing the effective work which Christ intended.

There are too many so-called Christians within the Brethren fold who wish to maintain their old Dunkard status quo and who think that entering politics or economics is not part of the Christian program.

V. P. Mock

Chippewa Falls, Wis.

PUZZLING

I have been somewhat dismayed at the number of rather bitter, sometimes, nasty letters in the Readers Write section of Messenger. I must admire your sense of fairness in being willing to print them. . . .

It is very puzzling to me why so many Brethren, professing to believe in Brethren ideals of nonviolence and peace, should have become so incensed at the praise given a man who practiced these very ideals we have held in high regard. Certainly, Dr. King was not perfect, and many might disagree with some of his thinking and tactics. But he tried to meet the problems of his people by promoting the idea of nonviolence in seeking remedies.

Robert D. Hoover

Peru, Ind.

A CONTAGION THAT BLESSES

We appreciate very much the cover picture on the June 20 Messenger. . . .

Cecil L. Haycock's write-up, "Prescription for Life," is truly a wonderful tribute to Dr. Huffman and his entire family. . . . As a patient of Dr. Huffman, you get help not only from his medical care but also from his cheerful personality. His Christian convictions are sound and are lived day by day; they have a contagion about them that blesses those who come to him for help.

F. Wise Driver

Bridgewater, Va.

LIKE IT REALLY IS

After reading with disbelief a number of . . . letters in the June 20 Messenger and in prior editions concerning your editorial on Martin Luther King, I can no longer contain my outrage. . . .

While many of us are frequently caught up in unconscious prejudice, I can find no moral or Christian rationale for this aggressive obsession.

It would seem that if love and concern for our fellow human beings are basic doctrines of Christianity, many of us have fallen, and will fall, short of the mark, when, as it was so prophetically written, "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" – and that is telling it like it really is.

Douglas Stauffer

Harrisburg, Pa.

A PROPHET IN HIS TIME

Truly Dr. Martin Luther King, Jr., was a prophet in his time. I am very appreciative of your editorial commemorating [this] great man. He was a man who had a dream and who pursued his dream of equality and a sense of dignity and worth for every man, regardless of race, color, creed, or social status.

He was a prophet who was willing to speak out on the evil of oppression in our time. He was willing to take the risks involved in confronting the structures of our society through peaceful and nonviolent means. Here was truly a great American – a man of love, a man of deep Christian conviction – who was willing to take any risk that he might have to face to bring about justice.

John L. Huffaker

Denton, Md.

REACTIONS TO ANNUAL CONFERENCE

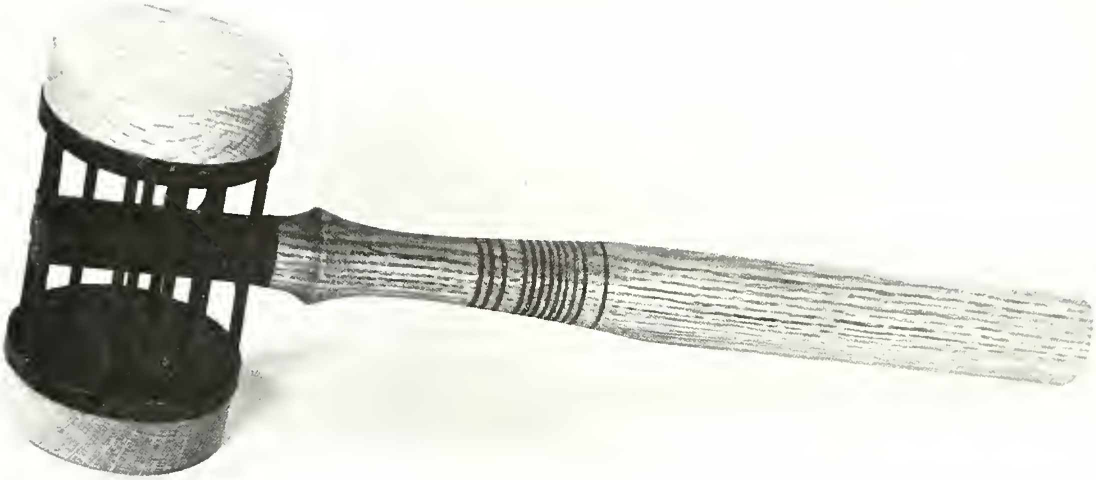
Almost every year I feel like expressing my impressions of and reactions to Annual Conference but never have. This year I feel impelled to do so.

First, may I say that my overall impressions were good. The moderator was considerate, fair, impartial, and efficient. The reports were well written, concise, and informative. In spite of great divergences of opinion and deep emotions, the general spirit was conciliatory and brotherly. I was greatly impressed with the fairness in which issues were presented in an apparent effort to learn the facts as well as the opinions of persons and churches. I believe everyone appreciated the opportunity of learning all sides of issues. To receive a majority and a minority report of a committee was both new and refreshing. The delegates were given a better understanding of [the questions at hand] and a greater freedom to act under such circumstances. I came home from Conference determined to report to my church new hope for the Church of the Brethren and a greater faith

More on page 29

BYLINES: Executive in the Foreign Mission Commission of the Church of the Brethren, **J. Henry Long** designed and crafted the gavel used at the 1968 Annual Conference. Assisting him was **Kenneth E. Fogelsanger** of Shippensburg, Pennsylvania. . . . **C. Wayne Zunkel** serves the Harrisburg, Pennsylvania, church as pastor. . . . Instrumental in the creation of the Brethren Coffeehouse at Glendale, California, was **Matthew M. Meyer,** pastor of the First church there. His article appears in longer form in the Summer 1968 issue of "Brethren Life and Thought.". . . Denominational delegate to the Fourth Assembly at Uppsala was another West Coast pastor, **Harry K. Zeller, Jr.,** of the La Verne, California, church. . . . Free-lance writer **Gene Church Schulz** lives in Richmond, Texas. . . . **Floyd H. Mitchell,** pastor of Middle Pennsylvania's Martinsburg church, addressed Sunday morning worshipers at Annual Conference. . . . Homemaker **Lois Teach (Mrs. Galen) Paul,** who has contributed other articles to MESSENGER, attends Western Michigan University at Kalamazoo.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.



THE MODERATOR'S GAVEL

The gavel
instrument of order
functional, firm, and lasting.

Ordinary oak
sturdy and freely grained
scraps rescued from a newly built home
and a handle shaped from an old barn plank.

Steel scrounged from a corner of the shop
formed and welded by the craftsman
shaping endless space into order
strong and open.

A handle with twelve apostolic rings.
Traditionally round
yielding to three sides of the triangle
the trinity of God.

Firm and strong a handle
with edges to remind
that no man dare too tightly grasp the authority of
the church.
The authority is God.

by J. Henry Long

Holy Obedience Civil Disobedience

Elijah, Moses' mother, Jonathan, Daniel, and even Jesus practiced civil disobedience. Jail, punishment, and death are part of the Christian's heritage

by C. Wayne Zunkel

When Martin Luther King was assassinated, the airwaves and most newspapers were filled with words like *grief*, *shock*, and *shame*. It is no secret, however, that not everyone was touched by these sentiments.

William Buckley, an articulate conservative, suggested that Martin Luther King's very method of defying the law may have brought on his own tragic death. Buckley said: "It is a terrible thought that most likely the person who leveled his rifle on the head of King may have absorbed the talk, so freely available, about the supremacy of the individual conscience, such talk as Martin Luther King, God rest his troubled soul, had so widely and so indiscriminately made." Martin Luther King did choose to break some laws in the South: laws enforcing segregation; laws which he believed were unjust. For daring to break these laws King was bitterly criticized during his lifetime and at his death.

Many Americans are troubled by civil disobedience – the advocacy that if a law reeks of injustice and worthlessness, a person must knowingly, openly break that law in order to be true to what seem to him to be higher moral considerations.

Civil disobedience began with human history. We see the concept repeatedly in the Old Testament. Many of the heroes of the scriptures at one time or another defied an established order which they judged to be tyrannical or wrong.

Just because Jezebel was queen did not mean that the prophet Elijah should live by her orders. When Moses' mother hid her infant son in the bulrushes, she broke the law that all infant Jewish boys were to be killed. Jonathan challenged the order of his own father, King Saul, and engaged in illegal activity to save the life of his friend, David. Daniel (along with his friends, Shadrach, Meshach, and Abednego) was thrown into a fiery furnace and was put into a lion's den because he refused to obey laws which would have caused him to violate his religious convictions. Indeed, the entire book of Daniel is a book of civil disobedience. Daniel is one of the foremost of the early conscientious objectors.

We sing songs about him – serious and humorous. We teach our children about him, urging them, "Dare to be a Daniel." Yet he was a law breaker. Daniel intentionally violated the laws of the land when he felt that those laws were wrong.

Carried over to the New Testament, the philosophy is further refined. Jesus repeatedly broke laws which he believed were wrong. He openly, defiantly, healed on the Sabbath, even though this was forbidden. On the Sabbath he and his disciples walked through the wheat fields, plucking grain, rubbing it in their hands, and blowing the chaff away. In so doing they broke three laws – careful restrictions forbidding harvesting, threshing, and winnowing. Jesus stopped the execution of a woman caught in adultery. His words on that occasion would put an end to all executions: "Let him who is without sin cast the first stone." Repeatedly Jesus' enemies accused him of seeking to destroy their laws and their legal structure.

Jesus walked into the temple and began turning over the tables of the money changers, even though those money changers had every "legal" right to be there. Jesus further upset the leaders of his nation by allowing himself to be "used" in a freedom march down the streets of Jerusalem at the time of a national and religious festival.

If William Buckley, who considers himself a Christian, had been there, he surely would have said of Jesus as he said of Martin Luther King, "He brought it on himself. The careless talk of that poor, tormented soul brought on his own head his terrible death."

And the thread of civil disobedience goes on. New Testament Christians insisted, "We must obey God rather than man. Whether it is 'lawful' to do this, you must judge. But we have no choice but to go on doing what we know to be right." Peter says to some Gentiles in Acts 10:28, "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation. But God has shown me that I should not call any man common or unclean." Even though Peter was breaking the law, he stayed with the Gentiles for several days and won them to a faith which called its adherents to break such laws.

Rather than looking at jails as places where "no decent person should be," they were gladly in and out of jail often. Jesus had told his followers, "You will be dragged before kings and rulers for my sake." He did not have in mind being brought there for citations or for medals of honor.

Their attitude seemed to be the philosophy which Jesus expressed to Pilate: "You have no power over me except it is given from above." That is, you have no right to tell me what to do if what you say violates God's law. Paul wrote, "All authority comes from God." If a law violates God's laws, it has no authority as far as Christians are concerned.

Later Christians refused to bow the knee to Caesar when Caesar was wrong, and thousands of them were imprisoned. Thousands more were put to death: crucified, burned as human torches, fed to lions.

Revelation, like Daniel, is a book of civil disobedience, of men and women believing so fully in the absolute sovereignty of God, in God's first claim upon our lives, that they would rather die than give allegiance to any human authority which would violate God's commands.

We sing "Faith of our fathers living still, in spite of dungeon, fire and sword." We sing, "And blest would be their children's fate" – blest would be our fate if we, like them, could die for God. Do we believe what we sing?

Virtually every Christian martyr consciously defied civil order. There would have been no Christian martyrs if all Christians had been content to live within the laws – even when those laws were wrong.

After Constantine declared Christianity accepted, the church grew large and powerful. Eventually it became the maker and enforcer of laws. So powerful did it become that an English king stood in the snow outside the Pope's palace waiting to be admitted to see the Pope. The church came to run the state. And as the church grew in power, it grew corrupt. Thus our Brethren forefathers and others of the Anabaptist tradition, attempting to return to the New Testament, also found themselves to be breakers of laws.

The very term *anabaptist* means rebaptizer. All persons were automatically baptized into the state church as babies. If parents objected, babies were taken from their parents by force and baptized. Our forefathers believed baptism should come only after a person chooses to give his life to Christ. But this meant rebaptism, since they all had been baptized as infants. To be rebaptized was against the law – a crime punishable by death. Rebaptizers in Switzerland were sentenced by officials to be drowned. In Germany they were burned at the stake or driven from their homes.

Nevertheless, the Anabaptists believed so strongly that Christianity must be by choice – that it must involve our decisions and our total lives – that they broke the law. And they suffered for it. They lost their homes, their jobs, their possessions. Many lost their lives.

Continually through their history Brethren have broken laws which they felt were wrong. For example they refused to go to war. During the Civil War, men like John Kline did not recognize the concept of enemies. Elder Kline preached on both sides of the lines before he was finally shot from ambush, probably by some of his own neighbors who considered him a traitor.

Sometimes they lost their nerve. At the outset of World War I, Brethren leaders, at a special Annual Conference, urged their people not to bear arms. But the issue of the *Gospel Messenger* carrying that statement was recalled by the government from the mails and Brethren leaders were summoned before the Secretary of the Navy and told to recant. One of the church's leaders said, "We almost got down on our knees before the Secretary of the Navy to apologize." The church was unprepared for that war. There had been almost no peace teaching. For twenty years, from 1890 until 1911, Annual Conference had been silent on the matter of war except for one action urging the king of Denmark to recognize the rights of conscientious objectors in his country.

But at other times they kept their nerve. John Naas was tied up by his thumb and big toe for his refusal to be enlisted in the bodyguard of the king of Prussia. Christian Liebe was chained to an oar as a galley slave. In colonial America Christopher Sauer, Jr., saw his printing press destroyed.

The idea of civil disobedience is not alien to the tradition of our country, either. Very early Americans conducted what they called "the Boston Tea Party." Henry David Thoreau's essays are a cherished part of our literature. Many Americans are familiar with Thoreau's opposition to the Mexican war – opposition so strong that it landed him in jail. His friend Emerson, visiting him, asked, "What are you doing in there?" Thoreau's response: "What are you doing out there?" Thoreau's treatise on civil disobedience is worthy of being read and reflected upon by every thoughtful American.

At some moments in history we need to object to laws; we need to protest, some would say even to the extent of being willing to go to jail. Not to be found among the opposition may sometimes mean that later we will be subject to having judgment cast on our character.

Once the people of India were free, they were suspicious of would-be leaders who had never been in jail along with Gandhi in his fight against Great Britain. The world today is suspicious of Germans who fared too well under Hitler. Indeed, following World War II we tried and sentenced Germans for obeying the laws of the land under Hitler. Because Hitler was so bad, we said, their obligation to decency, to the human race, demanded that they defy orders and break laws which were morally wrong. Adolph Eichmann's plea, "I was only following orders," was not good enough. A famous play about World War II deals with Pope Pius and his unwillingness to act on behalf of Jews who were killed. He had power to save millions of lives, but he turned aside.

It is a terrible thing to hold in your hand the power of life or death for another human being and do nothing. When ten or twenty years from now our children or our grandchildren ask us, "What did you do for the Negro in that turbulent period when his rights were denied him?" or "What did you do to raise objection to the terrible war in Vietnam?" what will we say? Will we say, "I cared, but I didn't do anything. I stood by and silently watched"?

Our beginning point as Christians

“Which things are Caesar's, and which are God's? Most of us, when in doubt, have weighted our answer on the side of Caesar”

is that God is the ruler. The whole earth belongs to him. Our first allegiance must be to him. Any political authority which violates that primary responsibility must be turned aside.

The concept of civil disobedience for the Christian involves at least three basic elements. If unjust laws are not changed, if basic truth is at stake, the concerned Christian who, after much prayer and thought, chooses to break a law will observe at least the following guidelines:

First, any act of civil disobedience by a Christian will be open, not hidden. He is not trying to get by with something. Daniel's refusal to violate his religious faith was not secretive. He did not try to hide his beliefs. He stood at the windows and prayed. He spoke openly of his convictions. He was not trying to save his skin. He was not afraid to die, if need be, to uphold what he believed to be right. Nor was Jesus. Nor was the early church. What they did they did openly, “above board.”

Secondly, the approach for the Christian will be nonviolent. The aim is not to deny others life or their rights but to demonstrate a concern for human life and for the rights of those who differ. Burning, looting, rioting, physically assaulting others are not civil disobedience.

Third, one who so breaks the law must be willing to suffer the consequences — disapproval of friends, the penalties of the law, jail. This serves only to demonstrate further the rightness of his cause.

Our own country recognizes this in its constitutional framework as a valid way to protest unjust laws. One of the ways provided for changing laws is to break them openly. Indeed it is difficult to test the constitutionality of a law unless someone does break it. Usually this is done deliberately. The charges against that deliberate offender are brought before the courts not simply to try the person but also to test the law. Negroes have used this means again and again. They have deliberately gone where they are prohibited by law from going — into public schools and public parks and restaurants — in order to create legal cases which can then be tested.

The framers of the constitution of the United States recognized that the majority is not always right. Many of them had fled to the new world to escape persecution in other countries because of religious belief. That is why they provided that laws, passed by the majority, may be tested to determine their constitutionality. Forty million Frenchmen may be wrong. The majority in Pilate's courtyard where Christ was condemned to die was wrong. The majority who loudly support every war that is ever fought is wrong.

The approach of civil disobedience is alive in our day. Knowing that the telephone tax we pay finances the Vietnam war, some individuals do not include money in their payments for the federal tax. They write across their bills, “No money for war,” or some similar statement.

Some have signed the statement for which Benjamin Spock and William Sloan Coffin were prosecuted. That statement says that when young men or women because of conscience cannot take part in war or in some particular phase of war and are prosecuted for it, we stand beside them. The attempt is not to convince someone else not to serve. But when, because of the conscience which we in the church have helped to develop, a young man finds that he cannot drop napalm on civilians or burn villages or execute prisoners or take part in any other act of war because of conscience or when a person decides that, because these things are a part of a war, he or she (sometimes a young woman like Marine Corporal Mary Elizabeth Burns) can no longer support the military system, then we of the church owe it to that young man or woman to stand with him or her. If they are sent to jail, then some feel that we also should be sent to jail. Some of the most law-abiding persons in our nation are finding themselves deliberately, openly disobeying laws which they believe violate the will of God.

Even in the darkest days of World War II, when her cities were being bombed, Great Britain guaranteed complete rights to conscientious objectors. France has said that no soldier in the midst of war may be tried for refusing to follow an order which he considers to be morally wrong.

The United States has not yet come this far.

A new surtax requiring ten percent additional tax money earmarked for Vietnam has been demanded by our government. Some who believe that war is contrary to the will of God will question themselves, “Is it right to ask our young men to refuse to bear arms even if for some this may mean jail, if we as adults are willing to finance the devastation?”

Fifty-five Quakers who call themselves a “Quaker Action Group” took medical supplies and food into North Vietnam. The scriptures say, “If thine enemy hunger, feed him.” They did, even though their government told them they could not.

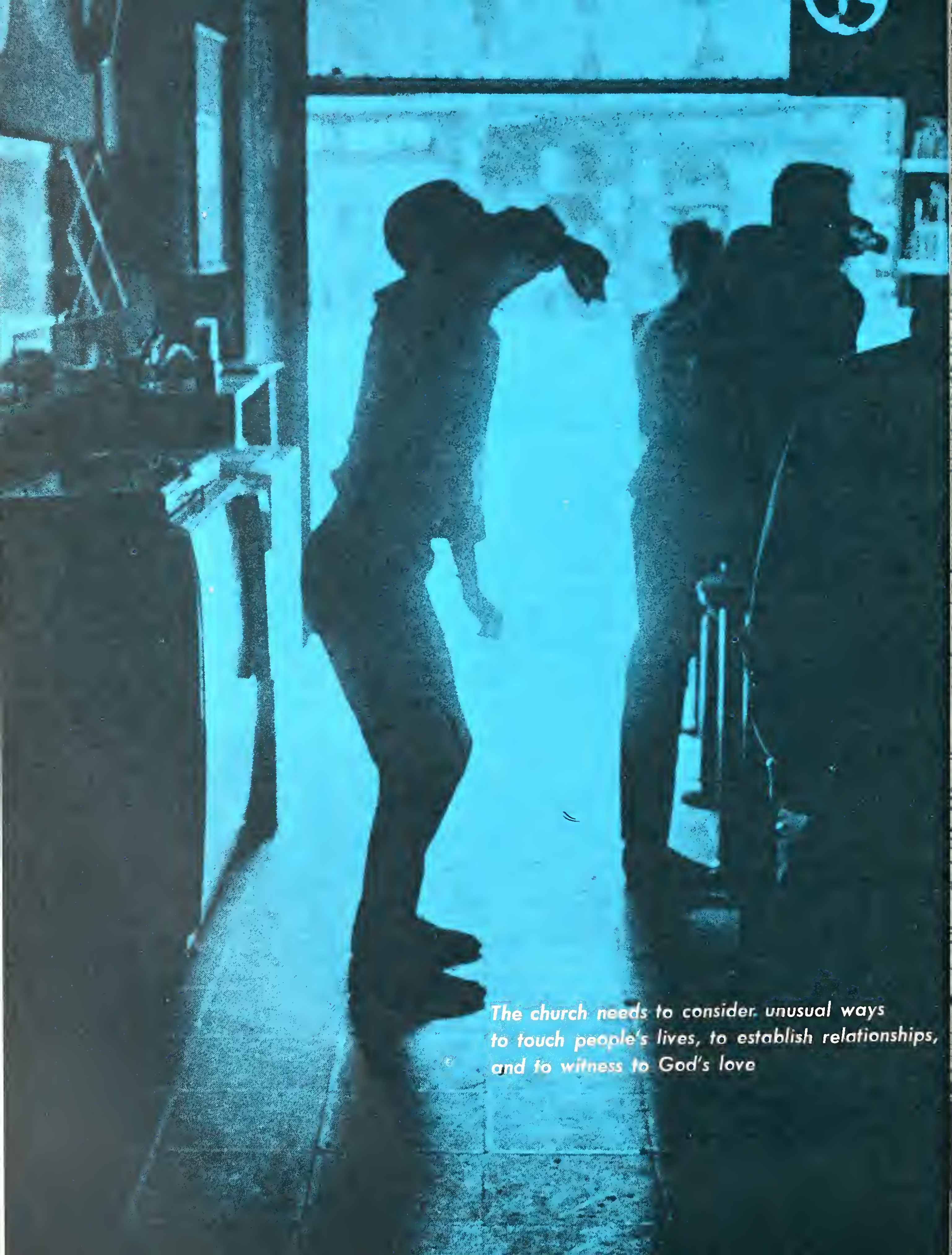
Jesus said, “Give to Caesar the things that are Caesar's.” Give to the state, to your nation, to your president the things which belong to them. But Jesus added, “Give to God the things that are God's.”

Which things are Caesar's, and which are God's?

Most of us, when in doubt, have weighted our answer on the side of Caesar. Jesus weighted it on the side of God. “Seek first his kingdom,” he said.

In a troubled world, in a crucial age, may we have the courage to obey God first of all, to give him our first loyalty in every area of life. ☐

Reprints from Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120. 10c



The church needs to consider unusual ways to touch people's lives, to establish relationships, and to witness to God's love

New Persons Through New Forms of Ministry

by MATTHEW M. MEYER

One night while wearing my clerical garb I was having a cup of coffee at the Omnibus, a favorite hangout for Sunset Strip hippies, when a young lady hurried toward me. She said, "Pastor, I need your help. I've been looking for you for several days. I need your help."

Judy was twenty-two. She said that she had been selling bennies and had been arrested, had lost her job because of her trouble with the law, and was being evicted from her apartment the following day. Actually, the complete story is much more serious than that. She had been selling heroin and she, herself, had been on heroin for quite a while. And the doctors had discovered that she had a schizoid personality. She is now receiving psychiatric help as well as medical assistance. She will be institutionalized for another six months, approximately, after which she will probably live with a family who is waiting for her in Los Angeles.

This was one of many experiences of service that accompanied the Sunset Strip Ministry in which Conrad Burton and I served for four months recently. The Sunset Strip Ministry is an example of the many new forms of ministry in which the church is becoming involved.

From many directions throughout our confused and complicated society we can hear desperate cries for help. Unortunately in many cases we at present do not have the equipment, the capability, and perhaps not even the desire to espond. The average church is unprepared to face the lion's den of modern ociety. Then, too, many well-meaning, ong-time Christians consider it their God-given responsibility to keep the hurch away from the world. In this effort to preserve the church's purity, we find instead that the church becomes stagnant and stale and is, in most cases, simply ignored.

The church has a new role. It must participate in new forms of ministry. It must use creative methods to communicate with people. In the process of participating in new ministries, the church will surely experience pain and discomfort from both within the church and outside the church. To many people new ministries are shocking and disturbing. Some members are not eager to have their church care a great deal about the community at large. You hear the criticism that "the church cares too much about nonchurch people," a refreshing change from the usual criticism that "the church is irrelevant in society and out of touch with the world." I believe that any church participating in new ministries must be aware of the danger of neglecting the very body which makes the new ministries possible. Just as an individual must give attention to the health of his own body before he can be of great service to others, so the church must give attention to the health of its own body. But if all its energies are expended on maintaining the body so that it never reaches out in service, the church has failed to be the church.

The church needs to consider unorthodox methods of reaching out to people, of serving human need, and of witnessing to God's love. The church needs to consider unusual ways to touch people's lives, to establish relationships, and to give guidance to life's directions. These new ministries need to take shape in accordance with the need that exists. Let me give an example.

The Brethren Youth Center is the most exciting and the most painful project in which we have participated during the eleven years of my pastorate at Glendale, California. That we were able to launch this youth center is a tribute to the congregation who have been adaptable, willing to pioneer, and able to tolerate the pain and the turmoil that accompany experimental ministries. Without a forward thinking church board and willing laymen and the youth minister – all of whom have had a tenacious spirit and have been undaunted by broken trust and unreturned goodwill – without these people the youth center would have been impossible.

In May 1967 we opened our Fireside Room to the community youth. We moved in a pool table, a Pepsi machine, a record player, a ping-pong table and said in effect, "Come, community youth, this is your youth center." To our amazement, within a few short weeks, without any printed promotion or publicity but only by word of mouth, the popularity of the Brethren Youth Center spread and soon we had from 50 to 125 youth practically every night of the week.

We have listed five goals and purposes for the Brethren Youth Center:

1. To provide a Youth Center for the community, a place to enjoy recreation and fellowship in a relaxed atmosphere.
2. To establish meaningful contact with the youth of our community.
3. To make available informal and formal counseling opportunities.
4. To assist the youth in personal and social growth.
5. To encourage religious and spiritual growth.

Even from the beginning our hope was that this would be more than just a place for youth to have enjoyable experiences. Our ultimate goal was for youth to have religious and spiritual experiences as well. Of course these must begin where the individuals are and perhaps first of all through personal conversations and discussions. We believe that the love of God can best be expressed through understanding, goodwill, and an affirmation of personal worth and integrity.

The youth who came to the youth center were from a variety of backgrounds in terms of religion, education, and wealth. A great number of the youth who have been frequenting the Brethren Youth Center have had no religious background. Several dozen are currently on probation, having been in difficulty with the law, and some are members of teenage gangs.

Immediately certain problems began to appear. Such concerns as smoking, swearing, drinking, and the noise from the live bands each Saturday night provided constant headaches. The presence of "the bad element" or "the wrong crowd" has caused concern among parents of "the good kids." All of this brings up the question of the flow of influence. It is almost automatically assumed that all the influence flows from "bad to good" – that is, youth who have records of trouble and antisocial behavior will always influence those who do not have such records. I feel the real question is, "How strong and solid are the youth with good habits and wholesome approaches to life? Are they able not only to withstand other styles of living but also to cause the flow of influence to move in such a way as to lift the ideals and habits of other people?"

In a sense we are grateful that the "problem youth" of Glendale are coming to our Youth Center. Actually we are the only church in our city to have contact with this group of our society. Too often the church in the past has said to the "undesirable elements" of our society, "Go away. Go somewhere else. We don't want you here." We have said this, perhaps not in words, but in our actions and in our lack of acceptance.

The tangible results of the Brethren Youth Center include an unlimited opportunity for counseling both with youth and with their families, most of whom we would never have known without the Youth Center; countless formal and informal discussions about religion and spiritual concerns; about half a dozen youth center families attending membership breakfasts and training. About ten or twelve Youth Center families have attended worship services. One Youth Center boy has been baptized. Several other boys have made their declarations to be baptized and several parents are considering officially becoming members of the church. The actual possibilities for leading families into a church relationship are endless. And all of this because of the communication and relationships established by the Youth Center.

Beyond these tangible results are the results that cannot be measured. Many youth, it seems, are developing a wholesome relationship with adults perhaps for the first time in their lives. Many youth are finding new directions in life and establishing new vocational goals. Many youth are taking new approaches toward living and develop new attitudes toward the church. One sixteen-year-old girl who has had an unhappy former church relationship and who has an unstable situation at home, says with deep feeling, "I belong here. This is where I belong. I love this church." I know that the Youth Center has meant a great deal to her and in the long run will have a significant effect upon her life even though that kind of result is difficult to tabulate or measure at the present moment.

Questions that need to be asked

Because the experimental ministries are in the field of pioneering, there are many mistakes that are made and doubts and questions that arise. And sometimes the answers are difficult to find.

When you come dragging wearily home from Sunset Strip at 2 A.M. sometimes you say to yourself, "Is it all worth it?"

After a discouraging encounter with the members of the John Birch Society or after an ugly phone call from someone who "hates niggers" you might catch yourself thinking, "Is there any real hope for changing attitudes throughout a city?"

Or after a community youth whom you trusted once again steals the church keys so that he might be able to steal money and other things, you might even find yourself beginning to think, "What's the use? You try to help someone and they stab you in the back."

Beyond these surface feelings in low moments there are other questions that arise which are broader and perhaps more far reaching. Here are some of them.

Can the church hope to meet the world head-on, allow it to "write the agenda," and yet succeed in its gospel mission?

Is the church capable of becoming equipped, psychologically and spiritually, to meet the world on its own ground?

Can the church stand Christianity? Can the church permit Christian principles actually to be put into action? That is, can the church be accepting of unacceptable people? Can the church love unlovely people? Can the church continue to extend the hand of friendship which is often wounded and mutilated in the process? How often can the church forgive? Is the church big enough to trust and Christian enough to care?

Does a night minister in a homosexual bar talking to regular patrons accomplish anything worthwhile? What about stewardship of time and energy? Is this a wise and just investment?

Is ministry to the night people merely a kind of holding hands with sick people? Is it markedly successful or is it akin to simply saying to a drowning man, "God loves you," without really pulling him to safety?

Is listening endlessly to confused and disturbed people telling their stories – again and again and again – really accomplishing anything or is it like pouring a bucket of water into the middle of a desert hoping to change the desert? Perhaps it's like giving a bushel of wheat to a thousand starving people.

In terms of change and conversion, can redemption occur where it seems unlikely or impossible?

What are the steps that most adequately assure good results and improvement in growth?

How do you measure in a tangible way the intangible factors in your ministry?

Is the value of your ministry to be measured by signed-up church members or baptized Christians so that you know that as a "salesman" you have been successful? All of us know that there are more considerations than that, but these are a little more difficult to measure.

In response to some of the above questions, here are some of my feelings and reactions.

It seems that too often we want to be involved without being very much involved. We want to enter into an experience without danger, pain, or inconvenience. We want to win the battle without injury, sacrifice, or loss. If we are to participate in new forms of ministry, we must be willing to place ourselves vulnerable to criticism, objections, and sometimes ostracism.

The concern about proper stewardship of time and energy is a valid one. It is no longer a question of finding an area in which to serve a human need. It is more a question of choosing between various legitimate human needs and deciding which one to respond to and which ones to disregard. When we think about spending endless hours toward a certain cause we have to try continually to make the best use of our time and the best use of our abilities.

In response to a question such as "Are the new ministries achieving Christian ends?" I would say, generally, "Yes." I believe that in some situations little is accomplished in terms of any forward movement. There are times when we simply spin our wheels with little gain. This is true if there is no improvement in outlook, attitude, or approach to life. If there are no higher goals achieved in terms of habits, vocation, or life style; if there is no movement toward dedication of life to God, then perhaps we are merely spiritual babysitters, passing the time of day in a friendly and ineffectual way with people who gain very little from our presence and our efforts.

But generally I think there is an achievement toward Christian ends. If human need is served, our ministry has had a purpose. If someone has lifted his sights to higher goals or if there has been an influence for that which is better or someone has received a new view of life and a new lease on life or somehow felt God's love come through because of our presence and help — then we can feel some degree of success and accomplishment.

Sometimes the very presence of a representative of Christ almost automatically calls into question the life-style of a person who lives in contradiction to Christianity. This fact of calling a life-style into question can occur directly or indirectly, overtly or subtly. Even in a seemingly private conversation there can occur a "divine encounter" or a "Christ event." In the most innocent of settings there can be a Christ confrontation which can have lifelong effects.

If there has been growth in terms of trust, faith, personal integrity, ability to believe in people (especially people over thirty), and considerations of Christian doctrines, then surely there has been some progress. Perhaps we can see progress in an increased willingness to care and to show warmth and goodwill to other persons. Perhaps bitterness has been replaced by tenderness. Perhaps bad habits are replaced with better habits and perhaps there is eventually dedication of life to God through Christ, which is often more the result of many previous steps rather than the immediate step.

The church attempting to be youth-centered in its activities needs to recognize the psychological needs of young people. Teen-agers are caught right in the middle of the problem of ego-identity. Many of the younger teen-agers feel as if they really are nobody. Some

EXCHANGE YOUR TOOLS

Peace is a high plateau.
To reach it
men and nations climb
a hill strewn with shards
of broken pacts and wrong commitments.
Over them even the wise
stumble and fall, losing past gains.
New wars arise among the fragments;
men kill again,
women grieve again,
children are left fatherless again.
O climbers on the steep, rough road,
think not that you
can clear away
the cluttering debris
by hurling bombs
and firing guns.
Only by power tools driven
by the force
of understanding love
can you smooth the treacherous path
to the high plateau of peace.

by Elizabeth H. Emerson

say, "I am a nothing." Many a late adolescent would rather be somebody bad than to be nobody. At least if you're somebody bad you're *somebody* and you have gained some kind of identity. Children and youth are continually working through a series of identity crises and they experience a great deal of identity confusion. The teen-age generation seems to be asking four questions: "How can I do my thing? What is happening in the world? Where's the action? Who am I?" The last question seems to be the most important. This matter of identifying oneself, of finding oneself, of developing a self-understanding that is worthy of respect and pride – this is a very important step in the lives of young people. It seems that, in order to achieve an adequate self-identity, a person must share in adequate relationships with other people. Without relationships with others, we have a difficult time finding an identity.

There are countless young people who need some kind of model or life-style example in order to help them work through the problem of ego-identity. Many youth, for instance, have been completely disillusioned with adults, mainly with parents. They have sufficient experience to see through the phoniness which permeates adult society. Parents have, at least in the feelings of the youth, let their youth down. Parents have been faithless and trustless in, for instance, saying one thing and doing another. In this state of disillusionment, one of the needs of youth is to identify with some dependable, trustworthy, faithful adult with whom there can be developed a stable relationship. Perhaps then the youth might experience a restoration of faith in humanity and, through the process of regaining trust and confidence in others, might himself grow to be a trustworthy and dependable individual.

The youth of our communities have varied needs – psychological, social, educational, physical, and spiritual. It seems to me that we cannot speak only to the spiritual needs. We must also consider the other needs as well. The church through some new and creative ministries can respond to the needs of youth for support, for affirmation, for trust, for care and love, and for an exposure to examples of new life-styles. If young people admire and respect an adult who is near them the influence of that adult upon the young lives is tremendous.

New persons

During the last two or three years, several thousand community youth have participated in our youth center and coffeehouse activities. I'm sure that many of these have been comparatively unaffected in any spiritual or religious way by these activities. But I know personally that many of the youth, particularly ones who have been regular in their participation, have been influenced and in some cases the direction of their lives has been transformed and altered in significant and exciting ways.

I could also talk about many other persons whose lives have been influenced because of various types of unorthodox ministries. I'll mention briefly one more, the leader of the Saints, a gang of youth in Glendale. He and his gang appeared at the Brethren Youth Center in August 1967 and immediately caused some disturbance by starting several fights. Across the weeks and months that followed, in the communication that developed between center personnel and the Saints, the members of this gang have come to be well-liked and appreciated friends of both the staff and of the youth of the Brethren Youth Center. The Saints no longer wear their jackets and they no longer consider themselves a gang. They would rather be called a club, hoping to retain the positive ingredients of group feeling. Recently three organizations within the church and several individuals together raised over $200 to bail the leader out of jail. We are assisting him in establishng himself. He has secured a job and the future looks hopeful. I'll never forget the day he secured his job. He came into the church office all aglow and in the process of expressing his appreciation he said, "If it hadn't been for you guys, I wouldn't have even been looking for a job. You had faith in me and I've got to pay back the money you raised for my bail."

If people are looking for sudden conversions and a large number of baptisms into membership through contacts made in these new forms of ministry, they may be disappointed. I know that there are many youth from Catholic, Jewish, and other religious backgrounds who will never become members of the Glendale Church of the Brethren, but I also know that in the process of contacts made through some of these ministries, lives are being affected, styles of living are being challenged, individual scales of value are being questioned, and many people are finding that they are able to make better choices in their day-by-day living than they were prior to this new influence in their lives.

The hippies on Sunset Strip were many times surprised or shocked that a clergyman would want to come and talk with them and be willing to listen to them. Young people no matter where they live, whether in a hippie community or in a settled suburban community, have a great need to be able to relate wholesomely and adequately with an adult. If that adult is a Christian who has a sincere concern for people, that adult will have an influence on the young lives. Because of private conversations, group discussions, and individual confrontations, I know that many youth have received new hope, new encouragement, new strength for personal decisions and have in the process experienced the presence of Christ and the love of God. As one youth recently said, "Jesus Christ is right here. He's right here," referring to a setting in which three of us were having a conversation. The spirit of God works in wonderful and mysterious ways. If youth can feel the love of God through contact with concerned Christian adults, then I believe the witness is significant and the ministry is marvelously worthwhile. That is what evangelism is all about. □

day by day

"Daddy! Come look at the ambulance!" Terrie, our three-year-old, had come running to meet me when she spotted me coming home from the study next door.

"The *what?*" I responded, wondering if something drastic had happened.

"The *ambulance,*" she emphatically repeated, "on our patio!"

Hastening my steps I saw a group of children huddled together at the end of the back patio, but to my relief there was no sign of flashing red lights and white-coated men.

The "ambulance" turned out to be three-year-old-ese for "ants." A whole colony of ants had abruptly taken up residence at the edge of the patio cement and in their typically industrious fashion had already raised an awesome hill.

Our girls had summoned their neighborhood friends to share the newly found discovery, and it was apparent that the fascination was an intense delight.

"They're doing everything and going everywhere!" one of the enthralled spectators observed.

Ants are indeed a fascinating study, not only for children but for adults as well. Their industry and organization have been a source of wonder ever since man first discovered the little creatures.

In Proverbs 6:6 the sage cries out to the indolent man:

> Go to the ant, O sluggard;
>   consider her ways, and be wise.

It is the organization of the *Formicidae* family that "bugs" me. They accomplish great things for their size because they possess a great ability to execute their tasks systematically and diligently.

"They go everywhere and do everything," but it is not without order. Would that we humans could apply more system and discipline to our activities, especially those that involve our leisure time.

This fall families will again be faced with decisions about time and extracurricular involvements. It would be sensible to outline now some guidelines that your family might follow in the scheduling of time this winter.

Suggested activities

1. Develop a time budget as you would a money budget. Use as "income" the time the family has, or could have, together. The assumption is that there are more hours than you realize. Perhaps each family member should work on an individual time budget before pooling the leisure hours into the family budget. Then determine the "expenditures." Allot time for recreation, worship, family council, vacation, visiting, entertaining, celebrations of anniversaries, and special days.
2. Discuss what specific times or hours seem best for family worship, discussion of problems, homework, chores, recreation, family outings. Is it possible for your family to set aside specific times for these areas?
3. Determine by your calculation according to family experiences how much time an individual has to spend in a completely free way in his lifetime. There have been some studies made on this subject; perhaps you could locate them through your local library. Discuss ways that free time may be used creatively.
4. The teen-ager's treatment of time is an interesting study. Often he has no time to brush his teeth, yet he can spend hours on the telephone and think nothing of it. Give your teen-agers a chance to tell what time means to them at this stage of their lives.
5. Maintain a calendar (a large one!) on which are recorded the activities of each member of the family. Keep it in a prominent place, such as on a bulletin board in the kitchen or near the most used door.
6. Keep a family diary, recording not only activities that the family does together but significant achievements and activities of each individual member. Rotate the responsibility for keeping the diary.
7. Learn and use Harry Emerson Fosdick's meaningful hymn, "O God, in Restless Living" (*The Brethren Hymnal,* No. 335). — Fred and Nancy Swartz

DAILY READING GUIDE — September 1-14

Sunday. Eph. 5:1-20. "Make the most of the time. . . . "
Monday. Mark 1:9-15. Time is redeemed in Christ.
Tuesday. John 1:1-14. Time is unified in Christ.
Wednesday. John 4:31-38. The Master's time was dedicated to the will of God.
Thursday. Matt. 14:13-23. "Take time to be holy. . . . "
Friday. John 14:25-31. The Holy Spirit should be our time administrator.
Saturday. 1 Cor. 10:23-31. A principle for all time.
Sunday. 2 Cor. 5:11-21. Time is never stale for the new man in Christ.
Monday. Luke 10:38-42. Often we need to focus on only one thing at a time.
Tuesday. Luke 5:12-16. Sometimes we must say "No" to demands on our time.
Wednesday. Matt. 9:18-26. Learn to deal with interruptions.
Thursday. Luke 14:25-33. It is important to plan ahead.
Friday. Matt. 6:25-34. Don't slight today with anxiety about the future.
Saturday. Luke 6:27-31. Honor others' time as you expect them to honor your time.

news

Steps taken to avert starvation of masses in Nigerian conflict

Concerted efforts to stem the mass starvation and malnutrition reported among victims of Nigeria's year-long civil war are being undertaken by church bodies and other agencies across international lines.

The crucial needs in rebel Biafra, the breakaway former Eastern Region of Nigeria, were reported to be such that

— an estimated 3,000 persons are dying of starvation daily, according to the International Red Cross;

— starvation was so imminent in some areas that doctors were turning to rodents, reptiles, and insects to find protein food for children;

— more than two thirds of the 14 million inhabitants of the secessionist state go hungry and even if the blockade around it were lifted at once, weeks would be required before food could reach some of the people, UNICEF reported.

The sheer scope of starvation appeared overwhelming. *The New York Times* in July reported that unless relief flights were multiplied 20 times over, a million persons may die within six or eight weeks.

The crux: In the midst of such tragedy, transportation problems and security measures were the chief hindrances to the response of international agencies. The secessionist state, in rejecting aid routed by way of federal Nigeria partly out of fear that the food may be poisoned, compounded the problem.

Nonetheless, a limited number of flights chartered by the World Council of Churches, by Catholic agencies, and by Oxfam, a British voluntary organization, were getting through in July. Further, Church World Service reported large stockpiles of supplies within easy shipping distance, and more on the way. But the quantity of ten tons of food and medical supplies daily which was being flown in seemed but a fragment when observers were putting the need as high as 1,000 tons a day.

In a resolution adopted last month at the Fourth Assembly in Uppsala, Sweden, the WCC set out to "make a new and vigorous attempt to mount a continuous and effective airlift which can move supplies from suitably equipped points to distribution points in needy areas."

In terms of a continuing response, the WCC called for an additional $3 million in cash from its member churches for new programs of relief and rehabilitation for refugees and war victims on both sides of the conflict.

To get concurrence among the Uppsala delegates, however, the word *Biafra* was deleted entirely from the resolution. WCC general secretary Eugene Carson Blake sought to make clear that "the World Council is not a sovereign body and does not confer political recognition" by use of the term, but to be doubly sure of averting offense, the reference was stricken from the report.

Pastor Bieber . . . return to medical duty

The preamble to the resolution affirms that the churches' relief activities are planned "not only to alleviate dire famine and starvation but to ensure that the suffering of ordinary people is not used for political advantage to either side."

Following the Uppsala Assembly a three-member delegation led by Father Paul Verghese of the Syrian Orthodox Church of India met immediately with African leaders to seek to open the door wider for sending relief to civilian victims of the fighting.

Besides church agencies' response, the United Nations, President Johnson, and other government leaders were seeking ways to rally to the aid of the war victims.

Brethren response: The Church of the Brethren in recent weeks has channeled $2,000 from the Emergency Disaster Fund to the WCC program. Moreover, it dispatched former missionary Charles M. Bieber, pastor at Hummelstown, Pa., to join in a mobile medical team assisting civilian victims of the conflict.

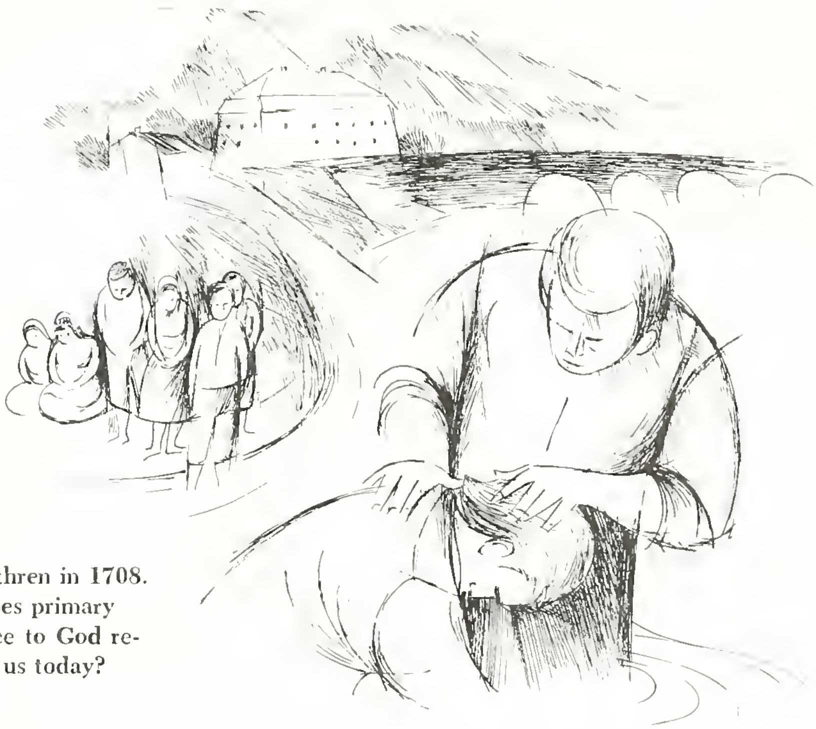
The team, which includes ten doctors and nurses, is administered by the Lutheran Church-Missouri Synod in conjunction with the International Red Cross. The Brethren have allocated $5,000 for participation in the medical program, with the hope of adding a doctor to the unit.

Mr. Bieber, who is a trained nurse as well as a minister, had begun his 13 years of missionary service in Nigeria largely engaged in medical work at Lassa. From there he became pastor of a 200-member congregation, taking him to seven or eight preaching points each Sunday. He later carried administrative responsibilities in behalf of the mission program.

Now a member of the General Board of the denomination, Mr. Bieber commented, "After I voted with others on the Board to allocate funds for this emergency, I thought 'Why don't I go along and allocate me, too?'"

His volunteer work in the war zone is to continue through September.

The medical team was requested by the Nigerian Red Cross through the Christian Council of Nigeria. The members serve without denominational identification under the International Committee of the Red Cross.



The Brethren in 1708. What does primary obedience to God require of us today?

The hard questions put in perspective

A DIFFERENT KIND of handout is making the rounds currently in Sunday bulletins and church newsletters. Rather than a conventional rundown on the church's program and appeal for support of it through the achievement emphasis, the new series of three inserts is addressed to some of the pivotal questions voiced with frequency throughout the church.

In actuality, a pilot issue preceded the series, a bulletin insert produced in the spring for the Annual Conference emphasis. It put the hard question: *But what if the missionaries had to leave?*, a question which in today's tumultuous kind of world is more than rhetorical. The response was treated in terms of the personal implications for two African missionaries, Chalmer and Mary Faw.

In the sequels now in use as congregations near the end of the church year and thus stress achievement, three other themes equally live and down-to-earth have been developed. The three turn to Brethren heritage to bring into perspective the church's experience of the past and proceed to suggest implications, or at least pose questions, about translating this heritage into contemporary terms.

Then and now: One of the inserts, perhaps the most provocative, is headlined, *A church born in civil disobedience*. With terse examples it seeks to relate the kind of situation faced by the founders of the Church of the Brethren in 18th-century Germany. To defy the Holy Roman Empire as the first Brethren did in matters of baptism, the love feast, prayer meetings, and, above all, the formation of a new church, was not only ecclesiastical heresy, according to the text of the piece; it was out-and-out civil disobedience. And without assuming the answer, the text asks what the commitment of Brethren to obey God rather than men may mean today. Are there issues on which 20th-century Brethren will stand against the existing order?

Another common concern treated in the series is, *What happened to the old-time religion?* The text lifts up Brethren life from the meetinghouse era and suggest opportunities for the expression of some of its values today.

A third insert treats the oft-repeated query, *Can Brethren be evangelistic?* Recounting the many-faceted ministry of Civil War evangelist John Kline, the text points to parallel opportunities for witness on the current scene.

Candor: Developed by the Department of Interpretation, the new inserts represent an effort to treat with candor and directness some of the basic assumptions about the church itself. As to their own appraisal of this particular series, the creators lauded the freshness of the line drawings by Mennonite artist Robert Regier and the choice of the themes. But some of the copy, one spokesman said, tended to get heavy on historical narrative; the intent was only to touch the historical base and take off from there. "Hopefully," he commented, "readers will add their own applications."

As to how members throughout the churches are receiving the series, one of the very first responses was not totally reassuring. "I'd take the offering *before* I handed out the one on civil disobedience," a Florida pastor commented. But reactions to the earlier pilot piece, the one on *What if missionaries . . .* , were so generally enthusiastic that the planners hope the new series will meet something of the same response.

Turn: In any event, the approach of four recent inserts signals a turn in communication to which the interpretation staff is committed. And that is to move away from propaganda appeals which rely only on clichés and statistics and needs and in their stead develop materials which strive to deal with feelings and concepts and directions.

Through deeper communication, it is believed that support will not languish, but will become better informed and perhaps more enthusiastically shared.

The Farrs: The family that plays together

MUSIC AND CHILDREN are universally loved. "Put them together and you can reach the hearts of millions."

This is the observation of Nicholas Farr, whose wife Joyce and six children have combined with him to form a family band that has become quite a hit throughout Pennsylvania. Their bookings over the past 20 months have included hospitals, rest homes, churches, service clubs, an arts festival, and even a city hall performance as far away as Anoka, Minn.

Who are the Farrs? Besides Nick and Joyce, there are Eric, 14, Kurt, 13, Joy, 11, Nick II, 9, Mark, 7, and Joel, 4. They reside at Middletown, Pa., and are an active family in the Palmyra Church of the Brethren.

The eight Farrs: Variety is the spice

From what began as jam sessions at home, the eight Farrs have worked up a fast-paced, ever-changing variety show featuring classical, semiclassical, vaudeville, popular, and religious music. The first shows were given to friends at home, later shared with shut-ins in hospitals and rest homes.

"Crust": In the now frequent public appearances of the band the Farr children contribute freely of their own creativity. One skit puts Nick II on piano, Mark on trombone, Joel on drum for a short "shave and a haircut, six bits." A spoof of a commercial on the family's favorite toothpaste, "Crust," appeals to old and young alike. All the kids are in on "Chopsticks," which features four-year-old Joel on the piano.

There is always room for the unexpected. In one performance, Kurt forgot to fasten the slide bar of his trombone and lost it in the middle of a number. Another time Joel, in a soft shoe routine, lost his shoe which scored a direct bull's-eye in the vase of flowers set before a group of Kiwanians.

In closing their concerts, the Farrs present a selection of hymns, ending always with "The Battle Hymn of the Republic." For this segment, they change their attire from straw hats and striped vests to matching blue coats and white dresses.

As of now, five of the six children are taking piano lessons. All have branched to other instruments: Eric, to vibes and drums; Kurt, trombone and drums; Joy, harp and clarinet; Nick II, drums; and Mark, tambourine. Joel, who hasn't begun piano lessons yet, plays the triangle.

Basic: "I believe in early music training," Farr explained, indicating that upon turning six, each child is given piano lessons. "That's the basic in music education."

As to practice, Mrs. Farr said her children "like all average children" sometimes must be "pushed" to practice. But she said that the band helps by affording them an opportunity to use their skills.

At the outset, the Farr performances were strictly benefits. But with $150 a month going for lessons, instruments, sheet music, and travel for the band, the Farrs no longer decline donations.

They now travel in a used hotel limousine, replacing the two cars that were required before to carry the family and the instruments.

The heaviest schedule of appearances came last December, when 18 shows were performed in 17 days. "There is something about the Christmas season that makes the extra effort worthwhile," the Farrs stated.

On occasion the family finds it necessary to decline engagements because of previous bookings. One of their dreams for next year is to go on a tour of Brethren churches.

The success of the children's band "is the fact they're children," Mr. Farr explained. The parents seek to build on the children's interests of the moment, recognizing that changes in tastes, inhibitions, and skills occur readily.

Goals: "Our basic goals as a band are simple," Mr. Farr commented to MESSENGER. "We aim to bring a touch of home to the sick and shut-ins. We hope to stimulate other children to participate in music programs. And we seek to demonstrate that the family unit still is the basic component of society and encourage other families, through example, to renew 'family life' by working and singing as a family.

"As long as God gives us breath, we hope to continue the use of the talents he gave us to this end."

Once asked by the *Harrisburg Patriot* whether the family might go professional and after "the big money," Nick Farr responded, "All well and good, but how long can a children's band last?"

Show business is great, he admitted, but he will hang on to the mobile home and fuel oil business he owns in Middletown.

Stover Kulp . . . "a great 'people' person"

The chronicle of one who carried the light

No one was more gratified by the expansion of the Brethren mission work in Nigeria than H. Stover Kulp, one of the founders of the program. But as the mission activity enlarged and he was saddled with more and more administrative detail, he once wrote his family:

"I sometimes wish that I could go to an old mission and be given a task and then be left to work at it. The responsibility of any sort of leadership cannot be shunned, I know, and I must push forward. . . . Think of me — *thirty-two* and senior missionary!"

This reflection of Stover Kulp is among many revealing glimpses offered in his biography, *No Longer Strangers,* authored by his daughter-in-law, Mary Ann Kulp, and published by the Brethren Press. Throughout the volume, as throughout his life work, moments of sorrow and matters of triumph are intertwined.

Though Mrs. Kulp and her husband Philip were part of the missionary crew in Nigeria for six years while Stover Kulp was yet on the field, the more major source for the volume is the prolific accumulation of letters and diaries which the missionary leader had filed meticulously.

"Stover Kulp was not an easy man to know," Mrs. Kulp states in the foreword of the volume. "In some ways, he revealed more of his inner self through correspondence than he did through face-to-face relationships."

Character: In Mrs. Kulp's telling, the character of the subject is revealed through his boyhood experiences on the farm in eastern Pennsylvania, in his unfolding concerns at Juniata College, and in his relationships with his family as well as in his work with missionaries and nationals. He was a "stoic" man with "a tremendous variety of interests," the Waynesboro, Pa., author told *Harrisburg Patriot News* reporter Gary Willhide. "His aim was to bring the people of Nigeria into the kingdom of God. But he did this through teaching them agriculture, providing hospitals for them, and showing a tremendous interest in them as people. He was a great 'people' person.

"His greatest feeling of triumph was when Nigeria gained its independence from Great Britain."

Harvest: Yet, as the biography reveals, he found rich rewards also in the harvest of the church's labors in his adopted homeland. By the time he took leave of Nigeria, the tiny Brethren mission had grown into an indigenous church of 18,000 members, a network of schools and hospitals had been established, lives had been transformed, and almost impossible dreams had become actualities.

Much to Stover's surprise and gratification, upon his final departure from Nigeria the pilot of the commercial aircraft he had boarded was the first Northern Nigerian to fly for West African Airways — the son of one of the first nationals who had worked for Stover at Garkida.

At the urging of Brotherhood leaders, Mary Ann Kulp brought the book, her first, to completion in two years. She originally had intended to make its writing a life-long project.

Though the author had taught in Nigeria, she is now completing her bachelor of science in education degree at Shippensburg State College, where she will be graduated in November. Her husband is an instructor of social science at Shippensburg. They have three daughters, 9, 12, and 13.

Bearer of light: The biography alludes to the final Annual Conference which Stover Kulp attended, at Lincoln in 1964, just a few months before his death. There, at an opening service of consecration, the missionary statesman processed through the congregation bearing a single candle to kindle the altar candle which was to burn throughout the week. As he approached the altar, Moderator DeWitt L. Miller offered an ascription lifting up the names of persons who, through the life of the church, had carried the light each in his own way.

"Surely this symbolic carrying of the light more accurately than any other act epitomized the life of Stover Kulp as he joined the host of men who, from the time of the prophets, have caused the light to shine for the glorification of God," Mrs. Kulp writes.

The title of the biography, *No Longer Strangers,* refers to the Nigerians whose lives, because of Stover Kulp and his vision and work, have been forever changed — "Those thousands who now are 'no longer strangers' . . . but . . . members of the household of God."

NO LONGER STRANGERS

Mary Ann Kulp, former missionary, housewife, mother, college senior, author

An authentic bridge to the Dunker past

ONCE A YEAR the solid paneled shutters are unbolted, the small paned windows polished, the pegs on the hat rack dusted, and the doors swung open wide.

And on a designated Sunday worshipers of the community and sometimes from distant points gather for services conducted much as they were when the church building was first opened in 1777.

The annual occasion is the homecoming service at the Pricetown Meetinghouse, a choice example of Dunker or early Brethren meetinghouse design. It is located six miles northeast of Reading in the Eastern Pennsylvania district.

Distinction: According to historian Floyd E. Mallot, the Pricetown structure is the oldest unaltered meetinghouse of the Church of the Brethren and one of the oldest unaltered houses of worship in the United States. He describes it as the second meetinghouse which the Brethren built, next only to Germantown which was erected seven years earlier but which has since been modified in appearance.

An article in *The Reading Eagle* in 1894 described the Pricetown building as it then appeared. Essentially the description of the structure applies today. Excerpts from the account follow.

"It is a plain 30 x 25 one story building with a 16 x 16 addition, both parts being constructed of rough stone. The walls are nearly two feet thick and have outworn several shingle roofs. In the early part of the last century, love feasts were held in this building regularly.

"The cooking was done in the addition for which purpose it was erected, and the sisters then brought the food into the main building, where the feast was held. In those days, a culinary department was distinctly necessary there. People from all over the country and many from beyond its borders attended these feasts. . . .

"The interior consists of a plain room. The walls are entirely free of paper, paintings, fresco, or kalsomine. The windows are without ornament or decoration of any kind. The seats are plain wooden benches with a straight board for a back.

"There is no pulpit or pulpit furniture. The preacher is not even given the prominence of having a raised platform on which to stand while addressing his audience. His bench is no softer than that of any of his hearers. He has a long table in front of him, on which are placed his Bible and hymn book. Back of the table stands a long bench. His bench and desk face the audience, and this is the only distinction that his office affords.

One family: "The graveyard just back of the church . . . presents an appearance as plain and unassuming as the edifice. . . . None but the very plainest of tombstones is allowed to be erected here, not a particle of ornamentation being tolerated, high stones and monuments being out of the question, as are also ornamental fences. In this burial ground there are no family plots, but all rest side by side like members of one family. . . ."

Today most of the grave markers have disappeared, as has the old wall around the burial grounds. Gone too are the shed which once stood beside the wall and the hitching posts once staked under the big trees.

Missing too is an ancient oak under which the early worshipers at Pricetown gathered while the church was being built, an oak which endured more than 150 years and stood 60 feet tall. In winter the worshiping Dunkers met in Martin Gaby's home, a traditional old farmhouse which yet stands across the road opposite the meetinghouse. Brother Gaby's grave is one of the few clearly marked in the church cemetery.

The burying ground behind the church was the first public one in the area. People who had no burial place of their own interred their dead there irrespective of religious background.

For the living: The Pricetown church was "ecumenical" for the living as well as the dead. It long hosted a Union Sunday School, the oldest in Berks County outside of Reading. And its preaching services, often led by itinerant ministers, were well attended by Dunkers and others alike.

In charge of the Pricetown property is the Maiden Creek congregation at Mohrsville, which transfers its own service to the meetinghouse for the yearly homecoming. The pastor is Robert Turner; the moderator is Ray Kurtz. The speaker for this year's services, held on June 23, was R. W. Schosser of Elizabethtown College.

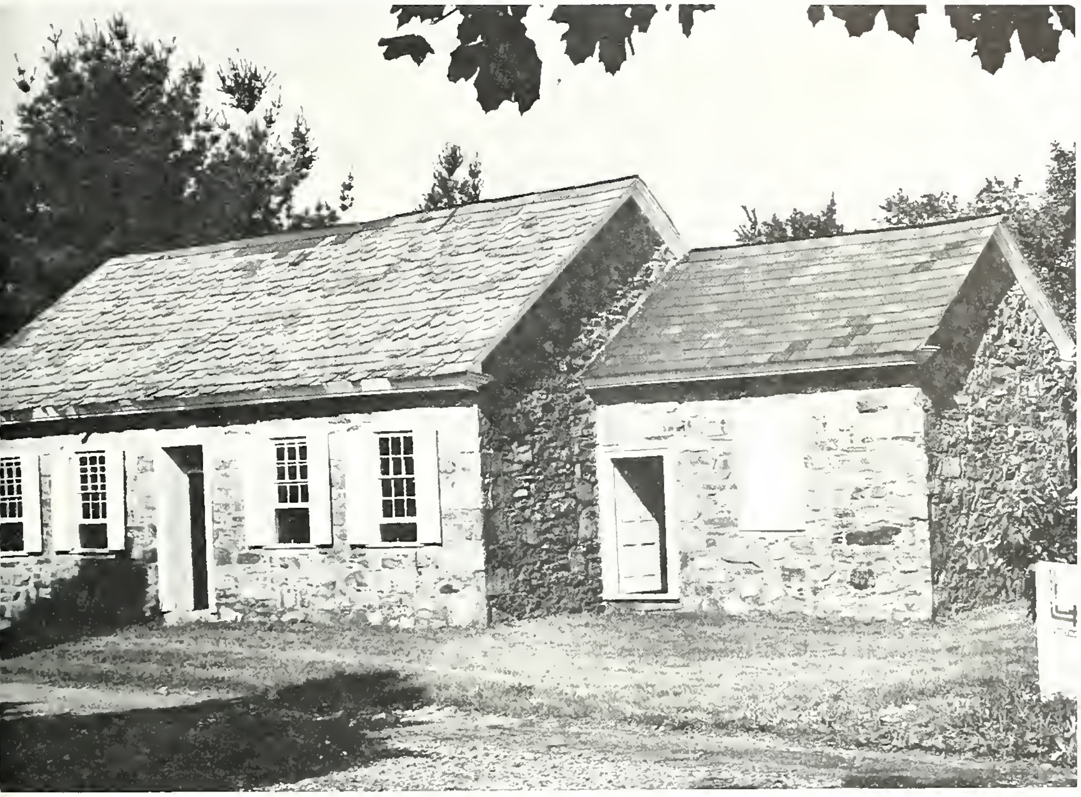
The congregation has suggested to the district and the Brotherhood the possibility of Pricetown becoming a retreat or historic center. To date no action has been taken on the proposal.

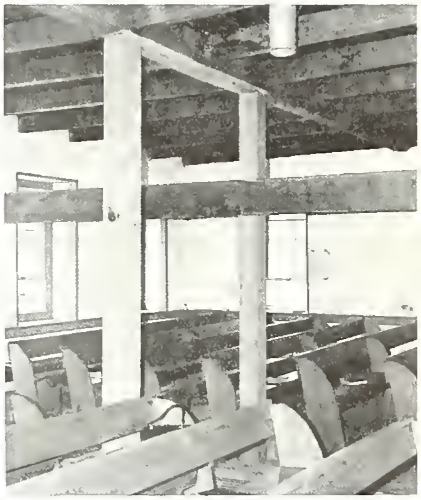
Beyond simplicity: To Brethren who have never seen an authentic meetinghouse, Pricetown offers a valuable link to the past. As unique and interesting as the architectural features are, what is more intriguing still are the concepts which underlay the pattern of worship and fellowship.

Beyond the stark simplicity and quiet beauty the meetinghouse embodied a faith that sought right relations with God and with neighbor, a careful ordering of life's highest values.

Pricetown Meetinghouse, 1777

Dunker style chancel





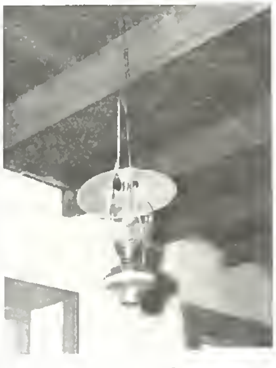
An unadorned type of beauty

Homecoming, 1968

Still life in Berks County

18th-century hardware

200-year-old table



19th-century lighting

"Ecumenical" burial plot

FREEDOM TO FALL AND GET UP AGAIN

SPECIAL REPORT: Pastor Alfonso Vasquez, president of the United Evangelical Church, speaks candidly of the issues and hopes of the Ecuadorian Christians

"Brothers, the greatest thing you have done for the church in Ecuador is to give us the freedom to fall and to get up again.

"We are grateful for your workers and your support, but even more we are grateful for a philosophy that has given us a place for ourselves in the church for new things to be done."

This is the stance taken by the president of the fledgling United Evangelical Church of Ecuador, Alfonso Vasquez, currently a pastor in Quito. While new in his position in a relatively new church, begun just three years ago, the official spoke with an air of confidence and warmth as he addressed members and staff of the General Brotherhood Board and as he later was interviewed by Messenger. The guest churchman spoke through an interpreter.

In Mr. Vasquez's view, the two central thrusts of the Ecuadorian church are unity and freedom. It is on issues cloistered around these themes that he and his fellow Christians seek to act with decision and dispatch.

Gratifying to him and other nationals is what he termed the "great freedom" extended by the missionaries and boards from the United States for the United Evangelical Church to chart its own course. "In most other situations among evangelicals in Ecuador," he stated, "the buttons are being pressed by the missionaries; all the rest is a front. That is why the other churches are not national churches but North American churches."

Matters of freedom: Imbued as it is with an ardor for running its own affairs, the United Church sees the opportunities and needs in Ecuador far outdistancing the small membership's abilities to sustain an adequate program on its own. Hence much of the leadership of the church is opposed to a reduction in outside financial support. And this is so, Mr. Vasquez stated, even though the nationals feel that "so long as we receive economic help we cannot be absolutely free."

"We have pastors, meeting places, the Center of Theological Studies, Christian education tasks, and a committee on work among the Indians which the church in no way is in a position to support for the moment," President Vasquez stated.

"And when for 20 years support has been underwritten by the missions and the churches have been taught to live this way, we do not feel the new United Church should be given the full economic responsibility just because decision-making is now in the hands of the nationals."

A reasonable target date for the church to become self-supporting would be in ten years, he suggested.

He rejoiced that the United Evangelical Church has the freedom to shape its own patterns of worship, again quite unlike most other churches of the country. "We believe our church has wide opportunity to become an authentic national church," he said.

Foreign workers: As to the continuing need for missionary personnel, Mr. Vasquez commented, "I sincerely believe that the church in Ecuador could do its work itself. Still, we feel that the collaboration of the missionaries, especially in certain fields, is very valuable.

"But I do want to emphasize that we want missionaries who want to help us and are willing to work. In our country we like tourists, but we are much against the idea of tourists coming disguised as missionaries. We appreciate very much the help of true missionaries who come to unite their efforts with ours and who are willing to learn something from us."

For the future, the pastor of a recently established congregation in Ecuador's capital city sees the need centering on more specialized help from missionaries, as, for example, in the areas of music and stewardship.

To the question, "Can a North American render the service needed in these areas?" he responded: "If we could get a national, it would be better. One reason is this: It would be cheaper than bringing in a North American missionary."

But putting costs aside, he declared that the presence and participation of overseas workers has a place "because the church is one body. When help is given out of love for Christ – for his

work and his church — we are happy in receiving it."

He saw as a sign of progress the current tendency to treat very openly the issues that affect nationals and missionaries. "When we can deal with problems on an equal basis and look for solutions together, this is healthy for the church."

As to the missionary of the future, Alfonso Vasquez said he did not see a change of role so much as a change of aim. "I hope the missionary will have a better sense of mission as to what he is going to do and why he is going to do it."

Ecumenical ties: On the theme of unity, the church leader described as one of the exciting new occurrences in Ecuador the development of the Center of Theological Studies. This will help establish ties with various groups, he said; already teachers and pupils from other churches have been included in the program. Clearance has been given to name a pastor of another denomination to the policy-making committee of the center.

In still other approaches, he alluded to his own involvement in evangelistic campaigns of sister churches and the visits of leaders of these churches to United Evangelical congregations.

But what of relationships with Ecuador's majority religious group, the Roman Catholics?

"Since Vatican II, I believe they are not our enemies any more, especially in the big cities. There are some small towns in which the priests haven't changed much. Twice in Quito we have had lectures by a Catholic priest at the Theological Studies Center. But in one small community there is a priest who will do all he can to damage the work and harass the pastor of our particular church."

Land reform: Another front on which Mr. Vasquez is eager to see more of a breakthrough is land reform for Ecuador's preponderance of have-nots. While a pastor in the fertile agricultural region of Santo Domingo the past two years, he fought some major battles on land reform as the president of a citizen's committee charged with the task of bringing about a more equitable land distribution in that locale. Such committees are called for by Ecuador's constitution.

Through this pilot endeavor the committee survived internal wrangling, the temptation of bribes, and other pressures to obtain land for 1,500 families, though at a cost double or triple the anticipated price. Particularly impressive to Pastor Vasquez was the man who served as legal counsel to the committee — "a man who, though not a Christian, put many of us Christians to shame by his concern for and involvement with exploited people."

For an Ecuadorian minister to be related to, much less to direct, such an effort as this was unique. Often even laymen are not allowed such participation, Mr. Vasquez explained. "But as I saw it, it was not against God's morals to help these people or even to risk being called names — communist among them. I accepted becoming their president and things began to work in such a way that we were able to move toward the goals we had set."

Wider role: The involvement of Pastor Vasquez with the land reform committee may signal a wider role for Christians of Ecuador, particularly those in the United Evangelical Church.

For while the new church sees the need to strengthen its own base, that is to grow and to extend the Protestant witness among individuals and families, it is sensing also the need to express its belief in relation to issues facing the country as a whole. At least Alfonso Vasquez and others like him are challenging the church with such a concern.

"Our goal is to take the evangel of Jesus Christ and, to the utmost of our strength, to serve society to the fullest," Pastor Vasquez stated. "We seek also to develop strong churches, to assume responsibility for their lives and growth, and to serve to the glory of God."

For a young minority group that adds up to a mighty mission. But from such a spokesman as Alfonso Vasquez, one senses that Ecuador's United Evangelical leaders would be challenged by nothing less. — H.E.R.

Uppsala: The first week

The first week in Uppsala set the style, the substance, and the structure of the Fourth Assembly. Our activity centered primarily in general sessions involving headline addresses and other presentations to the delegates, press, and qualified observers in twelve categories — altogether some 2,500 persons.

Dutch theologian Berkhof gave the theme, "Behold, I make all things new," a running start by setting Christ in the absolute center, then qualifying most of the traditional ways of identifying that center in recognition of an era which refuses to accept any absolutes. "God is not a God of fixed situations but of change." The former general secretary of the World Council, Visser t'Hooft, in a sparkling address, saw the mandate of the ecumenical movement as being "caught up in renewal." A dozen other speakers worked the theme over — and overworked it! — interpreting, dissecting, microscoping, telescoping, subverting, abandoning, and finally reviving. But the end is not yet. I never imagined that so many old things could be said about the new!

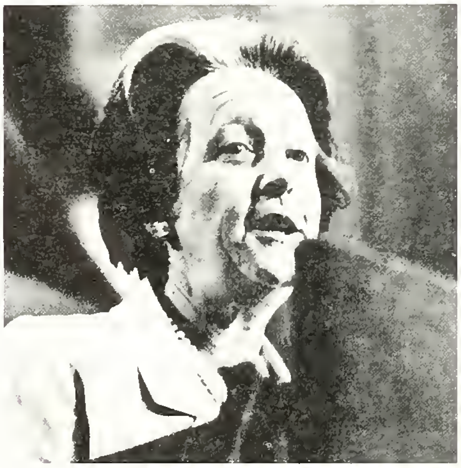
As always in such assemblies, some business items required early attention. Four new communions were received into the Council. Eugene Carson Blake, hard-hitting and effective new general secretary, presented his first report, which called on the World Council to join with Roman Catholics in mounting "a pan-Christian offensive against the poverty suffered by two-thirds of the world." He reminded the assembly (predominated as it was by prelates) that God calls "his people out of the safety of their temples into the dangers of his way." Blake is vital and the Council feels his thrust.

Some of the assembly's style echoes in the exposive and explosive modern art displayed along hallways, in foyers, in restaurants, in cathedrals and everywhere. It shouts, in naked horror, man's inhumanity to man. And in contrast, Sister Mary Corita's quiet, colorful "boxes" combine word forms and color in their ringing affirmation by which man's hope subdues a bewildering world. On That Day, a body-movement drama with its roots in the bombastic rebel Amos, aimed its wallop at man's needs in today's world. Contemporary music (reminding me of Grofé's *Grand Canyon Suite*) was interspersed with chants, ancient hymns, and gospel songs in the assembly worship. Pete Seeger, though apparently not up to his technical excellence, probed the tender nerves of decay or struck them with the brutal force that only a folk song and a guitar can impact upon injustice, especially when the guitar is rasped with a full hand. This Seeger did when he expressed the hope that the Fourth Assembly would not adjourn before passing a strong resolution condemning the role of United States in the tyranny of Vietnam.

All these were styles, moods, and colors of the assembly. But the authentic style of the Fourth Assembly was confrontation — solid confrontation of the basic concerns facing mankind; a confrontation at the highest levels of competence and from opposite points of view. Here style melded with substance.

The most colorful confrontation pitted America's black author James Baldwin against suave English Lord Caradon (Hugh Foote) on the powder-keg issue of racism. Baldwin, who left the pulpit twenty-seven years ago, spoke to the church "as one of those people who have always been outside it . . . one of God's creatures whom the Christian church has most betrayed." Baldwin declared that he was destined never to be a totally free human being because his life had been strangled at the root of human worth. Impeccably dressed in a black mohair suit, he was as grave as the funeral director he appeared to be. He showed little emotion, for he spoke with controlled passion, and never smiled (even a trace) except finally to acknowledge the ovation the assembly gave him.

Sir Hugh Foote followed with soft grace. He viewed racial animosities as one trained in administration with an inclination for politics. He brought perspective to the shifting racial revolution by observing that the edifice of colonialism which stood complete for the first half of this century has undergone an astounding transformation, most of it bloodless — an elimination of empire. He spoke with pride of the role his country had in that self-determination. Now that



Lady Jackson: To catch up with creation

James Baldwin: A creature most betrayed

new nations have come on so rapidly, dumping, as it were, their underdeveloped social and economic problems on the rest of the world, Foote sensed a growing apathy toward world affairs in the West, an apathy that is turning into antipathy. The older people have had it! They want little part of the new. He saw hope in the young "who are contemptuous of the old barriers and the old injustices" and are of one mind around the world in their readiness to make a fresh start on the great issues of race.

The most direct confrontation involved the rich vs. the poor nations, affluence vs. poverty, a confrontation symbolized and verbalized by President Kaunda of Zambia and Lady Jackson (Barbara Ward), British economist from Columbia University. Kaunda, acknowledging and accepting the prerogative of a head of state, laboriously read his seventeen-page manuscript. This process took seventy minutes and we were ahead of him all the way! When Lady Jackson was presented, a tired assembly came to life as she tossed her fifteen-page manuscript to the record books, bid the translators good luck, and orbited a crackling speech in which she was as charming as Julie Andrews!

Affluence vs. poverty is almost *the* issue at Uppsala. The poorer eighty percent of the world is determined to share the privilege and the power of the plush twenty percent. Though the biblical axiom, "those who have will be given," cannot be vetoed by any economics — ancient or modern — the poor are demanding a more proportionate share of the world's goods. Economist Parmar of India exposed the anxiety behind the thrust of developing countries when he said, "Development is the new name for peace. But development is disorder . . . it breaks up old institutions to create the new . . . it is revolution." Fundamental changes are taking place in all economies under this pressure.

Lady Jackson reminded us of how readily we identify these as taxes, the distribution of purchasing power, and (though we are not yet ready to acknowledge it) a guaranteed annual income. All these, she insisted, do not come to destroy but to fulfill. She joined President Kaunda and many others in the insistence that individuals, churches, and governments must levy upon themselves a percentage tax which will find its way directly to the developing countries. Included in these discussions was increasing insistence on a world tax for development. This does not mean that we shall become poorer, for the gap is continuing to widen. But it does mean "that we shall be getting richer slower between Christmas and Easter, and that includes Lent, so it isn't much of a sacrifice."

Lady Jackson observed that we had come together at an apocalyptic moment, then taunted the assembly about its theme. "We are not making things new. We are catching up with the fact that it is already new and I swear that what God puts before us as Christians is to catch up with his creation."

The most subtle confrontation at the Fourth Assembly was Vietnam. Vietnam was the unseen idea, though it was everywhere present. I doubt that I heard the name Vietnam spoken six times in the general sessions — involving more than 100 speeches and guess how many million words! Pete Seeger blurted it out on the second night, but I could not recall hearing *Vietnam* uttered from the platform or over the floor mikes afterward. Vietnam was everywhere assumed but it was the underground issue. It arrived unpresented into section meetings and traveled incognito between the lines in the formal reports of those sections to the assembly. Section IV, "Justice and Peace in International Affairs," made no mention at all of Vietnam, though we were assured that a paper on the matter would come someday. It made little difference what subject was being scrutinized by this highly East-West oriented, politically conscious, vast World Assembly — human rights, new styles of living, world economic and social development, minorities, majorities, the role of the United Nations, satellite colonialism, the catholicity of the church and the Holy Spirit, or what have you — Vietnam was there and it would not go away.

Thus we must leave Vietnam where the assembly has left it so far, in the hidden agenda on which there will surely be some action before adjournment on July 19.

So much for the style and substance apparent during the first week at Uppsala. A final round-up will bring some insight, we trust, into the structure by which the World Council of Churches will project the ecumenical witness during these next seven years. — Harry K. Zeller, Jr.

37 THINGS
PEOPLE "KNOW"
ABOUT WILLS
THAT AREN'T
REALLY SO

Information that is vital to you is yours for the asking. Order the pamphlet by the above title. You incur no obligation. Write to:

Harl L. Russell,
Director of Special Gifts
Ralph M. Delk,
Assistant in Special Gifts
General Brotherhood Board
1451 Dundee Ave.
Elgin, Ill. 60120

CLASSIFIED ADS

FOR SALE: 160-acre livestock and grain farm, all tillable soil. New residence, two-car garage under construction. Located two miles from active Church of the Brethren. Barn, silo, machinery shed, and granary in fair condition. Write: Mrs. Jesse Friedley, Route 1, Mt. Morris, Ill. 61054. Phone: (815) 734-4033.

WANTED: In Colorado Springs, Colo., journeyman plumber by Brethren plumbing business. Nonunion shop. Fast growing business and residential area. Assistance in obtaining housing and possible financial assistance with moving expenses. R. E. Johnson, Wright Plumbing Co., 1823 W. Vermijo St., Colorado Springs, Colo. 80904.

Teach Your Child to Help Himself

by GENE CHURCH SCHULZ

Eric, our three-year-old, begged me to help him with his puzzle.

"Where does this piece go, Mommy?"

"I don't know," I replied. "Put it down and try another one."

A few minutes later the nursery rhyme picture was complete, and Eric was immensely pleased. "Look, Mommy! I did it by myself!"

I was proud, too. I had given him another opportunity to work things out for himself. Of course, if he had not been able to fit in the second puzzle piece, I would have come to his assistance, either sitting on the floor and doing it "together" or suggesting that he try matching colors or something else.

Children are always pleased to do things by themselves. Perhaps adult impatience is the culprit when we "help" our children at their expense. We pick up their clothes, choose their toys and even their friends, make every decision for them — and then worry because they act immature.

As an only child I know what it is to be helpless. My parents were eager for me to be independent, to think for myself. But they didn't give me many opportunities to practice those skills.

At three Eric is already making decisions. I ask him: "Which of these shirts will you wear today?" "Which kind of juice shall we buy for breakfast?" As yet his choices are limited. But he makes up his mind quickly, and we have been surprised how often he accepts and stands behind the decisions he has made.

Learning independence and responsibility is like learning to walk. The child must let go of his mother's hand, even if he falls. That is how he learns

As parents we instinctively desire to make things easier for our children. We want to make growing up smooth for them. But if our common sense prevails, we will ease them over the big bumps and let them conquer the little ones alone.

Unwilling to let go

"One of the most unfortunate spectacles in life," says James A. Magner in *Personality and Successful Living*, "is that of the parent who cannot tolerate the thought of his or her children's ever reaching a point of self-reliance and independence."

Houston psychologist Paul Baer was asked why some children adjust to their first year of school more easily than others. "One significant reason," he replied, "may be that some children have more possessive mothers." Dr. Baer based his answer on a study of 363 first graders. Maternal possessiveness, which he defined as a "tendency to foster a sense of dependency rather than independence in the child," led to poor adjustment. Boys were found more sensitive to maternal possessiveness than girls.

We are apt to forget how quickly children grow and mature. Most mothers and many fathers would like to keep their children young, dependent, and "sweet." Usually good judgment overrules, but no one uses good judgment all the time. Some parents, and some mothers especially, tend to hover over their children.

Don't get me wrong. I am not saying a child should be turned loose to fend for himself. The parent must be in the background at all times, and not too far back at that. Nor should children be pushed into growing up too quickly. A tragedy of this generation is the twelve-year-old girl who is more interested in boys than in roller skates. Neither should a child be expected to perform tasks or accept responsibilities that are beyond his grasp. Challenge him, but don't frustrate him.

A good rule to follow is this: Allow him to do whatever he is eager to do (within reason, of course). As he gains experience, he will accept new obligations more readily and ably, but he still needs help from you if he is to succeed. Even when he's doing something which should be fairly simple for him, he may want your advice or reassurance. In a sense he is borrowing courage from you before tackling bigger jobs.

Someone has said, "No matter how old your child is now, support him when he wants you to. Comfort him when he wants you to. Stand by him when he wants you near. When he asks for your helping hand, accept the fact that he does and give it to him. This will not make him soft; it will give him courage to grow."

You help the two-year-old learn to manipulate his fingers by giving him buttons to button, snaps and grippers to fasten, knobs to turn, things to push and pull. He learns to bathe himself when you're near enough to remind him, "Now your chin, now your neck, now your shoulders."

Three- and four-year-olds help themselves by picking up several toys at juice time and a few more before going out-of-doors. The child learns to care for his clothes when you let him put his laundry away. (No, it won't be in the right place for you!) Give him small hangers, a closet rod just his height. Start his zipper for him and, given one to ten minutes, he can finish the job himself. It's your ten minutes and your patience, but it's also the welfare of your child.

When he is happy and serene, an older child welcomes friendly discussion pointing out a particular source of trouble and helping him plan to meet it, suggests Rhoda Bacmeister in *Growing Together*. There is no blame involved; you recognize his difficulty and the naturalness of his previous behavior. Perhaps the next time he will be able to work things out for himself.

One family we know adds another privilege (later bedtime or an increase in allowance, perhaps) and another responsibility (seeing that the garbage cans are wheeled out to the street and back without being reminded) at each birthday. Children respond to this acknowledgment of growth and maturity. These children also help decide what punishment is fair and make restitution for damages if they occur.

They want supervision

With teen-agers the problem seems to be reversed. Instead of denying their children independence at this age, many parents grant too much — too soon. Actually, adolescents and teen-agers need close (although discreet!) watching. Their sophistication is merely a veneer; they still need and want your guidance.

An incident in a Texas high school reveals the dual nature — part child, part adult — of this age-group. A geometry teacher used a class project to decorate the room for Christmas. She fashioned a giant wreath of dark, glossy magnolia leaves while the students made three-dimensional figures — cubes, spheres, cones, cylinders — of construction paper. These were sprayed with antique gold and mounted on the wreath. The effect was lovely. What surprised her was that the students clustered around the finished wreath, eagerly identifying their own figures exactly as a classful of excited first graders would do!

Some parents, seeing their children looking and acting grown up, assume that they don't need the parental supervision which has protected them so long. Others give in to the argument, "Everyone else is doing it," commonly practiced by young people today.

In *Your Teenager's Mind and Body*, Dr. Flanders Dunbar states it this way: "Satisfied with the way they are managing things, some parents ride along cheerfully with their teenagers in a way that suggests the story of the husband proudly displaying his driving skill. When his wife commented, 'Look, we're on the wrong road,' he replied, 'What difference does it make? Look at the time we're making!' "

The lessons in responsibility must continue throughout this difficult period between childhood and adulthood. Until he shows that he is mature as well as "grown up," the teen-ager needs careful restrictions. He can enjoy freedom during the day, but his parents should know exactly where he is and with whom after dark. He should have opportunities to practice his driving skills, but he is not ready for unrestricted use of an automobile. He must practice his social skills but not at unchaperoned teen-age parties. Instead of rebelling against supervision at this age, most young people welcome it. They need to know exactly what their parents expect. They are still somewhat dependent and they know it.

In short, no matter what the child's age, prudence and judgment are the best guides parents can use. Learning independence and responsibility is much like learning to walk. The child must let go of his mother's hand and take a few steps by himself — even if he falls. That is the way he learns. Even when he begins to walk alone, however, a child will reach for her hand again. To him it represents security and love, things he will need every stage of his life.

Aline B. Auerbach, in her *Encyclopedia of Child Care and Guidance*, says that the parent should be alert to the child's changing interests and should encourage his growth at his own pace. Such parents avoid the dangers of two extremes: pushing a child faster than he is ready to go, and limiting him and blocking his growth by too much restraint. Let us be ready to help the growing child as he learns to help himself. ☐

Reprinted from *Christian Living* and used by permission.

The New Breaks In

by FLOYD H. MITCHELL

"Hi, Joe! What's new?"

"Nothing."

"You've got to be kidding. You still play basketball like you did when we were in college?"

"Are you crazy? Me? Play basketball? I'm forty-five."

"Hey! I remember that gal you married. Wow! What a beauty and what a figure. She still look like that?"

"Don't be silly. You wouldn't recognize my fat old lady."

"Say, Joe, you moved to the shore following graduation, didn't you? You still there?"

"Well, I'm on the shore, but I've moved several times since then."

"Didn't you get a job with Chesapeake Electric? Are you still with them?"

"Yeah, I'm with them, but I'm not doing the same thing I did when I started. I've gotten some promotions, and now I'm in the front office."

"Wow! You say nothing new, huh, Joe?"

Certainly not everything is new, but change is taking place whether we are aware of it or not. If Rip Van Winkle would awaken today from his twenty years of slumber, he would recognize there have been some changes made. Even when we are awake we can't keep up with the latest. A doctor friend tells me he plays tapes of medical information as he travels back and forth to the hospital in a vain effort to keep up in his field. What is true in medicine is true in other fields. Recently at a library conference the speaker advised librarians to purchase certain books of science in paperback – for, said he, "They are out of date before you get them processed and on the shelf." New discoveries, new truths, and new insights are breaking in every day.

Who can be unaware of our changing social structure? We are in the midst of a social revolution today. The poor we have always had with us. But no longer are they the "silent billion," to use Laubach's term. The growl of empty stomachs is heard. The ugliness of poverty is seen. The voice of our poor brothers' blood cries to us from the ground. The revolution will not be satisfied with a bowl of soup or with a relief check but only with a real share in the affluence of our economy. The poor are in revolt and there will be some changes made.

Another social change is the Negro revolution. Negroes are moving today, changing the structures of society. However much we may long for the good old days of racial peace when the races knew their places, those days are gone forever. However great may be our desire for a cooling-off period and for a "quiet" summer, the chances are slim. And while changes are inevitable, they do not come easily. There are concerned whites and blacks who plan, pray, and work for change without violence, but others with hate and bitterness are out for revenge. While we cannot condone wanton destruction, we can understand or at least we should be able to. For we have revealed through numerous examples that when we want something we fight for it. We who have driven the Indians from this land, how can we condemn the Negroes for looting and taking what they want? We who justify the use of napalm and the burning of villages in Vietnam should certainly understand the riots and violence in our cities. If we were right in fighting for our freedom, how can we piously condemn the Negroes for fighting for theirs? There are going to be some changes made. We are, like it or not, in the midst of social revolution.

There are also some changes taking place in the church. If my grandfather could return after thirty years and look at his church today he would surely blink his eyes in amazement. He would probably go outside and look on the bulletin board to be sure he was in the right place, because it looks so different. His file of favorite sermons on "Brethren Doctrines Defended" would be out of style in the days of ecumenicity. The church's involvement in the world would cause him to stroke his beard in wonderment. Our church is changing.

What is true of the Church of the Brethren is true of Christendom. The reformation taking place in the church today may make the Protestant Reformation small in comparison. The structure, nature, and program of the church of the future may be far different from anything we can imagine today.

Change is the order of the day. While it is true that every age has experienced change in available knowledge, in the structures of society, and in the institutional church, perhaps never before have the changes been so rapid and so revolutionary as in our day. We are all caught up in change and responding to it in one way or another.

In the changing world some see their role as resisters. They seek to hold back the onrush of change. We can all have a certain amount of sympathy with this point of view. There is security in the familiar and a threat in change. We especially feel for older people for it is most difficult for some of them to adapt to the changes taking place today.

Yet all of us, whether young or old, need to realize that not all change is bad. The fact that something "has always been this way" is no justification for its "always being this way."

Indeed the person who always resists change may actually be resisting what he says he wants to support. Isn't it strange that we who say we are concerned about the plight of the poor are often heard criticizing movements designed to assist them? Isn't it odd that we who preach brotherhood are often among the last to practice it? Isn't it somewhat paradoxical that we of a historic peace church are often most outspoken in our condemnation of others who express their peace convictions in a way different from ours? Our opposition to anything new and different may, indeed, line us up on the wrong side.

There are others who, as they see the

new breaking in, jump on the broncho and ride him with sheer delight. In contrast to those who oppose change, these welcome it and seek always to be in on the latest. They are ready and willing to second any motion as long as it makes for something different. They want and welcome change.

Again we can identify with this attitude. We sometimes tire of the old and become excited about the new. This is particularly true of younger people. We accuse them, and sometimes justly so, of acting without giving thought to historical context or future consequence. Tired of the old and not tied to tradition, they desire the new.

But newness is not an adequate test of worth. Take church organization, for example. We sometimes become obsessed with the need for changing the organizational structure. At times this may be needed but certainly it is unwise to turn to it as the panacea for all our ills. We may adopt a new organizational pattern and still discover that it doesn't usher in the kingdom. Then what do we do? We call for a new committee to revise the constitution. The kingdom comes not through committees but through the committed — be they under the old organization or the new. The right organization is the one that enables people to serve in the best way possible.

It is exciting to hear of the new and unique ministries arising across the land. They are accomplishing many significant things. But there is a danger in being so attracted to the new that we neglect the established church. The new, like the old, needs to be evaluated. It seems to me that this is a valid test: Is it just? Is it loving? Is it helpful? Is it the best that can be done under the circumstances? Whether we resist or support change should be determined by such careful evaluation.

There is a third position that one can support in regard to change. Recognizing that some changes need to be made and recognizing that some changes will be made whether they are needed or not, the place for the Christian is in the midst of the action seeking to mold the change after his choosing. We can't dam up change — it will break through. We dare not ride the changing tide — lest it carry us out to sea. But we can be in on change, seeking to shape it with God's love in our heart, with Christ's life and ministry as our example and with his Holy Spirit as our guide.

If we are going to participate in shaping the changes that are taking place in our churches and in our world there are two things that are paramount. First, we must be informed and, second, we must be involved. Being informed but not involved is useless, and being involved but not informed is dangerous.

The pulpit and the church school have been the church's main teaching techniques. How tragic if today the pulpit is silent and the church school, irrelevant! If the menu dished out Sunday after Sunday is a platter of scripture verses, seasoned with petty expositions, served with pious platitudes and smothered over with self-righteous gravy, it might please the eye and be palatable to the taste, but it is not nourishing. If the Christian is to be informed, the church must speak to the issues of our day, not merely on the issues of two or three thousand years ago.

Change is the order of the day. Never before have the changes in the structures of society and in the institutional church been so rapid and so revolutionary as in our day

Surely, God was concerned about the injustices suffered by the Israelites at the hands of the Egyptians and sought to deliver them. But likewise God is concerned about the injustices suffered by the Negroes, American Indians, Mexicans, and Orientals and is seeking to deliver them.

Certainly God was concerned about the wars of the Jews and their enemies. While we have some problems harmonizing these accounts and our peace position, one thing is obvious — God was concerned. If God was concerned for righteousness and justice then, he is concerned for righteousness and justice now. It is irrelevant to consider the will of God in relationship to the wars of that time without considering the will of God and the wars of our time. It is foolish for us to discuss the battle of Jericho and ignore the battles in Vietnam.

What do you want your pastor to preach? A person said to me recently, "I read the papers and see the news on TV. When I come to church I don't want to hear about these things. I want to hear something spiritual." My reply was, "Do you mean that you are going to let the secular news media tell you what to believe about Vietnam, about poverty, about race relations, and about other vital issues of our time? As a Christian you need somewhere to stand and view the issues of the day. As your pastor it is my responsibility to give you what I believe is the Christian point of view. Hear the mass news media to become informed on what is happening in the world, but hear the pastor to find out what to believe about it. As a prophet it is his responsibility to speak for God.

In addition to the sermon and the church school, many people are finding a small study group an invaluable source of help. The group, whether content-oriented or life-centered, can help us understand ourselves as well as gain insights into the issues of our day. If you do not have access to such a group it is usually not difficult to find some others who are willing to meet with you in a weekly period of study and dialogue.

There is also need for individual reading and study. The secular press is not to be ignored. The truth is the truth wherever it is found. Some of the most helpful insights can be found in the secular press. To be informed we need the secular press.

We also need the religious press if we are going to find the Christian point of view. MESSENGER received much criticism for the issue that devoted considerable attention to Martin Luther King. But those who were most critical read or heard their evaluation of Dr. King from other sources and believed them rather than MESSENGER. Do we let the anticommunist and racist propaganda determine our Christian beliefs or do we turn to our church publication to discover what to believe as Christians? If MESSENGER would not have given this evaluation then the church should rightly have censured her. We need the religious press to help us find what to believe.

If we are going to be able to shape the world into the image of God's liking, we must be informed. This is a continuing process. The Christian is never satisfied with what he knows, always open to new truths and ever ready to change his mind.

To mold change demands more than being informed — it requires being involved. There are many levels of involvement. The top level is dialogue and the bottom level is laying one's life on the line. Sometimes there is not much distance between the two. In our day, talking can be dangerous. Each one of us must decide how deeply we want to become involved and then get with it.

Conversation can be significant involvement. An argument is of questionable value for it is doubtful if it converts anyone. Haven't you heard people who are so dogmatic that you are ashamed to agree with them? But dialogue is different. In it each is open to what the other is saying, why he is saying it, and what he is leaving unsaid. It is questionable whether one can ever be in dialogue and not be changed. Each plants thought seeds into the mind of the other that grow up in his thoughts perhaps unnoticed. An individual who is continually in dialogue is constantly growing. A congregation wherein members are in dialogue is a church that is alive. Christians who are in dialogue with the people of the world are providing light and life to the world.

Do you talk to people? What do you talk about? What do you do when you find someone who disagrees with you? I know what I'm tempted to do. I send up a trial balloon to see how the wind blows. If it's with me I turn on the conversation. But if the person's opinion is in opposition to mine, I'm tempted to change the subject. I'm afraid I am normal in this regard. But I've found this true: Whenever I muster up the courage to express my convictions, and do it without emotional overtones, I get a hearing from the person I'm talking with. I frequently get a disagreement and sometimes an emotional outburst, but if I hear him out we both have some new insights and frequently some changes in our attitudes.

Becoming involved in conversations on the issues of our day can do much to mold the changes that are taking place. What could happen if all those who desire a change in our Vietnam policy, all those who are concerned about the poor of our land, and all those who feel strongly about the racial inequality in our land were to discuss their beliefs with their neighbors, in their clubs, and in their churches? Talking can be significant action.

Many, however, want to do more than talk. They want to become involved in other ways. So they write letters, visit their congressmen, participate in marches, unite with the new Brethren Action Movement or some other organization of social action. Who can question the effectiveness of such involvement in shaping change? Some of the most significant changes in recent years have been the result of such direct action. It is not possible for anyone to tell another where he must be involved or how deeply, but each must find where he feels he can best shape the changes taking place. Such a place may be on a cross. But far better to die for something than to live for nothing. For what will you die? For what are you living? Become informed and get involved.

Where is God in all of this? Is he sitting idly by, twiddling his theological thumbs? We can't always point the finger and say, "There is God" and "This is what he is doing." But we can know that he cares about the world and is involved in the whole process of change.

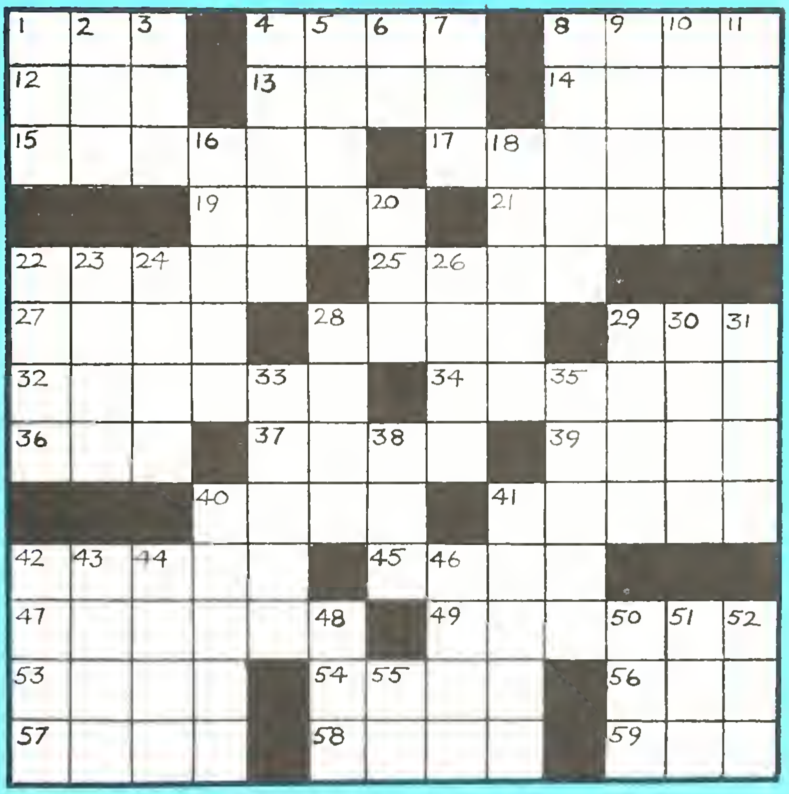
God is working through the church. If we believe as we profess that the church is the body of Christ then we believe that the church today has her agenda in Christ; what he did, we are to do. As God once worked through Christ to accomplish his will, so today he works through the church.

God is, however, not limited by the church. As God's revelation was prior to the incarnation and as his activity was not limited to Christ, so he is not limited to the word and act of the church today. God can work and is working through government, through secular organizations, and through individuals to effect change according to his will. God is always active in his world, seeking to remake it after the divine intention in creation. God, however, is always limited by the freedom he has given to man, and no individual or institution ever expresses his will perfectly. Yet continually God seeks to use these human agencies to accomplish his purpose.

The new breaks in. Change is the order of the day. Our task is to find what God wills for our world today — the world he loves so — and so wrap ourselves in love around the needs of his world that we can help him shape the world according to his divine intention. ☐

Harvest and Hunger

by Carol Conner

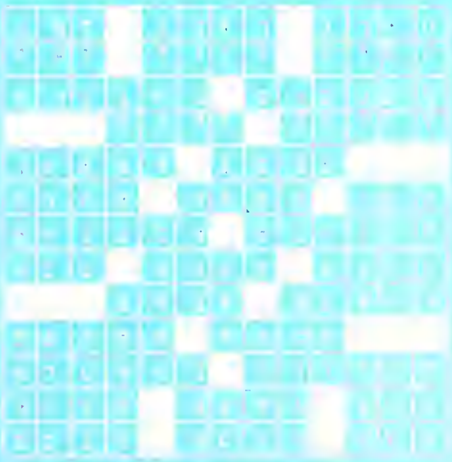


ACROSS

1 Hunger will _____ strength.
4 Cultivate crops
8 Staple food too scarce in India
12 Rock containing metal
13 A full meal is a _____ thing to millions.
14 Parts of wheat plants
15 Former Russian leader
17 Flying lizard
19 Freezes
21 Run away
22 Kind of situation brought by starvation
25 First man
27 Lasso
28 Bit of progress
29 Take from food reserves
32 Thoroughfare
34 Seek better conditions
36 Mexico (abbr.)
37 Close to
39 Asteroid
40 Whirlwind
41 Concerning
42 Without anything more
45 Make a living
47 Means of control
49 Wailing from hunger
53 Two animals hitched to a plow
54 Melody
56 Side away from wind
57 French airport
58 Woman
59 Allow

DOWN

1 Call for help
2 Knack
3 Green vegetable
4 Cost of food
5 Country road
6 Otherwise
7 Marry
8 Kingdom
9 Villain in play *Othello*
10 What a farmer raises
11 Slave
16 Cheer up by improving health
18 Harvests grain
20 Took part in planning session
22 Chickpea
23 Wander
24 Peak
26 Costly
28 Beginning of food growing
29 Causing suffering
30 Hard metal
31 Threat to crops
33 Beneath
35 Small coin
38 Yes
40 Hunger is an _______ of the human race.
41 Imposing group
42 Low-pitched voice
43 Sidelong look
44 Egg shaped
46 Soil not alkaline
48 Salt
50 Jesus cared about the poor and _______.
51 Born
52 To influence
55 Sun god of ancient Egypt



Yesterday and Today in Appalachia

NIGHT COMES TO THE CUMBERLANDS, by Harry M. Caudill. Atlantic Monthly Press, 1965. 392 pages and postscript, $2.45 paper

MY APPALACHIA, by Rebecca Caudill. Photographs by Edward Wallowitch. Holt, Rinehart and Winston, 1966. 90 pages, $4.95

STINKING CREEK, by John Fetterman. E. P. Dutton and Co., Inc., 1967. 192 pages, $5.95

Although Kentucky's Cumberland Plateau evokes scenes of coal mining and vacationland, it presents an unparalleled challenge to social minded Christians. For even the most cursory perusal of the landscape reveals the specter of human need on every side. The plight confronting the American mountaineer dares us to involve ourselves in new ministries to stem the cancerous poverty of Appalachia.

The three books listed here are representative of a number that have appeared in the last several years since the problems of Appalachia became known beyond the ridges. The book which gave that attention momentum is Harry Caudill's *Night Comes to the Cumberlands.* Caudill is a native of the mountains, a Whitesburg lawyer; and he has been called the Jeremiah of the Mountains because of his unceasing efforts to prod the conscience of his country to its duty. His book is a must for those who would understand the history of the people, their culture, and their mentality. He traces the mountaineer from the first settlers — English, Scotch, and Irish indigents who were brought over to the plantations that lined the South Atlantic coastlands. Debtors, orphans collected from the street gangs of London, or children and adults "kidnabbed" for a price per head were bonded to plantation owners as field hands, little better than slaves. These unfortunate and unwilling immigrants were not artisans, educated, or skilled workers. They were fighters, schooled by years of abuse. In America some escaped into the mountains of the interior and others joined them when their years of servitude were completed. The Long Hunter mountaineer was already settled in 1750 when the Cumberland Gap was discovered. Familiar names heard up and down the Appalachians today, the colloquialisms of Elizabethan English, and the blue-eyed blondness of the people still indicate that heritage.

Caudill itself is one of those proud names. The author of the second of our books on Appalachia is also a Caudill. Writer of children's books, teacher, editor, and fluent spokesman for her homeland, Rebecca Caudill even has a library named for her in her hometown of Cumberland, Kentucky. Miss Caudill's book, *My Appalachia*, is a tender reminiscence of a childhood in the beauty and serenity of the mountains before the coal barons came and of that beauty's disintegration.

Miss Caudill's family was unusual in that learning was important. Books and magazines were in their cabin home. Little Rebecca learned to read from the pages of the Louisville *Courier* and *McCall's* magazines that papered the walls. Education for each child was the accepted family plan. Religion, integrity, simple dignity, and love were not only words — they were the family's way of life.

My Appalachia is divided into three sections: "The Day Before Yesterday," "Yesterday," and "Today" and is illustrated with memorable photographs by Edward Wallowitch (whose pictures often appear in Messenger). The glow of affection that warms Miss Caudill's chapters about her childhood will kindle a kindred warmth in the hearts of every country reared man and woman who reads it. The generosity, kindness, and individuality of her friends from the past remind us of friends that peopled our own. "It was from the Huff's (store) that I learned that a yard measured thirty-seven inches," writes Miss Caudill.

The chapter "Yesterday" recounts the same story of old swindles and recent feast-or-famine economy, of rich coal mines, and of exploited miners that Harry Caudill chronicles in detail in his book. Lawyer Caudill writes with hard, detailed, documented facts; Miss Caudill with sadness, insight, and wisdom, her words bittersweet with nostalgia.

"Today," the third portion of the book is the most caustic. Coal is no longer a premium fuel; and gigantic companies, complete with miles of coalbearing tunnels and streets of company houses, have been disbanded. Now it takes an increasing number of tons of coal mined by truck miners in small, cheap operations to make a living wage. Strip and auger mining, the cheapest methods of all, have become commonplace. But this method is bringing to the impoverished land its final assault. The skinning of the mountains of their topsoil and trees to reach the veins of coal has brought final and inexorable ruin to ridge after ridge of the Cumberlands. The alarm of Mr. Caudill and others of the Plateau was finally heard in Washington and slowly the country has been awakened to what is known as the Rape of the Appalachians. But the strip mining destruction continues. As recently as the January 12, 1968, issue of *Life* magazine, the alarm was being sounded — and the hour is growing late. The people, still trapped and pauperized by welfare, are no better off. Politics is still a dirty, mawkish game with antiquated laws and vote selling affecting all levels of state government.

But there is hope. Miss Caudill recounts scores of successful efforts being carried on in the Cumberland Plateau. Active in the reclamation are schools, settlements, small industries and businesses, and energetic, dedicated persons and organizations who are leavening the lumps of despair. The most notable is the Council of Southern Mountains with headquarters at Berea. Miss Caudill is more optimistic, more the visionary than practical minded lawyer Caudill, whose own proposal for the Plateau is one that deserves serious consideration. He proposes a Southern Mountain Authority patterned after the original Tennessee Valley Authority that was responsible for the reclamation of that section of Appalachia three decades ago. This plan rates study by the Brethren in their social-political ministry.

The Brethren are to be found in the

mountains of Appalachia in West Virginia, Virginia, Pennsylvania, and Kentucky. Some of our oldest churches and newer, more successful home mission ministries are there. Flat Creek Mission in Clay County has served the Red Bird Valley for twenty years (see Messenger, March 3, 1962). Irma Gall and her partner Peggy Kemner operate their Lend-A-Hand Center in Knox County as well as help to administer the government's War on Poverty program (see Messenger, Aug. 18, 1966).

The Lend-A-Hand Center and Irma and Peggy make up a whole chapter in the third book of this review, *Stinking Creek,* by John Fetterman. Newspaperman Fetterman has sketched a portrait of a small mountain community in Appalachia and of the persons who live there. He has listened with compassion and recorded realistically. The Brown and Sizemore families who live up Brown's Hollow all come to life as Mr. Fetterman spins the account of their daily activities, opinions, and troubles. There is keen insight and a Faulkner-like, sly humor. Fetterman has written an Appalachian *Grapes of Wrath* that is fascinating. Although suspicious of urban dwellers and of urban do-gooders who set out to "help" proprietorially, Mr. Fetterman admires and respects the Lend-A-Hand girls, and he characterizes them skillfully. *Stinking Creek* also features candid portraits and photographs also done by Mr. Fetterman.

A study of Appalachia with *Night Comes to the Cumberlands* as a text would be a pertinent, enlightening study for an adult church school class or a social action class. Although the book was published five years ago, only one of the last chapters seems dated. It is still timely, especially if it were to be supplemented with the other two books of his review, plus a book of poetry by mountaineer James Still and copies of current materials that the Council of Southern Mountains would be more than pleased to furnish. A fourth book that should be included in any study is *Yesterday's People,* by Jack Weller. It is a sociological study of the mountain family. It makes interesting reading and affords valuable insights into the psychological make-up of the mountaineer. This book should be required reading for any teacher who has relocated Kentuckians in his class.

As for the church, we can no longer ignore the rape of the Cumberland Plateau. Poverty is not a racial problem nor an urban one. It is the other side of the coin of a rapidly changing, greedy society. Those who are blessed by such a society must feel responsibility for those who are cursed by it. Neither can disavow the other.

Why should we concern ourselves with the conservation of the natural resources of this area? Interior Secretary Stewart Udall stated it in his foreword to Harry Caudill's book: "This book is the story of what happens when men betray their responsibilities as land stewards. The price we pay for wanton spoliation is sure and certain. In the highest sense, conservation of the land is conservation of human life. The two have always been, and will always be, inseparable." Surely we rural oriented Brethren can understand and concur. Does this suggest a new mandate for the church? I say yes! — Lois Teach Paul

---

READERS WRITE / *continued*

in the leadership of the church. In spite of great differences of opinion, I firmly believe that, with the kind of respect expressed for one another and the love we all have for Christ and the church, we can unite and are united on basic principles and will go forward. I believe God has a place and a mission for the Church of the Brethren in our time. Let us pray that he will lead us and that we shall have the vision and courage to follow, fulfilling our commission to "make disciples of all nations."

If I would have any criticism, it would be in the nonbusiness aspects of the Conference. I feel, as I heard many others say, that there was an imbalance between the social issues and the spiritual content of the program. We all know one cannot separate the spiritual life of the church from the problems of the world. However, some of us left Conference a little hungry for spiritual inspiration and help. We heard little great preaching. Charles A. Wells had an inspiring message, but he was given too little time to present it. Other speakers of note appeared before special groups but not before the great convocation of the Brotherhood. Some consideration might be given to improving our great Annual Conference in this area in the future.

Elmer I. Brumbaugh

Kent, Ohio

APPALLED — AND MOVED TO TEARS

As a more recent member (one and a half years) of the Church of the Brethren I am appalled at the number of letters disclaiming Dr. Martin Luther King as a person, as a Christian, or for that matter, as anything good!

As a resident of the state of Virginia, I am once again appalled at the number of persons from Virginia who have written of nothing but criticism and hate for Dr. King. . . .

On the other hand, the letter of Theresa C. Eshbach (June 20) moved me to tears. Thank God, there are people who do really believe in the equality of man and who are willing to commune and to communicate as equals.

Charlotte Mautner

Bealeton, Va.

TO WHOM HONOR IS DUE

I was proud of the Messenger of April 25 memorializing Dr. Martin Luther King and want to commend you for your courage in "giving honor to whom honor is due," when you must have known that there would be repercussions. I agree with the excellent letters which have appeared in your support.

It is hard to believe that there would be in the Church of the Brethren the kind of prejudice that is indicated by some of the letters to Messenger. But it is inspiring to know that most of the church leaders are giving active support to brotherhood. Keep up the good work.

Ruth Hawkins Cayford

Glendale, Calif.

in brief

PERSONAL MENTION

Russell E. Jarboe has assumed the position of business director for the Seattle, Wash., YMCA. He has participated for thirteen years in the administration of Y programs, the most recent involving a cooperative venture with the black community of Seattle.

West Marva's present executive secretary **Owen Stultz** will leave that position next February when he begins work as administrative head of the First and Southern districts of Virginia. He replaces **H. Lawrence Rice.**

Two college appointments have been announced. **John H. Gingrich,** a Manchester and Bethany Seminary alumnus, has accepted the directorship of religious activities at La Verne College. . . . In the east **Stanley T. Sutphin** will chair the six-man department of religion and philosophy at Elizabethtown (Pa.) College. He joined the teaching staff there in 1963.

A third VISTA assignment awaits **Orpha Stutsman** at a Wyoming Indian reservation. An article in the Feb. 1, 1968, issue of MESSENGER featured Mrs. Stutsman's work with Job Corps centers in North Carolina and Kentucky.

Church of the Brethren minister and former Bridgewater College professor **Minor C. Miller** died July 25 at Bridgewater, Va. He was 79.

Dr. Miller had been general secretary of the Virginia Sunday School Association and of the Virginia Council of Churches. He pioneered in planning for weekday religious education and served on district and regional boards for the denomination.

In addition to his professional activities, he had written several books, among them the recently published autobiography, *These Things I Remember.*

An emeritus professor of psychology at Manchester College died May 26 at 79. **A. R. Eikenberry,** known for his administrative work in Manchester's finance, counseling, and psychology departments, began his career as educator at Mt. Morris College, where he taught agriculture.

Three Mt. Morris church members were fatally injured in an auto collision July 9. The Illinois church has instituted memorial funds for the three, **Gloria (Mrs. Wayne) Ballard** and **Mr. and Mrs. Lloyd Wakenight.**

Congratulations go to a couple celebrating their golden wedding anniversary, **Mr. and Mrs. Carson Holsinger** of Broadway, Va. . . . A couple who marks their sixtieth anniversary this month is **Mr. and Mrs. Irvin L. Rupp,** Fort Wayne, Ind.

PASTORS AND PARISHES

Congregations throughout the Brotherhood will be greeting new pastors on Sept. 1. Among recent appointments: **J. Robert Boyer** leaves the Mt. Pleasant church in Northern Indiana to assume the pastorate of Middle Indiana's Peru church. . . . Called for a part-time position by the West Eel River congregation of Middle Indiana is **Perry R. Hoover.**

Pompano Beach in Florida will be the new pastorate of **Charles Martindale,** coming from the Arcadia church in the same district. . . . Student **Eddy Miller** has accepted a full-time pastorate at the Sunnyside church in Washington. . . . **Dewey E. Rowe** moves down-coast from the Nicholas Gardens church at Springfield, Oregon, to the Yuba City, Calif., congregation.

Remaining in the same district will be **James E. Daughtry,** who exchanges his Plum Creek pastorate for a position at the Scalp Level church, both in Western Pennsylvania. . . . The Shenandoah district will gain another new pastor when **Darrell C. Fryman** begins his work at the Front Royal church. He leaves Northern Ohio's Silver Creek church.

The Sabetha, Kansas, congregation has called **William B. Gahm,** who has been serving the North Bethel and United Presbyterian churches in Missouri. . . . Licensed minister **Blair C. Harshbarger** has accepted the pastorate at the Holsinger church in Middle Pennsylvania.

Locust Grove church in the Mid-Atlantic District has named a new pastor, **Loyal Vanderveer,** who has served at the Allensville church, Johnstown, Pa. . . . **Vernon M. Wilkins** will assume the pastorate of the Mill Creek church in North Carolina when he terminates his tenure at the New Haven church in the same district. . . . Danville's First church in Southern Virginia will lose **Andrew L. Yelton** to the Alabama Parish.

THE MISSION SCENE

Church of the Brethren member from Polo, Ill., **Mrs. Iowa Kuehl** spent two weeks in Ecuador teaching a series of training seminars on art education and handicrafts. . . . **Edna Switzer,** missionary in Ecuador, spent two weeks in Bolivia at a conference where she and co-workers were planning, structuring, and writing a primer in the Quechua language.

Missionary agriculturists **Mr. and Mrs. Paul Warner** are studying agricultural programs in Peru. The Warners are based in Ecuador.

Dr. and Mrs. Homer Burke have completed their second tour of retirement volunteer service in Nigeria and will return to their home in Puerto Rico. . . . Jos business representative **Harold Bowers** and his wife **Shirley,** former secretary to Roger Ingold – and both former houseparents at Hillcrest School – have returned from a three-year term in Nigeria.

Completing two years of service at Hillcrest School at Jos, Nigeria, is **Ann Long.** . . . Returning to the states after resigning from service in India are **Dr. and Mrs. Fred Wampler.** Dr. Wampler has served as director of the medical work in India and has supervised the expansion of the hospital at Dahanu.

ON THE AIR

An award-winning documentary, **Africa,** broadcast in September 1967 by ABC, will be aired on twenty-five Eastern Educational Network television stations Sept. 17 and 18. The four-hour program will occupy two prime-time segments, 8 P.M. until 10 P.M. both evenings. Viewers may consult local listings for correct channel.

CALENDAR

Sept. 1	Labor Sunday
Sept. 15	Brotherhood Fund Achievement offering
Sept. 20-21	District conference, West Marva, Cumberland, Md.
Sept. 20-22	District conference, Missouri, Bethany
Sept. 27-28	District conference, Southern Pennsylvania, Carlisle
Sept. 29	Christian Education Sunday
Oct. 6	Worldwide Communion Sunday
Oct. 11-13	District conference, Florida, Sebring
Oct. 11-13	District conference, Pacific Southwest, Long Beach, Calif.
Oct. 13	Layman's Sunday
Oct. 20	World Order Sunday
Oct. 21-28	United Nations Week
Oct. 24	United Nations Day
Oct. 27	World Temperance Sunday
Oct. 31	Reformation Day

POTPOURRI

Convening on the Manchester College campus Oct. 21-23 will be the **1968 Church Leaders' Conference.** Addressing participants on the general theme, "The Nature of Authority," will be **Dr. John W. Meister,** executive secretary of the Council on Theological Education for the United Presbyterian Church, U.S.A.; **Dr. Hagan Staack,** professor of religion at Muhlenberg College, Allentown, Pa.; and **Dr. Dale W. Brown,** associate professor of Christian theology at Bethany Theological Seminary, Oak Brook, Ill.

For the eighth consecutive year four Kansas churches will donate free coffee and cookies to Labor Day motorists.

Sabetha, Morrill, Granada, and **Rock Creek** congregations will operate the refreshment stand, which in past years has attracted as many as 1,600 persons during a single Labor Day weekend.

A two-day celebration Nov. 9-10 will mark the fiftieth anniversary of the **Waterford church** in California. Homecoming festivities and a special program are among present plans.

Southern Indiana's **Nettle Creek** congregation will dedicate a new sanctuary Oct. 13, with A. Blair Helman, Manchester College president, guest speaker. . . . Dedication services for the **Rock House, Ky., church** in the district of Southern Ohio were held Aug. 25. Chester I. Harley, district executive, addressed the congregation.

Sixth graders who attended the Ocean Grove Conference called themselves a **Concerned Discussion Group.** In order to find out how their elders viewed current issues, they interviewed delegates and visitors, inquiring about the Poor People's Campaign, gun control, riots and looting, and air pollution.

They made a summary of the comments they heard and published a report before the end of Conference. At least 200 children were involved in morning activities each Conference day. They were guided by a staff of twelve teachers.

It appears that the Surgeon General of the United States has at least 324.8 adherents. A survey of 353 entering freshmen at Juniata College in Pennsylvania revealed that ninety-two percent have heeded the health official's advice — they do not smoke.

DEATHS

Beaver, Grace V., Mt. Jackson, Va., on March 1, 1968, aged 56

Brown, Sophia, Hartville, Ohio, on Feb. 23, 1968, aged 69

Clouse, J. Emmert, Duncansville, Pa., on Dec. 22, 1967, aged 63

Cross, Edith, Akron, Ohio, on Feb. 9, 1968, aged 100

Davidson, Ettie H., Hagerstown, Ind., on Jan. 21, 1968, aged 84

DeHart, Arthur G., Laton, Calif., on March 12, 1968, aged 64

Frederick, J. S., Woodbury, Pa., on March 2, 1968, aged 90

Gable, Agnes, Woodbury, Pa., on April 24, 1968, aged 57

Grimes, Colleen M., Laton, Calif., on April 30, 1968, aged 39

Hedrick, Bertha L., Richmond, Mo., on March 24, 1968, aged 84

Hoch, Ola, Huntington, Ind., on Feb. 17, 1968, aged 89

Huffman, Martha Ann, St. Joseph, Mo., on Dec. 31, 1967, aged 92

Kagey, Myrl, Harrisonburg, Va., on Feb. 23, 1968, aged 74

Kimmel, Eleanor, Shelocta, Pa., on April 7, 1968

Koontz, Catherine, Hollsopple, Pa., on Oct. 28, 1967

Kuns, Adeline, Dayton, Ohio, aged 30

Lowe, Ida M., Peru, Ind., aged 78

Miller, Luella, Harrisonburg, Va., on April 20, 1968, aged 79

Peden, Estella, Menomonie, Wis., on Jan. 26, 1968, aged 74

ACHIEVEMENT OFFERING

1968

SEPT. 30

Will you send your gift NOW to the Brotherhood Fund?
It is essential in achieving the goals of the Church of the Brethren
in its ministries to persons this year.

Amount $______

Name ______

St./RFD ______

City ______

State ______ Zip ______

Congregation ______

District ______

(Please enclose this form with your gift and send to the General Board, Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120)

Remember to Be Honest

A man who identifies himself as a subscriber and regular reader has recently expressed on paper his thoughts about a number of topics. He calls them "honest thoughts," and he hopes that some of our readers will "consider them, analyze them, kick back some of their own. . . . Just remember to be honest."

In the near future we expect to include portions of his rather lengthy letter in Readers Write. We mention it here not because the topics he discusses are unique but rather because we think he speaks for an increasing number of readers who do not insist that others agree with them but only that we listen and willingly enter in open discussion, remembering to be honest.

The recent Annual Conference at Ocean Grove, New Jersey, has been characterized as the Conference where Brethren, more than at any other time, freely confronted several issues on which members differ radically and about which they still have strong convictions. At work was an encouraging process which subjected reports of boards and Conference committees to public hearings, to a critical review by Standing Committee, and finally, to such revisions as the voting delegates would require. The proposal on reorganizing the General Brotherhood Board, for example, was passed almost unanimously, but not until specific improvements were suggested first by Standing Committee and later by Conference delegates – and yet the essential values of a plan on which a competent committee had worked for several years were treated with respect.

The same spirit emerged in the way delegates responded to a structured debate on reconsidering the COCU issue. Delegates seemed to appreciate the opportunity to hear spokesmen who were given equal time to present both sides of the question before a vote was taken. In another area, the matter of continuing membership in the National Council of Churches, delegates made it clear that they were in no hurry to close off debate. Again, persons on the study committee representing a minority position outlined their views, and some of their values were incorporated in the final action.

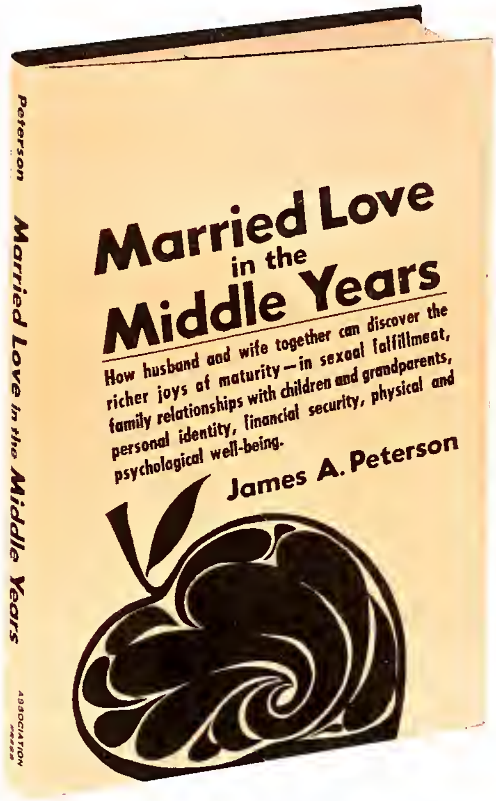
Church leaders often view with alarm the increasing polarization that becomes evident when members seem to espouse extreme positions, line up in camps, form special "fellowships" within the larger body, or organize to promote a particular viewpoint. But these activities need not be destructive of the health or the unity of the church so long as the persons involved "remember to be honest." Perhaps we ought to look at this globe on which we live. The Arctic ice cap and Antarctica are literally poles apart, but still the earth turns. Likewise, on some issues we may be poles apart within the church, but we still have a common loyalty to Christ, the head of the church.

All of this suggests that we may be growing in maturity, if we not only have strong convictions but also welcome the dialogue in which these values are tested by meeting head on the challenge of other values. For this reason MESSENGER seeks to encourage the kind of give-and-take that will help us grow as individuals and as a church. To be specific we call attention here to several controversial topics that will be aired on our pages in the near future. We hope that our members will give them a fair hearing and then react.

In this issue Wayne Zunkel deals pointedly with a controversy that continues to spark a response wherever one hears the words *civil disobedience*. Coming early in September is a graphic portrayal, in narrative form, of the complicated problems that Christians face in a land where polygamy is still practiced. Later next month MESSENGER presents a symposium in which contributors will defend four quite different positions regarding taxes for war purposes. In October the topic for discussion will be the issue of "mercy killing" or "the right to die," which will be viewed from several angles by Dr. T. Robert Nelson, theology professor at Boston University.

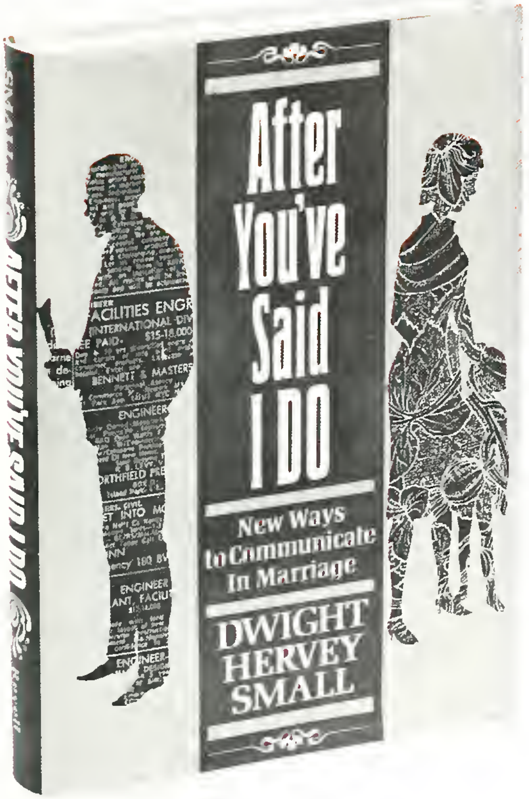
We hope that this line-up of significant articles is just the beginning of an agenda that MESSENGER can bring before its readers. In each instance, may we repeat, our purpose is not to offer all the right answers but to encourage careful inquiry and open discussion. We welcome participants to each debate. But remember to be honest. – K.M.

Discovering the potentials in marriage


Peterson
Married Love in the Middle Years
ASSOCIATION PRESS
Married Love in the Middle Years
How husband and wife together can discover the richer joys of maturity—in sexual fulfillment, family relationships with children and grandparents, personal identity, financial security, physical and psychological well-being.
James A. Peterson

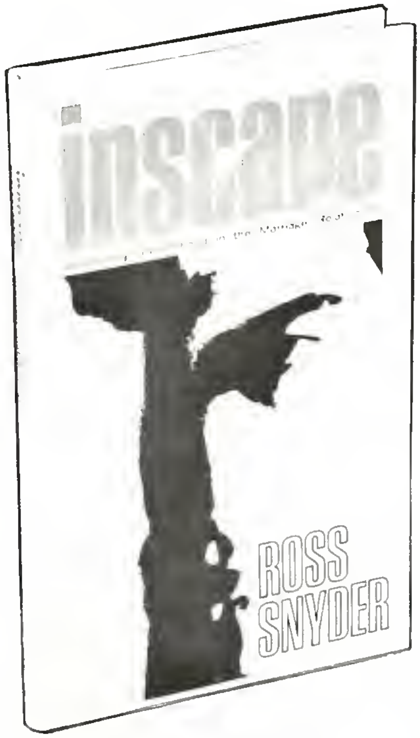
Married Love in the Middle Years
James A. Peterson
$4.95

The president of the American Association of Marriage Counselors shows how husband and wife together can discover the richer joys of maturity—in sexual fulfillment, family relationships with children and grandparents, personal identity, financial security, physical and psychological well-being. Based on the latest research findings, case studies and the author's counseling experience, this guidebook will be of direct value to the 20,000,000 couples in their 40's and 50's who must build a new relationship with each other as their children mature and leave home.


After You've Said I Do
After You've Said I Do
New Ways to Communicate In Marriage
DWIGHT HERVEY SMALL

After You've Said I Do
Dwight Hervey Small
$4.95

A comprehensive study of communication as it relates to marriage. The possible points of breakdown that cause conflict and crisis are examined: failure to listen, inadequacy of language, constantly changing roles and circumstances, lack of humor, low self-esteem, a silent partner, and many more. Filled with apt illustrations and quotations from many outstanding resources and authorities.


inscape
ROSS SNYDER

Inscape
Ross Snyder
$2.50

A most unusual book in which the author uses poetic form and insights to help the reader grasp just a small bit of what it can mean for two persons to experience love and marriage and creation together. Dr. Snyder is convinced that we have had enough books on marriage that speak of its problems. So here he talks about what it can be—about potentials—about a view that makes marriage an experience in creative fidelity. Throughout is a whole religious view and promise that is thoroughly contemporary and that sees all of life as a celebration.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Holy Obedience / Civil Disobedience. *Contemporary Christians, like the biblical heroes they emulate, may need to protest against and even to disobey unjust laws. Here are guidelines to follow.* by C. Wayne Zunkel. page 2

New Persons Through New Forms of Ministry. *The church needs to consider unorthodox methods of reaching out to persons. Through new ministries many lives are changed.* by Matthew M. Meyer. page 6

Freedom to Fall and Get Up Again. *The president of the United Evangelical Church of Ecuador speaks to the need for unity and freedom in a young church.* a special report, by Howard E. Royer. page 18

Uppsala: The First Week. *Questions of affluence and poverty, peace and war, justice and freedom confront delegates at the Fourth Assembly of the World Council of Churches.* by Harry K. Zeller, Jr. page 20

Teach Your Child to Help Himself. *Parents often find it difficult to encourage independence and responsibility by "letting go" at the proper time.* by Gene Church Schulz. page 22

The New Breaks In. *Change is the order of the day, but changes in the church and in the world can be guided constructively.* an Annual Conference address, by Floyd H. Mitchell. page 24

OTHER FEATURES include an interpretation of "The Moderator's Gavel," by J. Henry Long (page 1); a poem by Elizabeth H. Emerson (page 9); guidance for family worship, by Fred and Nancy Swartz (page 11); "An Authentic Bridge to the Dunker Past," pictures of the oldest unaltered Brethren meetinghouse (page 16); "Harvest and Hunger," a puzzle (page 27); and "Yesterday and Today in Appalachia," reviews by Lois Teach Paul (page 28).

COMING NEXT

The problem of polygamy, as African Christians confront it, is not nearly as simple as some Westerners think. A former missionary tells why in "I Know Two Africans." His presentation will be accompanied by several responses. . . . Dr. Clyde Shallenberger, director of chaplaincy services at Johns Hopkins Hospital, tells an interviewer what he has learned about the compassionate ministry of chaplains. . . . Ronald D. Petry, in reviewing the bad news of violence and disorder, asks, "Can the News Be Good?". . . Harry K. Zeller, Jr., completes his series of reports on the World Council of Churches Assembly.

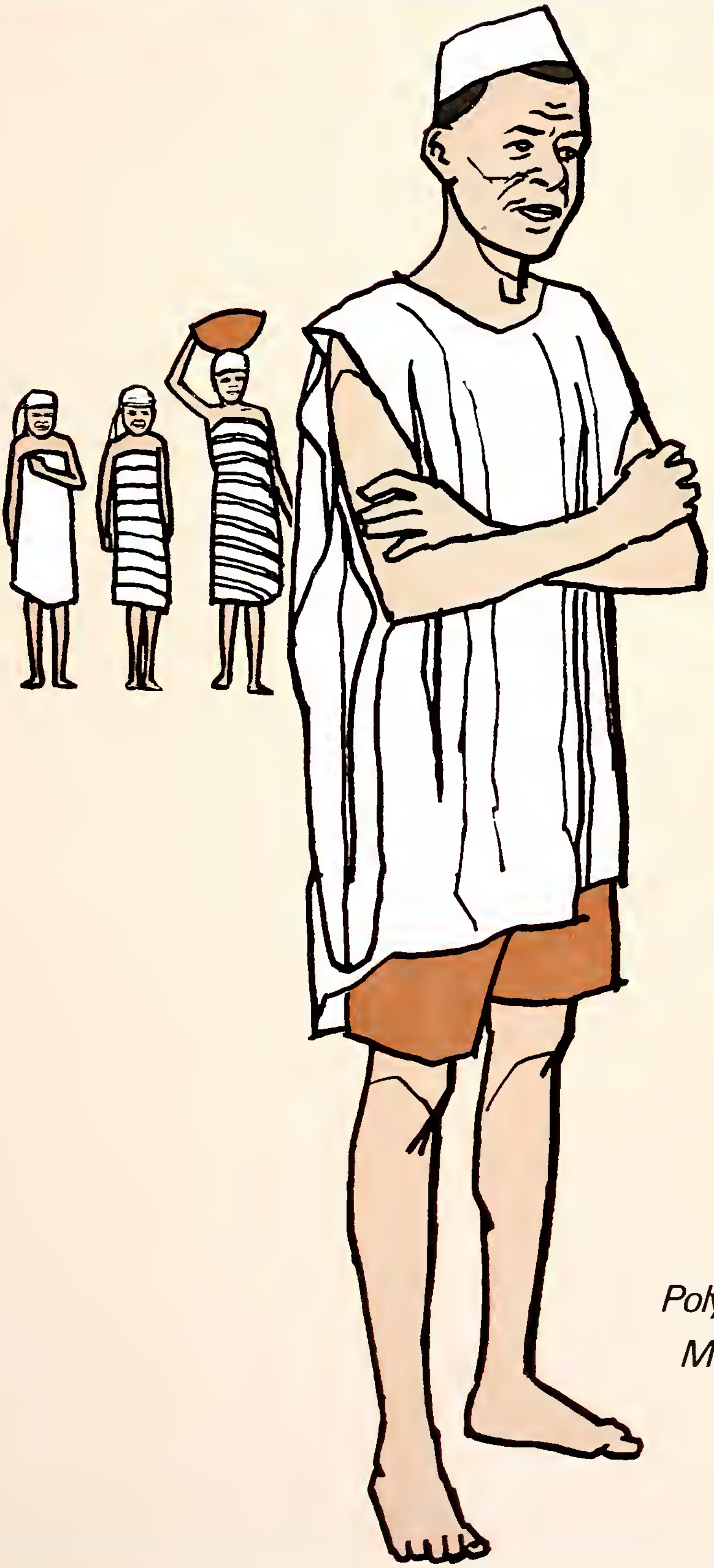
PHOTO CREDITS: Cover Gene Ahrens; 1 E. J. Buzinski; 6 Wallowitch; 12 Allied Pix Service, Inc.; 13 artwork by Robert Regier; 15 (top) artwork by George Malik; 15 (lower right), 16, 17, 19 Don Honick; 20 Religious News Service; 22 Alan Cliburn

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 1

Clyde Shallenberger: A Compassionate Ministry 2
Pages From a Washington Diary 25
Uppsala: The Final Roundup 16

messenger
CHURCH OF THE BRETHREN
9/12/68



Polygamy or Monogamy? Must African Christians Choose? page 7

LOOKING AHEAD TO
GOD
Minorities
FOR THE FUTURE
HOPE
IN SEARCH OF
FAMINE
Famine
and trends
GIFT OF A
HUMAN
HEART
PEACE
GOD?
RENEW
Preparing the

GUARANTEED ANNUAL INCOME: THE MORAL ISSUES

Philip Wogaman. Clearly surveys arguments for and against guaranteed annual income, spotlights proposals, examines possible effects. Paper, $1.95; cloth, $3.50; study guide, 50¢

DIALOGUE IN MEDICINE AND THEOLOGY

Edited by Dale White. A penetrating dialogue between doctors and clergymen highlights dramatic advances in medical knowledge and deals with ethical problems created. Paper, $1.95

CREATIVE PROCEDURES FOR ADULT GROUPS

Edited by Harold D. Minor. Exciting, new teaching procedures that will stimulate thought and spark involvement of the entire group in adult church classes. Paper, $2

PREFACE TO PARISH RENEWAL

Wallace E. Fisher. This self-study guide asks questions that will help church laymen make some important decisions as they face problems of parish renewal. Paper, $1.75

FOCUS ON CURRENT ISSUES

BIBLICAL TRUTH AND MODERN MAN

Bruce D. Rahtjen. Dr. Rahtjen considers the relationship of the Bible to science, the interpretation of the miracle stories, and the "factualness" and meaning of stories and history. A layman's guide which provides increased understanding by placing the Bible in the context of contemporary life. Paper, $1.75

A TREASURY OF SERMON ILLUSTRATIONS

Edited by Charles L. Wallis. Over 2,400 brief, quotable stories, poems, anecdotes serve as a helpful source for ministers. Each excerpt packed with human interest. Paper, $1.95

JESUS AND LOGOTHERAPY

Robert C. Leslie. An exploration of the ministry of Jesus in relation to the psychotherapy of Viktor Frankl, famed Viennese psychiatrist. Leslie compares the approaches of Frankl to those of Jesus. Paper, $1.25

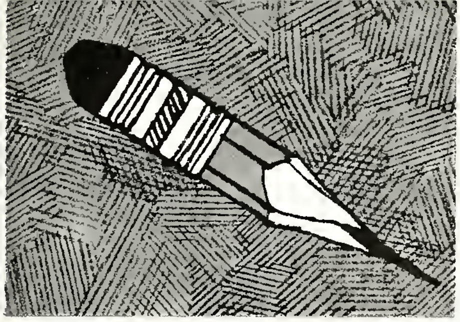
PRESCRIPTION FOR ANXIETY

Leslie D. Weatherhead. Advice and counsel on how to overcome fear and despair. Dr. Weatherhead offers down-to-earth suggestions for all who wish to understand and practice the Christian approach to anxiety. Paper, $1.25

THE DARK NIGHT OF THE SOUL

Georgia Harkness. Help and assurance for those who experience the feeling of spiritual desolation which besets the earnest Christian in every age. Relates insights gained from the lives of great Christians. Paper, $1.45

At your local bookstore **ABINGDON PRESS**



readers write

COMIC RELIEF

As a bit of comic relief after a spate of sick, unbrotherly, un-Brethrenly letters in the June 6 issue (I haven't been so angry and ashamed in a long time!), may I call attention to a poem which I clipped from MESSENGER several years ago entitled "The Graduate."

The first two lines contain one of those hilarious inversions (misplaced adjectives) that are many a poet's downfall and occasionally do slip past the sharpest editor's eye. This one provided one of the more refreshing moments in recent MESSENGER reading. It begins thus:

She trips across the platform bare,
Her cap set squarely on her hair. . . .

As an equally guilty fellow poet I am reasonably sure that in the author's mind it was the platform that was bare, but it somehow doesn't quite come across that way!

Ah, what images the poetic art doth conjure up!

ERNESTINE HOFF EMRICK
Whittier, Calif.

THE RHYMING WAY

What has happened to poetic lyre sublime,
With glorious rhythm and rippling rhyme
That flows along on rhyming river,
From creative throne of God, the giver?
Where thematic treasures rhythmical
Are clothed in wonder words so lyrical
That men are caught up in the theme
And fill their hearts from spirit stream?

I must speak up, and be so bold,
That blank verse, most times, leaves me cold!
And oh! my soul, within me burns
For vital verse from ancient urns,
When poets played upon heart strings,
And lyric lines gave mem'ry wings
To gain God's heav'n and be aware
That beauty's breath shares lyrics well.
Never throw blank verse away,
But use more of the rhyming way.

Thank you, Mister Editor, from
Your friend and rhyming creditor,
A jolly sometime music maker,
One named PERRY LEE HUFFAKER.
Englewood, Ohio

IMPLICATIONS ARE CLEAR

Thank God for an editor who has the courage to confront all of us with a sense of common guilt for the gunning down of that great saint of God, Martin Luther King; to make unmistakably clear to us the implications of the gospel as it relates to the God-given dignity of every man; and to prod us for our willful lack of sensitivity and response to our exploited brothers' (black or white) suffering and humiliation.

Can it be that the implications of Christ's imperatives are so clear that we refuse to confront them and seek to escape the consequences by calling Martin Luther King or anyone else who would dare to raise his voice in behalf of "the least of these" a communist and a liar?

R. F. HELSTERN
Brookville, Ohio

DANGER OF FASCISM

For twenty years or more America has been preoccupied with the fear of communism, real or imagined. This phobia has caused us to ignore the even greater danger of the growing menace of fascism — or danger from the right.

It is generally assumed that we have been drifting toward the left. We are, it is considered by most persons, becoming more and more socialistic. In reality middle-class, white, Protestant America is in little danger of becoming communistic. But one can hear in any church school the ideas of fascism being expressed by our good people — completely unaware that they are expressing them.

The gap between the affluent and the poor is widening. The gap between the white community and the black may also be widening. The vast amount of so-called social legislation is benefiting the bureaucrat more than the persons who need help. Most anticrime legislation is not aimed at the crime syndicates but against "people" — suppress demonstrations; get tough with rioters, no matter how just their cause; give more freedom to wiretapping; reach for control of court rulings — all this smacks of police state methods.

"Let them starve if they won't work" becomes an excuse for letting ninety-nine percent of the poor suffer! Hitler's regime said, "Eliminate the unproductive." Do you see the close similarity here? A mayor of a large city is disappointed because his orders to "shoot to kill" were not carried out more literally.

These are all fascist ideas and recall a philosophy we once attempted to destroy. No one is more vulnerable to the subtleties of this sort of thing than white, middle-class Protestants. Fascist ideology may be further along here than in the Germany or the Italy of the early 1930s.

We were warned at Annual Conference by one of the speakers of America's becoming a police state. If this happens, it is likely to be fascist in type. If there is danger on the left, there is equal or greater danger on the right. For here is where fascism is bred.

ERNEST R. JEHNSEN
Midland, Mich.

FOLLOW CONVICTIONS

Much has been said about the late Dr. Martin Luther King, Jr., some of it bad, some of it good. I'm not an authority on him and his life, but I believe he was a man who had strong beliefs and did everything he possibly could (including giving his life) for his beliefs. For this I feel he is to be admired.

I don't put him on the level of Christ, but neither do I believe he was as evil as many say. He was only a man trying to follow his beliefs and to do what he thought was right.

More on page 29

BYLINES: Dorothy Hansen lives in Baltimore, Maryland, where she is an advisory teacher for a private school. . . . Former missionary **Walter A. Trobisch** works with a marriage guidance service geared especially to African problems. His book, "I Loved a Girl," spells out further answers to the question of polygamy. . . . The wife of a missionary doctor, **Violet Pfaltzgraff** has served on the mission field since 1945. . . . **Irven F. Stern**, former missionary to Nigeria, holds a pastorate at the Hutchinson Community church in Kansas. . . . Believing that "as long as poverty exists, there is work to do," college student **Sharon Lee Dubble** continues her work for the Southern Christian Leadership Conference, currently with its Children of the Universe program. . . . Battle Creek, Michigan, is the home of **Lloyd B. Stauffer**, pastor of the Church of the Brethren there. . . . **William Robert Miller's** fourth book, "Martin Luther King, Jr.: His Life, Martyrdom and Meaning for the World," will be published in October.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

Clyde R. Shallenberger, director of chaplaincy services at the Johns Hopkins Hospital in Baltimore, heads a staff of thirty ministers, priests, and rabbis who help to provide

A Compassionate Ministry

by Dorothy Hansen

"Do you really like your work? Do you find it rewarding?" While these questions are asked of many, they need never be posed to Clyde Shallenberger. His enthusiasm for his work, which is both stimulating and demanding, percolates through every word he speaks, through every incident he relates.

The office of Dr. Clyde R. Shallenberger is located in the Johns Hopkins Hospital in Baltimore, Maryland. But his is not the office of a medical doctor, as you might expect. Instead, he is the director of the chaplaincy service at the hospital, the head of a staff of thirty ministers, priests, and rabbis. His is not merely the responsibility of conducting religious services — although he does this — nor of acting as a sop to religious bodies. His is the task of ministering to the spiritual needs of patients — some 497,000 last year.

The institutionalized person is rather generally ignored by the church. It was this concern that attracted Clyde Shallenberger to his present position. One of his deepest concerns is that a person,

confined to an institution, is in particular need of a compassionate ministry. During crisis situations, which are not uncommon in hospitals, the ministry of the church is desperately needed.

He considers his job interesting, satisfying, challenging, and a vital part of a hospital's function, for he believes that "you can't heal a broken bone and ignore a broken heart." Today's emphasis is to treat the whole person – mind, body and soul – necessitating the team approach of psychiatrist, physician, and minister. There are still some who think that religion and psychiatry are incompatible. Clyde Shallenberger feels that this is untrue, since both fields deal with persons at an emotional level. The well-trained clergyman, in helping a disturbed person, does much the same work as the psychiatrist.

Dr. Garrett O'Connor, psychiatrist and physician-in-charge of the Phipps Psychiatric Clinic at the Hopkins, expressed his feeling of the clergy like this: "In a sense they are the doctors of the soul. The position a clergyman occupies in the

community is that of a sympathetic, understanding person who, because of his unique status, can relate in a different way to people. He has different resources – prayer, hope in God, the scriptures – which we cannot use."

It is the psychiatrist who can help the clergyman to understand more fully the complexities of interpersonal relationships. At the same time the psychiatrist, if he is to help his patients, must have knowledge of what the religious faiths believe. Since a minister and a psychiatrist will have a different approach to a person and his problems, it is common practice at the Hopkins for the chaplain to refer some patients with whom he has been working to a psychiatrist and for the psychiatrist to refer some to the chaplain. Under a plan now working, the director sees several patients individually, then meets with the psychiatrist to discuss their various problems. In this way the psychiatrist serves as a very valuable resource person. It is Mr. Shallenberger's opinion that this method of treating the emotionally ill is steadily finding greater acceptance.

Just as minister and psychiatrist are working together more frequently, so are minister and physician. It is the medical and nursing staff, having the close daily contact with patients, who can be alert to a patient's need or desire to see the chaplain. Theirs is an important source of referral in the cooperative effort to treat the whole person.

Dr. Martin L. Singewald, associate professor of medicine at Johns Hopkins, speaks personally of its chaplain: "Pastor Shallenberger can be a tremendous help to the doctor. He has a wonderful way with patients and, equally important, he knows how to get along with doctors. He knows our problems, and we know his." From a patient came this praise, at the end of his letter to the chairman of the board of trustees: "In closing, I cannot help but comment on one last item which I consider perhaps as important as any other one thing I found in the hospital. That was a visit from your chaplain, the Reverend Clyde Shallenberger, about one half hour before I was scheduled to go to the operating room. Let me say to you frankly that, at this time on Tuesday, I felt capable of walking up the side of the wall by myself; and it is impossible to describe to you the calming and strengthening influence I found from Reverend Shallenberger's visit.

"He did not stay long and we had a short prayer together, but when he left me I was fully prepared for the operating room and its attendant miseries. I saw Mr. Shallenberger a time or two again, and I can only congratulate you on a most excellent choice in your chaplain." Clyde Shallenberger's work is indeed demanding – but infinitely rewarding!

The three hallmarks of the Johns Hopkins Hospital are patient care, teaching, and research. Chaplain Shallenberger can relate his varied duties at the hospital to this trilogy, with the pastoral care of patients being his major responsibility. He is called upon to help those about to go to surgery and after their return; to be with families who have lost a child or a parent; to visit with patients who have emotional problems; or to counsel with a physician on problems related to a particular patient's condition. Frequently he must help the hospitalized person find answers to such questions as: "Why did this happen to me?" "How can I tell my children their dad is dying?" "Is my illness God's way of punishing me?" When away from the hospital he is still on call and, as does a medical doctor, responds to that call regardless of the hour.

The second area, teaching, takes a lesser portion of his time but fills an important need in the training of students in the School of Nursing. Chaplain Shallenberger teaches such courses as "The Religious Needs of the Patient," "Care of the Dying Patient," and "Religion and Obstetrics." A seminar entitled "Needs and Problems of the Unmarried Mother" receives enthusiastic response from students. He also provides training classes at the Hopkins for the clergy and is a visiting lecturer in the School of Theology at the St. Mary's Roman Catholic Seminary in Baltimore.

In the final phase of the trilogy, research, Chaplain Shallenberger is on the executive committee which organized and incorporated the Research Institute for the Ministry of Medicine. This program is aimed at helping the medical student and the young physician better understand the relationship between religion and medicine and at giving him an opportunity to study scientifically the role of religion in healing. A nonprofit organization, it is an integral part of the medical school.

Since the chaplaincy is a very specialized type of ministry, training is essential. A successful pastor will not necessarily make a successful chaplain. In April of this year the nineteenth annual Institute on the Ministry to the Sick, held for ministers at the Johns Hopkins Hospital, dealt with "Pastoral Care and the Crises of Life." It was hosted by Chaplain Shallenberger and featured speakers who were instructors, assistant and associate professors, and professors of psychiatry, child psychiatry, medical psychiatry, pediatrics, and behavior analysis. Designed to meet all areas of medically related pastoral care, it included sessions on counseling and a special evening session on "Crises in Marriage," conducted by Dr. Homer L. Jernigan, professor of pastoral care and counseling at the Boston University School of Theology. This institute was well received and well attended by clergy from nine states representing fourteen denominations. It achieved its purposes: to help pastors know what a patient is experiencing and what his problems are; to encourage and facilitate dialogue between the clergyman and the doctor; and to educate the clergy in this type of ministry.

To perform the hospital ministry efficiently, clinical training is needed beyond college and seminary work which is designed to prepare a pastor for his parish. Chaplain Shallenberger attended Elizabethtown College and Bethany Theological Seminary, then received his clinical training at Western State Mental Hospital at Staunton, Virginia. In 1956 he received a certificate from the Council for Clinical Training. While serving as pastor of the Church of the Brethren at Hopewell, Virginia, he was for two years an active chaplain for the United States Bureau of Prisons at the Federal Reformatory at Petersburg, Virginia.

Clyde Shallenberger's duties as "doctor of the soul" often find him discussing religious matters with patients, physicians, and nurses at Johns Hopkins

A year later he became pastor at North Baltimore Church of the Brethren, where he served until 1963, just prior to his appointment at the Hopkins. During this time he received his Master of Education degree from Johns Hopkins University; and in 1966, the degree of Doctor of Divinity was conferred on him by Elizabethtown College in recognition of his hospital ministry. When not guest preaching or conducting services at the chapel at the Hopkins, he and his family still attend services at the North Baltimore church. Currently he is the chairman of the church board and recently helped with the revision of the church's constitution, which has provision for annual renewal of membership.

The chaplain is also active in the life of the church at the district level, presently serving as vice-chairman and a member of the executive committee of the Mid-Atlantic District board. Ralph G. McFadden, executive secretary of that district, says of him, "Clyde has been intimately involved in the process of bringing the three-and-a-half districts into the newly formed Mid-Atlantic District. Not only has he been significantly involved in this reorganization, but he also carried a great deal of responsibility in the Eastern Maryland District. His work with the Mid-Atlantic District has given direction that is creative and innovative. His experience and insight have helped in giving a tremendous forward thrust to the new district organization."

At the 1968 Annual Conference Clyde Shallenberger was elected to serve on the General Board.

Showing his interest in community affairs, he serves on the clergy advisory board of the Maryland Planned Parenthood Association and the clergy advisory committee of the Maryland chapter of the American Heart Association. He acts as consultant to the department of pastoral care of the Maryland Council of Churches and as faculty adviser to the Johns Hopkins University chapter of the Christian Medical Society. He holds membership also on the board of managers of the Maryland Bible Society.

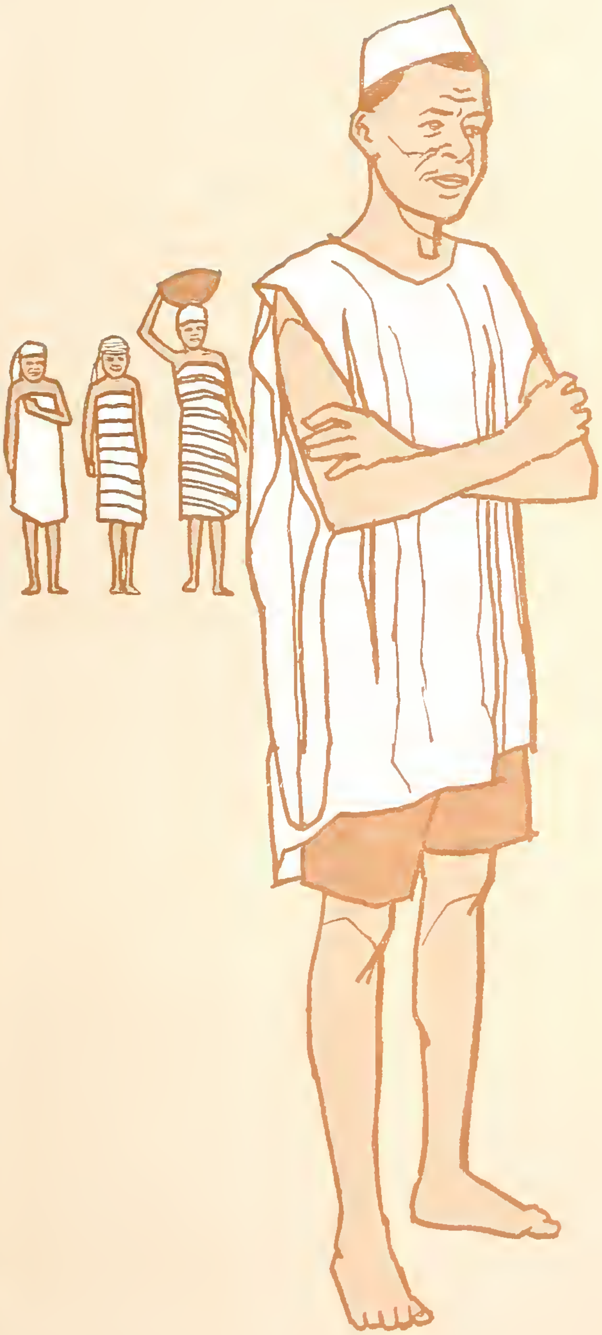
In frequent speeches to various church groups in the Maryland area Chaplain Shallenberger attempts to dispel the misconception that many persons have of sin and sickness — that sickness is God's will. His messages help Christians to come to an honest and realistic understanding of health and faith — of sickness and what they believe in God. He values the opportunities to talk with groups to help them understand and to give this assistance to ministers in helping their congregations.

Of his hospital ministry, Clyde Shallenberger says, "I see it as a ministry of compassion, not of conversion, reflecting the compassionate spirit of Christ." Jane C.'s story bears this out. A student at a local college, Jane arrived at the hospital's emergency room early one morning, requesting the completion of an abortion which she had begun. Upon being informed that because she was a minor parental consent was required, Jane threatened to leave without treatment. While she was not in immediate danger, she was told that she would be taking great risks if she should leave, as infection was inevitable. At her request to talk with someone, Chaplain Shallenberger was summoned.

In a lengthy conversation with him, Jane revealed her hesitancy in calling her mother. Her father, a prominent member of his profession in another city, was an alcoholic. Jane was an only child. She said, "I'm my mother's last hope," and felt that she could not now burden her mother with this new problem. The chaplain convinced her to phone her mother; and after receiving the necessary permission, a team of doctors began to operate. Time was important because Jane wanted to return to her campus that night to avoid discovery of her problem and expulsion from college.

Throughout that day, sometimes as frequently as every half hour, Chaplain Shallenberger visited Jane, talking to her each time to boost her morale and to comment on her progress. On his last visit late that evening, she spoke to him of her new appreciation for the church. She said that all her life the church had been just a lot of "thou shalt nots."

"I know you can't condone what I've done," Jane told the chaplain, "but you didn't condemn me, either. It has given me a new understanding of the church." This truly exemplifies Clyde Shallenberger's philosophy — the "ministry of compassion, not of conversion." ☐



I KNOW TWO AFRICANS

A young monogamist and a middle-aged polygamist—both come to the missionary for counsel

by Walter A. Trobisch

Let me introduce two people. They are two real persons from different countries of Africa. I have had contact with both of them as a counselor.

The first is Joseph, a twenty-six-year-old teacher at a mission school. I have never met him, but we have corresponded for about three years. He wrote to me after reading my booklet, *I Loved a Girl.*

"Three years ago," he said, "I married a fifteen-year-old person. I have ten years of schooling, my wife only six. God blessed us one year ago with a baby. I purposely did not choose a girl with a higher level of education, for I intended to educate my wife in order that she be exactly as I wanted her to be in her work and cleanliness, in her whole life. But she does not satisfy me anymore with her obedience. She does not do what I command her to do. If I insist, we quarrel. I ask you for a solution to save this young marriage."

In order to help Joseph we must understand his way of thinking. For him, marriage is an alliance with an inferior being. Woman is primarily a garden. Man is primarily the bearer of the seed of life. That is their destiny. Their destiny decides their function. Their function defines their relationship. This conception of marriage is not only based on inaccurate biology, but it is also not in accordance with the New Testament, which conceives of husband and wife as equal partners before God.

My task was to change Joseph's image of marriage. I replied to him:

"Joseph, you have not married a wife. You have married a daughter. You were looking for a maid, obedient to your commandments. She was fifteen when you married her. Now she is eighteen. In these three years she has developed from a girl to a young woman. In addition she has become a mother. This has changed her personality completely. She wants to be treated as a person. She wants to become your partner.

"Furthermore, it strikes me that your quarreling started after God gave you a baby. How long is the period of lactation in your tribe? Could it be that your quarreling has a deeper reason? It is not God's will for a married couple to abstain from physical union for such a long time."

Joseph's answer came quickly:

"You are exactly right. . . . It is true that we abstain from sex relations for two years after the birth of a child. . . . This habit is incorporated in us. Otherwise we are afraid of losing the baby, especially if the mother breastfeeds it and if it is a boy. . . . My father-in-law pointed this out to me when our child was born."

The practice of abstaining from sex relations during the period of lactation presupposes a polygamous society. Joseph wanted to be a Christian, and he was taught by the church that polygamy is sin. But he was not taught how to live with one wife as a partner nor how to space his children. The method he and his wife used for spacing children — complete abstention — leads to estrangement and drifting apart of husband and wife. It is unkind and merciless for missionaries to condemn polygamy as sin but to keep silent to Africans about methods of conception control.

Let's suppose that Joseph tried to solve his problem by taking a second wife. It is evident that refusing him communion as punishment for this action would be a most inadequate answer to his problem of how to space his children. What is needed in Africa are not church disciplinarians but marriage counselors.

Or let's suppose that Joseph, before taking a second wife, confided his intention to do so to his pastor. Would his pastor have been able to help? Would the pastor have received proper and adequate training in this respect at the seminary?

Or let's suppose that Joseph did not take a second wife but had sex relations with another woman, even the wife of another man. Since he wanted to be a Christian, this action would have hurt his conscience. Would he have found someone in your congregation to whom he could have gone, confessed his sin, and received the absolution? If he had come to you, whether you are a pastor or not, would you have known what to do?

Here is the heart of the congregational responsibility for the individual. The offer of private confession is probably the most helpful contribution the Lutheran church could make to the African churches. Martin Luther said, "No one knows what private confession can do for him, except he who has struggled much with the devil. Yes, the devil would have slain me long ago, if the confession would not have sustained me."

It is also possible that Joseph would not have dared to confess, but perhaps you would have heard about his sin. Then it would have been your duty to go to him. Responsibility for the individual means to take the initiative. Just as God has taken the initiative in Jesus Christ and has spoken to us without our inviting him, so we have to take the initiative and talk to our brother, even if he does not ask us.

The relationship between Joseph and his wife improved after I informed him about other methods of conception control. But later on a new problem arose. The family moved from the village into town. In the village, Joseph's wife had fed her family from that which she had grown in her own garden. Now Joseph was critical of the way she spent the money he gave her and they were having difficulty in keeping a family budget. I made up a detailed monthly budget for them and included as one item "pocket money for each of you."

Joseph wrote, "My wife was very happy about it. After we had divided up the money, she was frank enough to tell me also the criticism which she had in her heart about my spending habits. She was overwhelmed by joy to see the item appear, 'pocket money for each of you.' "

After almost three years of correspondence, this was the first time that Joseph had reported to me a reaction of his wife. The fact that he had shared my letter with her, that he listened to her reproaches, that he gave her spending money, shows that this marriage had grown from a patriarchal pattern into a marriage of partnership.

Before we leave the case of Joseph, let me make a few observations.

Formerly, the course of life in Africa was channeled. The individual had to make very few decisions of his own. The road was marked by customs and traditions.

This has changed. The individual now has to make up his mind about many things formerly decided by the family and the group. But, as the case of Joseph and his wife shows, the individual is not trained to make these decisions.

Polygamy? There are answers, but not in hard rules / by Violet Pfaltzgraff

My first reaction on reading "I Know Two Africans" was to acknowledge how true a picture Trobisch gives. The problem of polygamy is anything but simple. To Jesus the integrity of the individual was most precious. And those of us who dare cause another man to lose his integrity stand condemned already.

I believe that the followers of Christ cannot set down a hard and fast rule that all seekers in his kingdom must follow. If we were to judge all cases by one rule, perhaps we would stand before Christ as did the accusers in John 8:1-12. Each man's need must be judged on its own merits.

However, I definitely believe that as the educational missionary opens new doors and widens horizons for the African woman so that she no longer needs to depend on those in her own narrow world for the pleasure of companionship and growth; as the agricultural missionary spreads the knowledge and techniques of better and mechanized farming so that the demand for hand labor decreases; as the medical missionary teaches methods of better child care and prevention of childhood diseases so that little ones can grow to adulthood; and as counselors in all fields – medical, religious, social – teach methods of planned parenthood, polygamy will gradually become a thing of the past. For it will no longer meet the needs of the people.

In the meantime, the church has this problem of polygamy to face. There is much labor in an African household. Not only must the members of the family be made comfortable and fed, but any stranger must be welcomed to share whatever the family has. The woman of the house has many mouths to feed, and she does not always know just how many persons will share a given meal. Hospitality is always extended to anyone who drops into the compound, no matter what time of day the stranger arrives.

I sympathize with the woman who must trek into the wilderness to hunt for fuel for cooking. I am sure that in tasks like this the companionship of a co-wife would be preferred to the frightfulness of the untamed woodland. I would not welcome a message if it were to mean that I, a junior wife, would be faced with living outside the compound, forever alone and unloved. I am sure that Christ understands all our human needs. And I am sure that there are answers to our present-day problems. But they do not lie in hard or fast stereotyped rules.

I am sure that Christ meant for each one of us to come to him personally for guidance to any of our problems – even polygamy. Might it be that sometimes the church steps between the seeker and the Lord himself? ☐

Counseling therefore becomes indispensable.

The work of the counselor can best be compared with swimming. The time is past when a counselor may stand on a solid hilltop and give prefabricated rules and commandments to the counselee. Counselor and counselee have to swim together.

On one of my trips I worshiped in an African church where nobody knew me. After the service I talked to two boys who had also attended.

"How many brothers and sisters do you have?" I asked the first one.

"Three."

"Are they all from the same stomach?"

"Yes, my father is a Christian."

"How about you?" I addressed the other boy.

He hesitated. In his mind he was adding up the number of children. I knew immediately that he came from a polygamous family.

"We are nine," he finally said.

"Is your father a Christian?"

"No," was the typical answer, "he is a polygamist."

"Are you baptized?"

"Yes, and my brothers and sisters, too," he added proudly.

"And their mothers?"

"They are all three baptized, but only the first wife takes communion."

"Take me to your father."

The boy led me to a compound with many individual houses. It breathed an atmosphere of cleanliness, order, and wealth. Each wife had her own house and her own kitchen. The father, a middle-aged, good-looking man – tall, fat, and impressive – received me without embarrassment and with apparent joy.

I found Omodo to be a well-educated person, wide awake and intelligent, with a sharp wit and a rare sense of humor. I shall attempt in the following dialogue to recreate the gist of our conversation. From the outset he made no apologies for being a polygamist.

"Welcome to the hut of a poor sinner." The words were accompanied by goodhearted laughter.

"It looks like a rich sinner," I retorted.

"The saints come very seldom to this place," he said. "They don't want to be contaminated with sin."

"But they are not afraid to receive your wives and children. I just met them in church."

"I know. I give everyone a coin for the collection plate. I guess I finance half of the church's budget. They are glad to take my money, but they don't want me."

I sat in thoughtful silence. After a while he continued.

"I feel sorry for the pastor. By refusing to accept all the polygamous men in town as church members he has made his flock poor, and they shall always be dependent upon subsidies from America. He has created a church of women whom he tells every Sunday that polygamy is wrong."

"Wasn't your first wife heartbroken when you took a second one?"

I KNOW TWO AFRICANS / *continued*

Omodo looked at me almost with pity. "It was her happiest day," he said.

"Tell me how it happened."

"Well, one day after she had come from the garden and had fetched wood and water, she was preparing the evening meal while I sat in front of my house and watched her. Suddenly she turned to me and mocked me. She called me a poor man because I had only one wife. She pointed to our neighbor's wife who could care for her children while the other wife prepared the food."

" 'Poor man,' " Omodo repeated. "I can take much, but not that. And I had to admit that she was right. She needed help. She had already picked out a second wife for me. They get along fine."

"Do you mean that the wife who caused you to become a polygamist is permitted to receive communion?"

"Yes. According to the church my wives are considered sinless because each of them has only one husband. I, the father, am the only sinner in our family. They are all praying for me that I might be saved from sin, but they don't agree from which sin I must be saved."

"What do you mean?"

"Well, the pastor prays that I may not continue to commit the sin of polygamy. My wives pray that I may not commit the sin of divorce. I wonder whose prayers are heard first."

"So your wives are afraid that you may become a Christian?"

"They are afraid that I may become a church member. Let's put it that way. For me there is a difference. You see, they can have intimate relations with me only as long as I do not belong to the church. In the moment I would become

Polygamy? Africa needs marriage counselors, not disciplinarians / by Irven F. Stern

Reading Walter Trobisch's well-written stories about Joseph and Omodo had the effect of suddenly transferring me from Hutchinson, Kansas, back to Nigeria. In my experience as a missionary churchman there I met people with problems very similar to those two men.

The approach of counseling rather than disciplining persons with problems is one I heartily endorse, but that has not always been the way in the Christian church in Africa or in America. However, Mr. Trobisch shows that well-timed counseling can head off the need for discipline under African church practices.

I want to focus the major part of my reaction to the case of Omodo. It was my observation in Nigeria that marriage customs were by far the greatest concern of the church. Men in Kulp Bible School were always eager to have dialogue on the topic. One year I was asked by the Nigerian church to travel to each of the *gundamas* to lead discussions on the Christian and marriage. Specifically I was to give a biblical basis for monogamy. This was not an easy task.

In my presentations I pointed out that monogamy was assumed in the New Testament, from the creation account in Genesis – "a man . . . cleaves to his wife" – it seems that monogamy is God's intended way; and monogamy was frequently evident throughout the entire Old Testament. I acknowledged the practice of polygamy in the Old Testament but pointed to the serious troubles which accompanied it by using Abraham, Jacob, and David as examples.

I believe that monogamy is the better way for marriage. Yet it seems to me that Christ confronts an individual in whatever state he finds him. Christ lets us know that God accepts us just as we are. Is not that the whole meaning behind Paul's word *justification?* All of us sin and fall short of God's glory, but he justifies us by his grace as a gift.

If God calls a polygamous man into the Christian faith it is difficult for me to imagine that God would require whom he calls to go out and commit a sin, such as divorce, before he can be in a state of grace. Still this is what many churches in Africa require today. I do not doubt that Western churches have influenced African churches in the attitude taken in dealing with polygamy today. For African Christians often want to know of missionaries "how it is at home" when they are searching for an answer.

Walter Trobisch is on the right track when he writes that Africa needs marriage counselors instead of church disciplinarians. The American Christian needs to allow the Holy Spirit to work through Nigerian Christians in coping with the problem of polygamy. ☐

a church member their marriage relations with me would become sinful."

"Wouldn't you like to become a church member?"

"Pastor, don't lead me into temptation. How can I become a church member, if it means to disobey Christ? Christ forbade divorce, but not polygamy. The church forbids polygamy but demands divorce. How can I become a church member if I want to be a Christian? For me there is only one way – to be a Christian without the church."

"Have you ever talked to your pastor about that?"

"He does not dare to talk to me, because he knows as well as I do that some of his elders secretly have second wives. The only difference between them and me is that I am honest and they are hypocrites."

"Did a missionary ever talk to you?"

"Yes, once. I told him that with the high divorce rate in Europe and America they have only a successive form of polygamy, while we have a simultaneous polygamy. That did it. He never came back."

I was speechless. Then, as Omodo accompanied me back to the village, I asked, "Why did you take a third wife?"

"I did not take her. I inherited her from my late brother, including her children. Actually my older brother would have been next in line. But he is an elder in the church. He is not allowed to sin by giving security to a widow."

I looked into his eyes. "Do you want to become a Christian?"

"I am a Christian," Omodo said without smiling.

I regret that I was not able to see Omodo again. But our conversation contains in a nutshell the main attitudes of polygamists toward the church. It is always healthy to see ourselves with the eyes of an outsider.

I believe Omodo is right in his criticism of contradictory church policies, which sometimes deny our own doctrines. Some churches demand that a polygamous man separate himself from all of his wives; others demand that he separate himself from all but one. Some demand that he keep the first wife; others allow him to choose. Some permit his wives to stay with him under the condition that he has no sexual relations with them.

Some churches do not allow polygamists to enter the catechetical class. Others allow them to do so, but do not baptize them. Again, others baptize them, but do not give them communion. A few allow them full church membership, but forbid them to hold office, as for instance the Lutheran Church in Liberia.

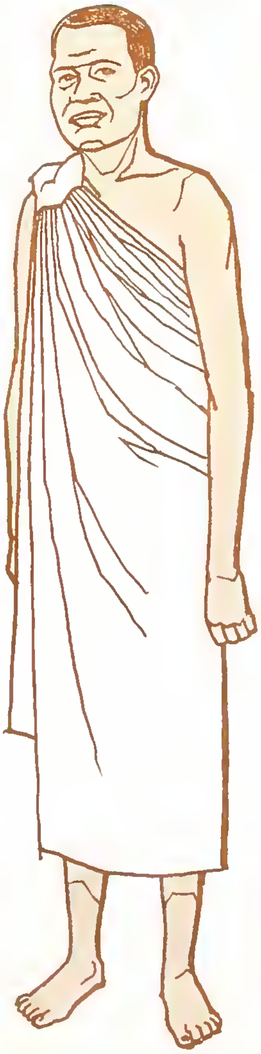
We have made ourselves fools before the world with our policies. Let us admit honestly our helplessness. We are facing a problem here that we just do not know how to solve.

Maybe our mistake is that we want to establish a general law for all cases. We want to be like God, knowing what is good and evil. We have decided that monogamy is good and that polygamy is evil, while the word of God clearly does not say so. The Old Testament has no outspoken commandment against polygamy. And the New Testament is conspicuously silent about it. Instead of dealing with polygamy, the Bible has a message for polygamists.

To help the individual in the name of the God of peace, we need both the rules and the exceptions. Laws are broken by the situations we face today. The time of timeless principles is past in our rapidly changing society.

The counselor must give himself into life with its many different situations and happenings and "swim" with his counselee. God is with them in the water. ☐

Reprinted from the June 1966 issue of *World Encounter*. Copyright © 1966 by the Board of World Missions, Lutheran Church in America.



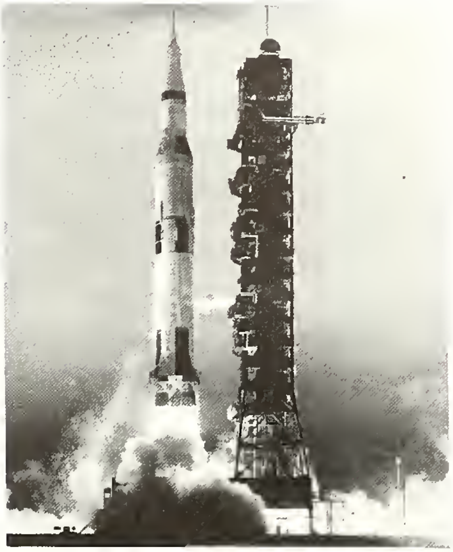
news

Key election issues are cited in testimonies of churchmen

Churchmen testifying before the platform committees of the Republican and Democratic parties underscored the call to "national action on an unprecedented scale" set forth in the report of the National Advisory Committee on Civil Disorders.

Anything less can only be regarded as "too timid" for these days, declared one of the spokesmen, Arthur S. Flemming, president of the National Council of Churches, in addressing the Republican platform committee in Miami. Similar testimony was scheduled to have been given to the Democratic counterpart last month in Chicago.

Besides vigorous implementation of the report on civil disorders, the NCC official in his appearance before the Republicans pleaded that the platform not wind up with "glittering generalities" on its Vietnam plank.



On determining priorities: "We chose to build bright and shiny missiles . . .

Pride: Dr. Flemming urged the platform writers to ask the American people to make sacrifices – "even sacrifices of pride" – in the interest of a Vietnam peace.

Progress in dealing with such international issues as strengthening of the United Nations, disarmament and arms control, ratification of human rights conventions, and new policies relative to Red China, he said, depend on a resolution of the Vietnam conflict.

"We urged this committee to avoid arriving at a compromising position on Vietnam which represents the lowest common denominator of conflicting views. . . .

"Our people want to have the opportunity of supporting policies that will bring about a quick end to hostilities and that will once again restore our nation to a position of leadership in the cause of peace. They will not be content with glittering generalities."

He reiterated NCC stands on Vietnam which, in part, call for a halt to bombing of the north.

Reversal: On the domestic scene, Dr. Flemming commented that "far too few public officials" have yet convincingly endorsed the report of the National Advisory Commission on Civil Disorder and that Congress had "in fact" gone in an opposite direction.

He supported the report's plea for commitment and action on an unprecedented national scale as an answer to the urban problem.

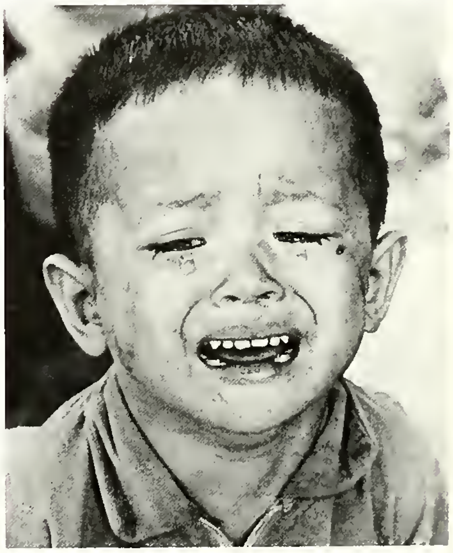
"The major need is to generate new will – the will to tax ourselves to the extent necessary to meet the vital needs of the nation," Dr. Flemming said. "The citizens are ready to respond to political leadership that calls for this kind of commitment to national action, even though such a commitment must be accompanied by the will to tax ourselves."

Criterion: The Council president, himself a former Cabinet member in the Eisenhower administration, distributed to the Republican platform committee members a digest of NCC policy statements on public issues.

"We will urge our people to evaluate the platforms of both major political parties in the light of these policy statements," he declared.

He noted also that while the 33-denomination Council speaks only for itself, it does urge all Christians to "make clear that our support of candidates depends on the positions they take on the great issues of our day."

Squandering: Among other church leaders to testify at Miami was Robert H. Bowen, a Minneapolis businessman representing the United Church Council for Christian Social Action. In contending that the United States has "squandered its resources" in recently approving the $1.2 billion antiballistic missile program while cutting antipoverty funds at home and abroad, he urged the Re-



. . . instead of a bright and shiny world for those humans in ragged poverty."

publicans to make the eradication of poverty their number one plank.

"We chose to build bright and shiny missiles instead of a bright and shiny world for those in ragged poverty. Speaking as a manufacturer who knows costs, including human costs, I find this a very bad investment," said Bowen.

"When our cities were burning, was it because of Soviet missiles? No. It was because we had not struck powerful, sustained blows against misery and poverty in our own land."

Participation: Vietnam and the poverty and racial crises were also dominant themes in testimony given by two United Presbyterian Church leaders, Philip Hitchcock and John Coventry Smith. In a combined statement they called on the platform writers to pledge support for planning now for postwar relief and rehabilitation of Vietnam and for "genuine participation" in the political process by residents of the inner city.

On crime, the Presbyterian churchmen asserted that while matters of criminal justice are basically the responsibility of state and local governments, the federal government could do "much more to set the tone of imaginative, perceptive, and effective public policy."

Opponents to test parochial aid law

A LEGAL FIGHT is anticipated in Pennsylvania against the state's new school aid bill which authorizes the payment of public funds to nonpublic schools. The legislation is the first of its kind enacted by any state in the nation.

Expected to join in a court test of the new law's constitutionality are a number of state organizations, among them the Pennsylvania State Education Association, the American Civil Liberties Union, Americans United for Separation of Church and State, and several Jewish groups. Also opposing the law is an organization known as "Friends of the Public Schools," a group to which a number of Protestant churches are related, including the Church of the Brethren of Eastern Pennsylvania and the Pennsylvania Council of Churches, as well as United Presbyterian, Churches of God, and other denominational units.

Violation? The basis for contesting the law is on the grounds that it violates the state constitution prohibiting subsidies to religious groups. The new law seeks to avoid this prohibition by providing for the purchase of educational services in nonreligious subjects rather than making the payments as state subsidies. By purchase of educational services is meant payments based on the cost of teachers' salaries, textbooks, and teaching materials.

Many legislative and administrative officials privately regard the unique and controversial aid plan as a "test" case device.

In signing the bill into law in June, Gov. Raymond P. Shafer hailed Pennsylvania as a pioneer in "the new concept" of making certain that nonpublic school students get the finest education possible." More than 20 percent of Pennsylvania's elementary and secondary school pupils are enrolled in private and parochial schools.

Responsibility: "Our aim is not to aid a particular religion or belief, but to educate a child to be a good and decent citizen," Governor Shafer declared.

"The modern challenges of education, rising costs, and other economic problems are placing enormous burdens on our entire system of education — public and nonpublic, higher, and elementary and secondary.

"As a society we have a responsibility to help all in our education system meet these challenges within the principles of our constitutional government. We are doing that with this new law."

The enactment brought the immediate protest and resignation of one member of the State Board of Education, Frank N. Hawkins, editor of the *Pittsburgh Post-Gazette*. "I do not wish to be identified with an educational program which I believe unconstitutional and detrimental to the public school system," Mr. Hawkins declared.

The deputy superintendent of the state's Department of Public Instruction, A. G. Breidenstine, who is also moderator-elect of the Church of the Brethren, explained to MESSENGER further background of the law.

Proposals: "The Department of Public Instruction was quite convinced that some help should be given to the nonpublic school children," Dr. Breidenstine said. "We had proposed, in addition to medical services, bus transportation, and similar noninstructional services, an increased program of dual enrollment. Briefly, we had hoped for a cooperative venture whereby nonpublic students would attend sciences or industrial arts classes in the public school. Our Department of Justice agreed that legally nonpublic school students could enroll for high school subjects in the public school with the state reimbursing the public school on the basis of full-time equivalent enrollments.

"But the nonpublic pressure groups held out for direct aid."

The source of revenue for nonpublic school aid, Dr. Breidenstine added, was first proposed to be a fraction of the cigarette tax. He said that "an administrative agreement, not including the Department of Public Instruction" shifted the source to horse racing, flat and harness. The bill specifies all administrative funds for nonpublic school use are to be kept separate from public school monies. Also parochial and private schools must apply for aid and must meet state standards.

Dr. Breidenstine added that his department, believing the constitutionality of the bill must be tested early, has designated only minimal staff and funds to launch the program.

Paying war taxes: Ought there be an alternative?

For the Christian pacifist, where is the conflict of loyalty to God and to the state felt more pervasively than in taxation?

And as the nation's military expenditures skyrocket, persons of peace persuasion are moved to ask: If alternatives are allowable when it comes to putting one's time and body on the military line, ought not a similar provision pertain to putting one's taxes there?

The answer, as called for by a variety of concerned spokesmen, is for a legal, constructive, alternative tax arrangement for persons conscientiously opposed to paying taxes for war and military purposes. The appeal for such a plan has been heard off and on for a quarter of a century. For the Church of the Brethren, the matter came more sharply into focus this past June when Annual Conference inserted in its Statement on War a section on taxes for war purposes.

Alternative use: "While the Church of the Brethren recognizes the responsibility of all citizens to pay taxes for the constructive purposes of government, we oppose the use of taxes by the government for war purposes and military expenditures," the new section declared. "For those who are conscientiously opposed to paying taxes for war purposes, the church seeks government provision for an alternative use of such money for peaceful, nonmilitary purposes."

The statement, recognizing that members will differ in their responses, cited four positions on the payment of federal taxes for war purposes which are evident:

— to pay taxes willingly.

— to pay the taxes but to express a protest to the government.

— to refuse to pay all or part of the taxes as a witness and a protest.

— to limit voluntarily one's income or use of taxable services to a low enough level so as not to be subject to taxation.

To implement the concern, the Conference statement urged all members, congregations, institutions, and boards to pursue the matter with serious study and to act "in response to their study, to the leading of conscience, and to their understanding of the Christian faith."

Dilemma: The appeal for study and action was prompted by concern over the "ever-growing portion" of the federal budget going for military purposes, according to a statement on "Taxes for War Purposes" adopted by the Brethren Service Commission last November. The commission paper pointed up the dilemma which this escalation of war funds poses for "peace-minded people and conscientious objectors to war who put their trust in the power of love, nonviolence, and international cooperation rather than military might."

Sparked by a request from the Pacific Southwest Conference Board of Administration for a study of federal income tax alternatives, the Brethren Service study committee asserted that the church's stance historically has been to oppose participation in war; at the same time it has taught responsible citizenship. "The Christian should appreciate and support the worthy functions which government performs. He should willingly obey the state in matters on which he has no contrary moral conviction. On the other hand, he should be alert to occasions when government neglects or misuses its trust from God. When he is profoundly convinced that God forbids what the state demands, it is his responsibility to express his convictions. Such expression may include disobedience of the state," the commission paper quoted from the 1967 Annual Conference statement on "Church, State, and Christian Citizenship."

Pre-Vietnam: In its own background study the Brethren Service committee noted that while the nonpayment of taxes on conscientious grounds has been a movement of the past 25 years, the concern has "a long and honorable history. Early Christians refused to pay taxes to Caesar's pagan temple in Rome; many historic peace church members refused to pay taxes during the French and Indian wars, the Revolutionary War, and the Civil War; strugglers for independence in India, under Gandhi's influence, refused to pay taxes to the British Empire."

The study committee recounted a series of efforts which the Brethren Service Commission has made since 1959 in seeking tax alternatives. The General Brotherhood Board that year had urged explorations with government "to the end that an acceptable constructive alternative be provided for all those persons who, by reason of religious training and belief, conscientiously object to the payment of that portion of income taxes going for military defense."

At Brethren Service's initiative, representatives of eight peace agencies, each genuinely interested in seeking a suitable tax alternative, met in 1960 in Washington, D.C., for a strategy session. The consensus was that there was little likelihood of the government's providing a tax alternative until tax protestors and objectors created sufficient administrative difficulties that the government would decide it would be less vexing to provide a tax alternative.

Subsequent efforts by a follow-up committee and other efforts in liaison with the Mennonites and the Friends proved to no avail. Legislators who had introduced measures calling for tax credits for contributions to the United Nations, which had been looked upon as possibly one alternative designation of tax funds, received little support from the public or from Congress for their proposals. In a response to a related query the 1962 Annual Conference urged Brethren Service to continue efforts to develop an acceptable proposal for an alternative tax arrangement.

According to the study committee, all efforts to date have failed to find or gain sufficient support for a tax law provision or administrative formula that would satisfy Congress, the Bureau of Internal Revenue, and conscientious obejctors.

Wider forum: For the next step, the appeal of Annual Conference and of the Brethren Service Commission is for the question on the payment of taxes for war purposes to receive a wider airing among members and congregations. Copies of two major resource items, "Statement on War" and "Taxes for War Purposes," were mailed in July to pastors and to Witness and Brethren Service chairmen.

The Sept. 26 issue of MESSENGER will feature a symposium with spokesmen for each of the four stances on the handling of tax payments. A response coupon in the same issue will enable readers to report their own stand on the payment of three taxes used heavily for war use, the federal excise tax on telephone service, the recent ten percent surtax on income tax, and the income tax itself. The names of persons willing to have their positions identified may be published.

Readers also are invited to submit letters to Readers Write to share testimonies and viewpoints on the matter.

Institutions and boards are likewise asked to study the payment of war taxes. The General Board, through its Administrative Committee is examining the implications at the denominational level.

Ralph E. Smeltzer, who is coordinating the study emphasis, stressed the hope "that individuals, classes, study groups church boards, congregations, and all church institutions and related boards will come to their own thought-out positions."

Paying war taxes:

Present positions

FOUR POSITIONS on the payment of federal taxes for war purposes are evident:

1. Payment of taxes. Persons who favor the government's war and military policies willingly pay their taxes for these purposes. Other taxpayers judge the constructive functions of government to outweigh the unacceptable activities. Others feel that responsible citizenship requires the payment of all taxes. Some who oppose the use of taxes for war feel that the risks and efforts involved in opposing such use of taxes are not worth the negligible results.

2. Payment of taxes under protest. Persons who follow this alternative usually file a letter with appropriate government officials protesting the use of any of their tax money for war purposes or military expenditures. Frequently they urge the government to use their tax money only for peaceful and constructive purposes. . . . Sometimes such persons ask government leaders to amend the nation's tax laws, especially the income tax law, to provide an alternative opportunity . . . to designate the use of their tax dollars for peaceful and constructive purposes either through United States government functions or United Nations operations.

3. Limitation of income or use of service to nontaxable level. Some persons are led by their consciences to limit voluntarily their income to such a low level that it will not be subject to federal taxation for war purposes. Likewise they may not install a telephone or use other services which are subject to similar federal taxation. They may endeavor to avoid participating in all those aspects of economic life which contribute to or support war and military operations. . . .

4. Nonpayment of taxes or portions thereof. Persons who follow this alternative refuse to pay all or part of the taxes asked by the government. They engage in this form of civil disobedience because they conscientiously object to the use of their money by the government for war or military purposes and because they want to make a more vigorous protest against the government's war policy and military policy. Sometimes these persons contribute an equal amount to the United Nations or a private peace agency as a positive witness to their position. The Federal Income Tax and the Federal Telephone Tax are presently the taxes most frequently refused by conscientious objectors.

Refusal to pay such taxes might possibly be considered a violation of Internal Revenue Code, Section 7203, which would be a misdemeanor subject to a fine up to $10,000 and jail up to one year. However, the experiences of conscientious objectors to federal taxes for war purposes during the past several years indicate that the government is not interested in pressing possible criminal charges but in trying to collect the taxes here or there with interest. The Internal Revenue Service usually attaches the salary or bank account of the nonpayer and collects the tax plus six percent interest from the date the tax was due.

The nonpayment of the Federal Income Tax or portion thereof is carried out by those who have payment control over all or part of their income tax return and who refuses to pay all or a portion of the money owed.

The nonpayment of the Federal Telephone Tax or a portion thereof is carried out by refusing to pay that part of one's monthly telephone bill and sending with each remittance a written explanation of why that portion is not included. Telephone companies have indicated that refusal to pay this tax will not result in interruption of telephone service. Telephone companies turn over to the Internal Revenue Service the responsibility for collecting such unpaid taxes. The phone company treats refusal as a matter between the customer and the government. Some companies continue to carry the refused tax on the telephone bill as an "unpaid balance," others do not. — *From "Taxes for War Purposes," 1967*

UPPSALA: The final roundup

The World Council of Churches is an ecumenical net encompassing 235 communions. The Council is a trinity of relationships composed of the member churches, the Assembly which meets every seven years, and the Central Committee which is the governing board.

The Central Committee's 120 members have been selected with diplomatic delicacy to preserve balances of confession, geography, color, sex, and anything else a delegate can persuade the Assembly needs balancing. The Central Committee meets annually to transact WCC business. A Presidium of six men (the attempt to substitute Mrs. Rhode of Sweden for Bishop Lilje of Germany failed by a margin of votes) is largely honorary. Election to the Presidium and the Central Committee involved maneuvering and caucusing redolent of a political convention.

During the 16 days at Uppsala all the delegates sat in the general, deliberative, business, and plenary sessions, but they were segregated by confession and geography to cross-fertilize the committee and section meetings.

The committees dealt with the biblical bases of Faith and Order, Life and Work, Mission and Evangelism. Counterpart units of these committees function between assemblies to explore the theological foundations on which the work of the Council can be structured. Nine Roman Catholics were appointed to Faith and Order as was also our own Dean Warren Groff of Bethany Theological Seminary.

The sections were constructed from the Assembly – ad hoc, as it were – to deal with concerns and concepts which are current, eruptive, or inescapable. Documents prepared a year ago had to run to keep up, but a study of the section headings will be revealing (if you don't stumble on the first one): (1) The Holy Spirit and the Catholicity of the Church; (2) Renewal in Mission; (3) World Economic and Social Development; (4) Towards Justice and Peace in International Affairs; (5) The Worship of God in a Secular Age; and (6) Towards a New Style of Living.

At Uppsala the queen of the sciences was quite secular. There was much less theology than economics, sociology, and politics. I had girded my mental loins for the dire prospect of spending two weeks and two days in intricate deliberation among continental theologians. Only a few times – especially when the Orthodox became concerned about communion or the trinity – did theological niceties and necessities parade themselves monotonously before the microphones. Even so, WCC is *the* Establishment. WCC is in the service of perpetuating the tradition – often in creed, liturgy, or orthodoxy not especially palatable to the Brethren – and there is no denying that the weight of the tradition as expressed in biblical and theological terms resides here.

Impressions of the Fourth Assembly which dominate my thought are these:

Diversity: The dazzling diversity of Uppsala is an indelible print on my mind. Every activity sparkled with the meshing and welding of color, creed, and culture. (And garb – wow!) On the ferry bus to the Cathedral my wife chatted with Ingrid Jonas, a German girl who was a volunteer translator. At the smorgasbord in Stockholm's Town Hall we sat opposite Archpriest Rodzjanko of Yugoslavia, soft bearded and glinty eyed, with ripe humor and superb English. We lunched next day with Mrs. Janet Wesanga, a Uganda, the first woman town mayor in her country. At the Konditeri we had coffee with Joan Devanayagam, a youth participant from

The Fourth Assembly, Uppsala Cathedral

Ceylon. That same night at dinner, quite by coincidence, we sat beside Sir Louis Mbaucfo, who overwhelmed us with an emotional appeal to help Biafra. At every meal, on each bus, day after day, there were these constant contacts by dozens, even hundreds. The kinds and countries of mankind were there, not as the stand-outs we come across in our jet-easy society, but as the daily routine.

Worship styles at Uppsala ranged wildly, from the experimental "sensitivity group" thing sponsored by the Western Behaviorial Sciences Institute from La Jolla, Calif., to the beautiful but frozen liturgies of the Armenian Apostolic Church. Included also was the Lord's Prayer sung responsively in the calypso manner of the West Indies, the stolid old and the stately new hymns, the monotonous chants, the gospel songs of our childhood and some music composed for this occasion, so new that it was avant-garde. The young people, after an all-night worship, assaulted the Cathedral in solemn assembly by marching down the long center aisle carrying placards with quotes from the resolutions reminding us of what we had said we would do. The interruption was memorable, though planned. The worship at Uppsala had "soul."

The same diversity in denominational structures encompassed the quiet consensus of the Quaker and the absolute fiat of the Ecumenical Patriarch of Constantinople. Curiously enough such vast spans in worship and action are *not* paralleled by equally wide differences in doctrine. We are much nearer to each other in what we believe than in how we look, the way we do things, and the manner in which we worship.

Words: Words and more words. Mountains and mountain ranges of words. I wondered if some hundred sets of vocal chords had been wired to a computerized assembly line that discovered perpetual motion — so sudden was the flow of words. Words were there in such volume and variety that Professor J. Robert Nelson of Boston (harking back to the New Testament practice of speaking in tongues, *glossolalia*) dubbed the much speaking at the Fourth Assembly as *Uppsalalia!*

Moreover, every speech, all business and policy reference actions, plus the reports of committees and the findings of sections (often appearing in initial drafts and revisions before the final form — and some in tens of pages) were distributed to each delegate prior to consideration. As business began to pile up toward the end, stewards raced to distribute manuscripts, flipping the still moist mimeo packets on our desks with such speed that the documents seemed to fall like rain from above — or even hail. We heard beautiful words, wonderful words, wonderful words of life, to be sure — but in such surfeiting abundance!

Youth: The 134 youth participants — "an apology for not having youth delegates" — could speak but not vote. The young people resented this exclusion and fought back with a wide-scythe news sheet, *Hot News:* "Little Brother is watching you!" *Hot News* gave out statistics on "hoary, aged ecclesiastics," came off with acid comment on resolutions as they kept being passed by the Assembly, and observed that the only way Jesus could have made it at Uppsala was as a youth participant — he was not old enough.

Margaret Mead defended the youth's attempt to crack the ecclesiastical bastion of seniority. "Those of us who are over 40 are immigrants into 1968." The young people are the natives. They have always lived with the bomb, TV, satellites, the computer. We can learn the language and customs of their world, but we will learn like baffled immigrants. ("Try the kids' knack of watching TV and learning at the same time!") Things are changing so rapidly that these young people — not the disadvantaged, but the privileged who will be the establishment in a decade — cannot afford to wait. "The Fourth Assembly," she averred, "will be known as the first assembly in which young people will make their voice heard." They did.

Tension: The Report of Section II, "Renewal in Mission" carried the sentence, "Mission takes place at the point of tension." It was a hot line for *Hot News.* "Christians are usually too polite to speak about dangerous problems," it editorialized. The churches are too authoritarian to get used to tension. People with different ideas are made unwelcome. The really dangerous people at this Assembly are "the minorities which are representing majorities from the developing countries [which] may have capabilities in the relevant issues but not in the particular little ecumenical game going on here."

Hot News was not newsworthy in this charge. There was tension at Uppsala, lots of tension. The tension was sometimes subterranean, but at other times it burst popcornlike through the wide-open debate. The Fourth Assembly did deal with issues, *the* issues, and it did so in broad confrontations. We spent hours on the tangled tyranny of Nigeria-Biafra. We tackled racism head on, both the white and the black kind. We kept a rasp on the affluence vs. poverty conundrum which has puzzled men since time began. And finally, we also took up the role of the United States in Vietnam. On virtually all issues there were honest and deep differences, as well as clear and provocative debate. One measure of the greatness of the Fourth Assembly is that we did not come apart at the seams but increased in fellowship beyond our differences. Mission does – and did – take place at the point of tension.

Anti-Americanism: How does one confess that he is not liked – not liked because he has much to give and, indeed, because he has given it? Such was the dilemma of the American at Uppsala. We had the largest delegation to the Fourth Assembly, some 163 delegates. The stature of American leadership is compelling – and resented. American gifts supplied more than one half the needs for the Ecumenical Center in Geneva. The major portion of the projected $1,320,000 annual budget will be from American sources. We are generous and known to be so. Our outdistancing affluence (even in Sweden) was obvious and obnoxious. We cherish the pleasure and power which prosperity provides even though it troubles our conscience and repels our brothers. With more than one half of the world on the rim of existence, only one cut above starvation, our wealth is our woe.

Overriding all this, the overwhelming resentment directed toward the United States was because of Vietnam. Politely, but definitely, Uppsala breathed this antagonism. When the resolution on Vietnam finally came, it was mild enough. It did not designate the United States by name. It did ask that "the mortal suffering of the Vietnamese people" be alleviated by "ending the bombing and use of weapons of mass destruction immediately and unconditionally." There was recognition that the small states justly fear the large states, all large states, and urging that Vietnam be placed in the judgment of the World Court. The resolution asked also for a strengthening of the United Nations, so that international organizations rather than great powers could become the true guarantors of peace.

New WCC presidents, l. to r.: Hanns Lilje, Germany; Ernest A. Payne, Great Britain; D. T. Niles, Ceylon; A. H. Zulu, South Africa; and John Coventry Smith, U.S.A. Not present is the sixth president, Serbian Orthodox Patriarch German of Yugoslavia.

Hospitality: The Swedish people were magnificent hosts. Every need seemed to have been thought of in advance. Generosity was evident almost to the point of embarrassment. Facilities were literally turned over to the Assembly. One entire school was provided for the press, radio, and TV; another was used for translations, clerical, and mimeograph purposes. The Swedish government donated ten tons of mimeo paper. The Assembly Hall, University, and Cathedrals with their technical staffs were provided gratis. Stewards and stewardesses (about half from Scandinavia, the rest from the world over) gave their time and talents as hostesses, interpreters, typists, guides, bus drivers, and facilitators for virtually any need.

Stockholm day was a treasure. At least 1,700 persons were conveyed by train and bus with care and dispatch. All 1,700 were guests of the city of Stockholm at the Town Hall for a smorgasbord to end all smorgasbords, with all of us seated in the Great Hall and the balconies overlooking it or in the Banquet Hall resplendent in its ten million pieces of gold mosaic.

The Church of Sweden hosted the Assembly in a manner not to be described as other than lavish. I must confess I felt boorish when police repeatedly held back huge crowds of Swedish people at public worship services, admitting first only those who pressed through the mass with an Assembly badge showing.

Sweden is a great country. Its greatness is not in the aspiration for power but in the awareness that the true rewards of life come from generosity and service, hospitality and brotherhood.

Concern: Of the making of resolutions there was no end at Uppsala — carefully balanced and often so general that they were not incisive or helpful. But the forte of the Fourth Assembly was action — decisions to do something about the needs of the homeless, the starving, the poor, the tormented, the third world, the tender and tinder spots showing up or shouting helplessly from our wracked human situation. The pronouncement on Vietnam was conveyed to Paris in person "at the highest levels." The resolution on Nigeria-Biafra was passed at 12:20 p.m. and the *same* afternoon at 4:30 a deputation was en route to the Conference of Leaders of African Nations. Two old DC-3s were purchased for $55,000, each to fly food into Biafra. Food was to be purchased with funds which came from the initial $3.8 million appeal, plus an added request for three million from Christians, churches, humanitarians, foundations, and governments.

Even so, emergency appeals were called into question because of the greater urgency of more durable programs like land reform and a system of world taxation to narrow the gap between the exploited and the overprivileged nations.

General Secretary Blake expressed the view of many delegates when he said that the Fourth Assembly accepted the challenges of our time and in a significant manner "turned the churches from the inside to the outside, from ecumenical business to mission and service to the world."

* * * * * *

And so in this university city — the spiritual capital of Sweden; the home of Bishop Nathan Söderblom, whose germinal idea led to the founding of the World Council of Churches; and the birthplace and grave of Dag Hammarskjöld, best-loved world servant and martyr of Swedish people — the Fourth Assembly closed with the prayer that we commit ourselves "to live for others since Your love included all men." — HARRY K. ZELLER, JR.

Three lives that said . . .

Love is a verb

At the outset of the meeting of the Church of the Brethren General Board at Ocean Grove, N.J., preceding Annual Conference, Joel K. Thompson, Brotherhood staff member, offered the following devotional. While the message is one of intimacy and directness addressed to the Board, MESSENGER *felt it may speak also to the church at large.*

WE MET IN MARCH — hopeful that rest and a forced relinquishing of the heavy administrative tasks would bring health and renewal to our colleague, but we sensed the inevitable. And so we meet in June without Norman Baugher. He was our chief, and as is always the case, I suppose, the memories one has of a colleague, of a friend, of a boss are varied.

But the surf, the sun, and the sand here have brought to my recall a time some six years ago when Norman and Ruth visited with the Thompsons in Indonesia. One gains a few different insights into a man when he shares your home for a week. I'm grateful that I had an opportunity to feel the deep warmth and humor and capacity for friendship which Norman possessed.

It was also in Indonesia where I first really caught his deep passion for the church. And when he preached he chose to talk on the church militant. He believed that when the church knew what it was to be doing, even the gates of hell would not prevail against it. It was clear he believed we who clothe ourselves with the mantle of Christ must be willing to "march into hell for a heavenly cause."

Since we last met, this board, our denomination has suffered another grievous loss and the city of Memphis is now known the world over. The MESSENGER cover in honor of Dr. Martin Luther King, Jr., has drawn its share of fan mail from the constituency you represent. Your support of his memorial campaign in Washington, D.C., has drawn fire.

If Dr. King, wrote one Brethren, would have stayed in Atlanta and ministered to his people, he would still be alive. True! I'm reminded of another who "steadfastly set his face" toward a certain city even though he knew it meant death. It is by such courage that the kingdom of God is brought into being.

I have another burden — which some of you might not share as deeply as I — but I must say it. Fourteen days ago this afternoon a train bore another man toward his grave in Arlington National Cemetery, and no matter what we think — the testimonials made it clear — the poor, the black, the young in spirit had lost one they believed had cared. He had soul! Their words sounded almost like a modern translation, a living rephrasing of Luke 4.

Three months, three men: All were deeply religious, committed, believing in their call, their mission. I feel a deep personal loss. And their loss will as you know deeply affect the mood of our church.

I think they all believed that *love was a verb.* Love meant action, involvement, thrusting faith into life.

Already pressures are beginning to mount on this board. This Conference may hear a lot during the next week on unity, brotherhood, unification of the church. There will likely be appeal after appeal for love — a kind, soft, blah substance which can really be translated, "Let's not do anything controversial or radical. No crusades, please!"

Brethren, over the past five years this board has continually put its hand to the plow and kept steadily making the furrows that needed to be made. You have not wavered because you too have believed "love is a verb."

I for one hope you will not waver at this crucial juncture in the history of the church. — JOEL K. THOMPSON

In tribute to a man of enduring worth

A tribute to one of India's leading Christians, P. G. Bhagat, was prepared following his death by two colleagues who knew him well, Benjamin J. Bulsari and I. W. Moomaw. Their statement follows:

THE WORD came to us on April 3, 1968, that Dr. P. G. Bhagat, minister and educator of the church in India, had completed his life career on earth. He was 75.

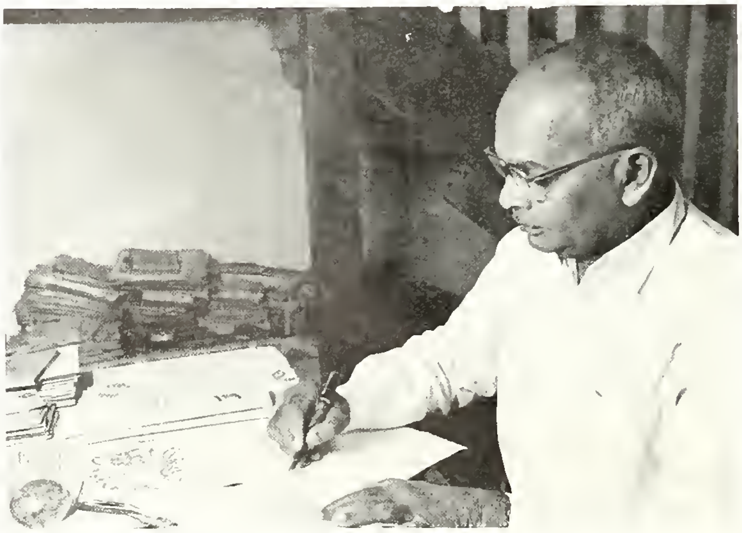
At first a sense of loss struck as we realized that our beloved yokefellow and trusted counselor was gone. But as we began to recall how much of enduring worth he has left for all of us, our mood changed to a sense of profound gratitude, victory, and fulfillment. In a true sense he has not left us; the challenge of his life beckons on.

Premchand came to the Brethren orphanage as a lad of six during the famine of 1900. His diligence in the classroom, workshop, and garden made him outstanding. His oft-spoken phrase, "All good work is noble," marked his life to the end. "As Christians we are to work," he would tell his students and fellow teachers. "As followers of Christ we are to work with the mind, the hands, and the heart. God is at work in the world; we too must work." The kerosene lantern on his desk was the first light to be seen in the morning, the last to be extinguished at night.

During his life he became a master teacher, an elementary school administrator, and the distinguished headmaster of the well-known Vocational Training College at Anklesvar. He once took leave from his school work to serve for two years in the Bible school at Bulsar, India.

Contributions: Premchand had only a limited amount of formal education, but through private study and self-discipline he advanced to a position of integrity among educators, statesmen, and churchmen. By sheer hard work and efficiency he found time for many extra responsibilities, serving as moderator of the National Christian Council and working on government committees. He assisted in organizing several cooperative credit societies, in forming of the pastor's fund, the Gujarati translation (revised) of the Bible, the Gujarati Hymnbook, and various programs for rural, social, and economic development. Every spare moment was to him an opportunity to visit some remote village school, to lend a hand to a struggling village church, or to assist a family in distress.

Though his formal education was limited, Premchand Bhagat became a master teacher and church statesman



He and his devoted wife, Valibai, reared ten children, three daughters and seven sons. Among them are three teachers; a motor mechanic; a college president; the former director of the Christian Rural Service Center, now on the Brotherhood staff; a college professor; a student of hotel management; a surgeon; and a village health worker.

D.D.: In the United States in 1951, Premchand Bhagat was awarded the honorary Doctor of Divinity degree from Bethany Theological Seminary.

Through the many students he helped to train, the lives of villagers he loved so well, his writings, and his trusted counsel, his life will continue to bless the church, indeed all India, for years to come. — BENJAMIN J. BULSARI and I. W. MOOMAW

Two violators placed in Caribbean tasks

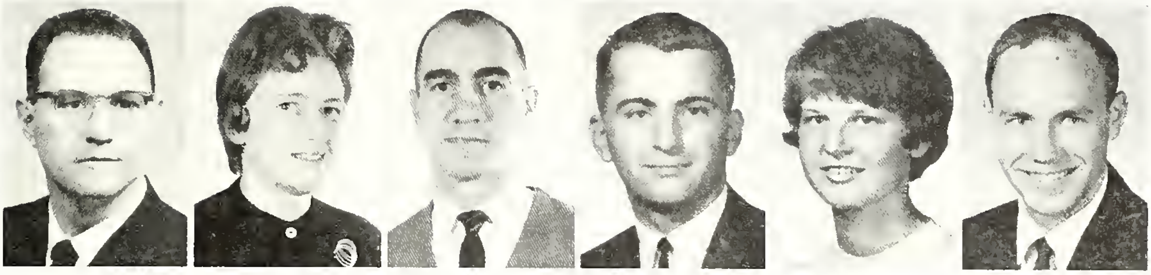
TWO LAW VIOLATORS have been placed with the Brethren Service Commission for periods of probationary sentence or parole. Both assignments relate to medical programs in the Caribbean.

Dr. Felix Spector, a Philadelphia practitioner for more than 20 years, is serving a two-year probationary sentence for an admitted offense. Originally assigned to Castañer, Puerto Rico, where he spent several months, he now is on loan for a year to the government of Anguilla.

In Anguilla, the 50-year-old doctor of osteopathy is a medical officer, working in the island's 17-bed hospital, three outpatient clinics, dispensary, mobile clinic, and home for the aging.

Through clearances with related persons of the medical and legal professions in Philadelphia, several Church of the Brethren officials found commendation for Dr. Spector's abilities and strong endorsement to his being given a second chance.

The other placement is Paul Henry, 37, whose parole from Stateville Prison in Illinois is pending. Upon release, he is scheduled for assignment to Puerto



Among new appointees, l. to r.: Owen Stultz, the Lester Boleyns, the Tom Cragos, and LeRoy Griffin

Rico's Castañer Hospital, to work in the maintenance of the hospital.

Mr. Henry, a native of Minneapolis, has served more than 15 years in prison for convictions in Illinois and Iowa. While in prison he completed his high school studies and some college work.

Believing that Mr. Henry is "amenable to full rehabilitation" and that Castañer provides "a good atmosphere for this," Brethren Service executive W. Harold Row, in liaison with the Castañer staff, assured the Illinois Board of Parole and Pardon that Mr. Henry would be offered work in the event of parole. The parole was granted in July with release scheduled to follow some few weeks later.

Both men agreed to the assignments on the same basis as other Brethren Service volunteers, maintenance plus $15 a month.

In its placement of Dr. Spector and Mr. Henry, the Brethren Service Commission became involved only at the point of assuring placement and employment for the period of probation or parole. The decision to release the men was made entirely by legal authorities.

Overseas, district staff workers are named

Personnel developments in the overseas and district programs include the following placements.

Mr. and Mrs. Lester Boleyn have accepted the invitation of the Nigerian church to begin service this month.

Mr. Boleyn is a former pastor of the Long Run Church of the Brethren in Eastern Pennsylvania. He is a graduate of the School of Agriculture, University of Maryland, and of Bethany Theological Seminary.

Mrs. Boleyn, Esther, the daughter of Mr. and Mrs. Erwin Frantz of Bethel, Pa., is also a graduate of the University of Maryland. She has taught school in Maryland and Illinois.

The Boleyns are members of the University Park Church in Maryland. They have a son, Douglas.

They were scheduled originally for an assignment at the Rural Service Center in India but visa clearance was not granted by the Indian government.

Mr. and Mrs. Tom Crago of Wichita, Kansas, have been appointed to a three-year term at St. Barnabas Secondary School, Kabba, Nigeria. Their service is to begin this month.

Mr. Crago is the son of the Glen W. Cragos of La Verne, Calif. He plans to teach mathematics. His home congregation is at La Verne.

Mrs. Crago, Janet, is the daughter of the Duane F. Knackstedts of Brisbane, Australia. Her home congregation is the McPherson, Kansas, church.

Both Mr. and Mrs. Crago are graduates of McPherson College and have had teaching experience in Wichita.

W. LeRoy Griffin, son of the W. Earl Griffins of Lombard, Ill., has accepted a three-year assignment as assistant business manager-treasurer of the Nigerian program of the World Ministries Commission.

Mr. Griffin currently is in alternative service in the business office of the Church World Service Center, Houston, Texas.

He is a 1966 graduate of Manchester College with a bachelor of science degree in business. He is a member of the York Center Church of the Brethren in Illinois.

He was to begin service in Nigeria last month upon receipt of a visa.

Owen G. Stultz, Oakland, Md., is to become the executive director of the First and Southern districts of Virginia, effective Feb. 1, 1969.

Since 1961 he has been the executive secretary of the West Marva District, earlier known as the First and Second West Virginia and Western Maryland districts. Prior to this he was pastor of the Harness Run, Knobley, and Sunnyside congregations in First West Virginia for seven years.

He and Mrs. Stultz, the former Flemmie Getz, have three sons, Roger, Bruce, and Carl.

A native Virginian, he is the son of Mrs. Felix Stultz, Bergton, Va., and the late Mr. Stultz.

He will succeed H. Lawrence Rice, who has become the administrator of Friendship Manor, a Brethren retirement home in Roanoke.

Mr. Stultz will be associated in the bi-district program with Robert R. Jones, named associate executive director earlier this year.

Miss Donna G. Forbes, formerly of Palmyra, Pa., last month became administrative assistant of the Mid-Atlantic District. The assignment entails both clerical and administrative responsibilities, working with Ralph G. McFadden, executive secretary.

For the past four years Miss Forbes was the minister of Christian education at the Palmyra church.

A native of Pierson, Iowa, she is a graduate of Drake University at Des Moines and of Bethany Theological Seminary. Her parents, the D. W. Forbeses, reside at Sioux City, Iowa.

John D. Tomlonson, pastor of the Skyridge church, Kalamazoo, Mich., has been named interim executive secretary of the Michigan District, following the retirement of E. R. Fisher. He is serving on a part-time basis.

Mr. Tomlonson has been pastor of the Kalamazoo church since 1962. He formerly held pastoral charges at Stony Creek in Southern Ohio and Fairview in Northern Ohio.

He is a graduate of Manchester College and Bethany Theological Seminary.

day by day

Harry Emerson Fosdick said in his book *The Meaning of Prayer* that a tendency to pray lies deep inside everyone. But it can become nothing but "a selfish, unintelligent occasional cry of need" if not understood and disciplined. Developed, it knows no limits.

Prayer can become so mechanical and automatic that it grows meaningless. We repeat certain words and somehow feel virtuous simply because we have recited them. How many of us have actually disciplined our prayer lives? What do we teach our children about prayer? What they learn from us at home will influence them the rest of their lives, probably more than anything else they may learn at school or elsewhere.

In an article in the July-August 1967 *Leader* Malcolm Boyd charged that we are killing prayer by making it phony. Are we teaching our children that prayers are meaningless, that praying is foolish and hypocritical? Or do we teach them that there is maturity and reality in prayer?

To teach our children we must first outgrow our own childish ideas about the meaning of prayer. Do we still think of prayer in terms of immature supplications to a divine Santa Claus or a Big Daddy 'way out there? Is our central concern in prayer to beg things from God? Do we look upon prayer as an obligation rather than as a privilege? Have we learned patience? Do we recognize "no" as an answer as well as "yes"? Is praying an habitual attitude, not simply an occasional act?

There need to be set times for prayer. It is better to run the risk of prayer's turning mechanical than to discard it altogether. Even better, find new, more meaningful ways of praying. Some have found it helpful to imagine Jesus or God sitting in an empty chair beside them. Then they simply talk as to a friend. Others have found it helpful to write a letter to God. Time spent at stoplights can be used for short prayer. You don't have to close your eyes. Use these two weeks to experiment individually and as a family in ways of making prayer more effective in your lives.

Suggested activities

1. Read Malcolm Boyd's article, "Our Prayers Are Meaningless," in the July-August 1967 *Leader*. Your church should have a file of *Leaders*. Discuss his ideas with your family if your children are old enough.

2. Have each member of the family write a letter to God. No one else has to read it. Help them understand that God knows what they are writing as they write it. With smaller children, find moments to express thankfulness to God — for a flower, a friend, a pleasant experience.

3. Try Rosalind Rinker's idea of conversational prayer. See her book by that title. As an act of prayer to God as a family group, engage in conversation about your concerns.

4. Experiment with ways of offering thanks at mealtimes. *The Brethren Hymnal* contains selected table graces, numbers 551-556.

5. When you are driving, especially when alone, offer short prayers of intercession for friends whose homes you pass. Use moments spent at stoplights for brief prayers. If you travel as a family, mention how thankful you are for scenes of unusual beauty, for safety in travel, for the chance to visit friends.

6. Kneel in prayer in your living room as a change of practice. Let those who want to pray do so. If a concern for a sick or a lonely person comes up, follow up your prayer with action. If you can't visit him, at least send a card. If prayer for the hungry of the world is offered, do something concrete to help. Teach by example that God expects us to work as well as to pray.

Additional Resources

1. Harry Emerson Fosdick's book, *The Meaning of Prayer;* Rosaland Rinker's *Conversational Prayer;* William Parker and Elaine St. John's *Prayer Can Change Your Life; The Prayers of Peter Marshall;* and many other fine books on prayer will stimulate your praying. Collections of great devotional writings, such as *Listening to the Saints,* will be helpful for adults.

2. There are many prayer hymns in *The Brethren Hymnal.* Sing or read them. Discuss the words. Do you believe what they say? — Merlin G. and Grace Shull

DAILY READING GUIDE — September 15-28

Sunday. Ps. 63:1, 3, 5-8. Prayer is not a burden but a privilege.
Monday. Eph. 3:14-19. Prayer is an elevated demand on life, unselfish and constant.
Tuesday. 1 Tim. 2:1-5, 8. The door of prayer is always open.
Wednesday. Luke 11:1-4. Praying is a lesson to be learned by practice.
Thursday. Rom. 8:14-17. Prayer is claiming our sonship, the appropriation of our heritage.
Friday. Phil. 4:6-8. There is a connection between great praying and right thinking.
Saturday. Ps. 88:1-3, 13, 14. Prayer demands persistence in the face of difficulties.
Sunday. Ps. 5:1-3. Regularity is essential to a successful prayer life.
Monday. Is. 55:6-11. Unanswered petitions should not be an excuse for abandoning prayer.
Tuesday. James 1:5-8. God may be suggesting ways in which we can answer our own requests.
Wednesday. Luke 18:1-8. We often do not give God time to answer our prayers.
Thursday. James 5:13-16. Prayer is an inner battlefield where we conquer false worries and trivial anxieties.
Friday. Matt. 14:22, 23. We need to escape the multitude for praying alone.
Saturday. Matt. 18:18, 19. Praying with another is a test of our relationship with him.

THEN AND NOW VII

A Look to the Future

by J. H. Mathis

Many of us who believe that the Church of the Brethren has a message which has made and will continue to make a spiritual contribution to our day and age, realize that we must soon find answers to several problems plaguing us. Time seems to be running out for us unless there is a turnaround in the directions which I shall indicate.

- There is a spin-off in trained pastors. My study has not covered the Brotherhood. It is limited to the West Coast and goes back to October 1955. In these years forty-four men, thirty-three of them seminary-trained, have left Pacific Coast pastorates for other areas of service: five to the Elgin staff, eight to college teaching, seven to public school teaching, five to counseling service, four to social service projects, two to Brethren Service projects, one to the Council of Churches, seven to various nonchurch projects, two to graduate study, two to full-time Brethren Service projects, three to administration of Brethren retirement homes.

I shall not attempt at this time to give my observations on the why of this trend. However, after spending over twenty years in pastoral placement, I do have observations which I should like to share at some future date.

- There is also a spin-off of congregations. During the past twelve years changes have altered many West Coast congregations. Two have closed, one has merged with a neighboring Brethren congregation, two have merged with other denominations, and another has turned over program responsibility to another denomination. Three are renting to other groups at a time not to interfere with their own programs. Three are served by pastors coming to us from other denominations, nine are served by pastors past retirement age, and one is served by lay leadership.

- Smallness creates problems. A major problem is the inability of a congregation of less than two hundred members to support a pastor, underwrite a program, and build adequate facilities that will challenge a growing community. There can be fund drives, every-member commitment, and emphasis on tithing, but the average yearly contribution of a congregation will usually drift back to the area of $100 per member. With expenses at the present level it requires one hundred members to support a pastor adequately, another hundred to finance an ongoing program. It is not until the third hundred begins to participate that a congregation can take part in outreach giving or in a building program without using funds which rightly belong in the pastoral or program areas.

It is quite evident that we are losing pastors at a far greater rate than we are able to produce replacements. During this time our church has tried, not too effectively at times, to lift salaries to a higher level, advance men who were ready for larger responsibility, encourage on-the-job training, conference attendance and adequate housing. We have also tried to provide small groups with trained leadership, supplementing salaries from district and Brotherhood funds. However, all we have done has not checked the spin-off of pastors from parish service; and the spin-off of churches is just beginning.

An encouraging feature is the movement in the direction of strong Brethren congregations in some areas. These churches are making definite progress. Several have strong associate pastors and a staff of full-time or half-time helpers. These growing churches generally locate in areas of population growth where members are involved in the professions, industry, or business. These urban settings are a challenge to pastors, and long-term pastorates are the rule. This direction could be a factor in checking the spin-off of the pastoral ministry.

I have been slow to admit the fact that the church is being forced to follow the trend which swallowed up the small school, the family farm, the corner store, and the small shop. However, the facts must be faced honestly and prayerfully.

There is a definite need to give intelligent guidance to changing and disintegrating communities in order that there may be a new awakening to the possibilities of the future instead of a long, drawn-out death experience.

I have always been grateful for the leadership of Dr. C. Ernest Davis in the final days of Mt. Morris College. When it became evident that because of better transportation and communication the area could be served more effectively by McPherson and Manchester colleges he was able to carry us through the process with the slogan, "This is a marriage, not a funeral."

It is my conviction that we should be aggressive in arranging marriages: first in bringing weak churches under the umbrella of a strong congregation; second, in bringing two or more weak congregations into one strong body; and third, discovering other denominations with whom a small group may find fellowship.

Jefferson H. Mathis has filled many church offices, ranging from the local parish to Annual Conference. A graduate of Mt. Morris College and Bethany Theological Seminary, he was a pastor in Illinois; a pastor and field worker in Iowa, Minnesota, and Missouri; a director of Civilian Public Service camps during World War II; a regional executive secretary in the Central Region (1945-52) and on the Pacific Coast (1955-63). He has also been associated with Manchester College, Bethany Seminary, and, more recently, on a part-time basis with La Verne College, where he is currently director of church relations. He has served twice as Annual Conference director.

LOOK TO THE FUTURE *continued*

As a regional secretary I was most reluctant to give up a congregation, always insisting that growth was possible if we could find answers to our problems. Now, having been away from frontline involvement for three years, it seems evident to me that we must establish certain guidelines, be free to initiate communication on merger at the local church level, and rethink distance in the light of fast communication and transportation.

On the West Coast I know of two families who drive sixty miles to attend a Brethren church. This seems unrealistic, even though they go in less time and in greater comfort than did my grandfather's family, who lived six miles from the church and traveled with a farm team through snow, mud, and dust. All this enters the picture as we plan how Brethren families, in changing home situations, may participate in the fellowship, faith, and outreach of the church they love.

If merger at the Annual Conference level is not our aim, it is, in my judgment, high time we are resolving a strategy for the next decade and beyond. This would include a determined effort to hold our pastors, to bring weak congregations under the umbrella of a congregation with strength, to encourage merger on the local level where a strong church would be made possible, and to measure distance in terms of minutes instead of miles. □

Faith Looks Up

The light of the diesel engine pierced the darkness of a Georgia swamp. Its penetrating horn cut through the night air like a trumpet too close to your ear. We were barreling toward one another at more than sixty miles an hour each. The railroad and highway ran parallel, at least to that point, but beyond all I could see was that the highway seemed to cross the railroad. There was no time to stop – we were much too close for that.

At the last fraction of a second I resolved to face whatever lay straight ahead rather than meet the engine head-on. As the car plunged over a sharp knoll into absolute nothingness, we found to our great joy that we were still on the highway. There had been a fork in the road at the crossing.

As I sat beside the highway weeping unashamedly, I realized fully for the first time that there was more than pure chance behind the things that were happening. Eleven years before, I had begun to feel a vague uneasiness about my relationship with God. It was only a fleeting feeling then. "Perhaps the ministry is my purpose in life." But I had only laughed at myself. "Me, a minister?" But as I sat in the darkness of that Georgia swamp, I realized that I must do something. Like Paul beside the Damascus road, I began to ask, "Lord, what wilt thou have me do?"

A few weeks later Elder W. A. Reed took my hand and looked me in the eye. "Dean," he said, "the Lord has told me you are going to become a minister." He might as well have dropped a ton of bricks on my head.

I made the difficult decision to leave my job – one I was literally in love with – and to enter a very unpromising field. With no preparation for the ministry and only a very poor, second-rate high school education, I took my wife and family to a small country church which paid $25 a week. To earn a living for our family of five, I picked up any odd job that was available – not easy in a poverty-stricken area. There have been many hard struggles since. Dozens of persons who could have given inspiration or help have turned their backs. But somehow we have struggled on. Somehow God has always been there in the darkest hour to undergird, to guide, and to encourage.

One verse of scripture has taken on a deep meaning through all the struggle. To me it sums up the entire message of the Bible, the whole of our faith. "We know that all things work together for good to them that love the Lord, to them who are called according to his purpose" (Rom. 8:28). I was unable to see down that dark road in the Georgia swamp. I have never been able to see very far down the road of life. But it has become my living conviction that no matter what comes – in my life, in the life of the church, or in the world – God is somehow working through it all to accomplish his plan and purpose. Someday he will work it all out. Then his way will become clear. – K. Dean Huntley

K. Dean Huntley worked for a housing development company in Spindale, N.C., before entering the ministry in 1957. He attended East Tennessee State College and Frostburg State College in Maryland. Now pastor of the Kent, Ohio, church, he previously held pastorates in North Carolina, Tennessee, and Maryland. He is vice-president of the United Christian Fellowship at Kent State University and a member of the executive committee of the local council of churches.

Pages From a Washington Diary

A college student, serving as a summer volunteer with the Poor People's Campaign, offers a look into her diary to tell it like it is

by Sharon Lee Dubble

June 11

"You gotta move!" The voice commanded and the response thundered. "You gotta move!" screamed the trumpet and the hands applauded with the rhythm of the soul. "You gotta move!" The insistent drums viciously prodded and were answered with dancing feet, beautiful swaying bodies, hands raised in the air. "You gotta move! You gotta move!" The sound of the soul ignored the limits of the tent, rushing up into the night, pounding into the stars, and defying the boundaries of the heavens. The soul is moving. "We gotta move!"

June 12

This is the Poor People's Campaign. The poor are the leaders. As a "nonpoor" and especially as a white "nonpoor," my role must be a supportive one: listening, feeling, helping, relating. This is different for me — for most of us in the group.

Tonight I hear the rain outside, falling steadily on the sidewalks and garbage cans, knowing that it's falling on determined marchers keeping an all-night vigil at the Agricultural Department. They want to make hunger illegal in this country. Can you call that unreasonable?

The rain makes the mudholes even deeper; but out of this mud rises soul power, a most beautiful force captured and exalted by these strong people.

June 13

Another night embraces persistent marchers at the Agricultural Department. All day we have marched — "We shall not be moved." . . . "Ain't goin' to let nobody turn me around." . . . "People hungry now, kumbaya." The spirit of Resurrection City has risen above the confusion and bickering, united in stamping out hunger.

The Mexican-Americans present a different atmosphere. Sitting all day in front of the State Department, they unflaggingly protested the Guadelupe Treaty. I have never seen so many smiles. The air crackled with the rapid, electric Spanish tongue.

At times the spectators and the workers in the departments seem so unreal; men in suits like mass-produced robots and chic secretaries seeming more like plastic mannequins. They don't know how to feel — a representation of our insensitive society. Who can teach our government to feel?

June 14

We marched today, around and around the Agricultural Department. We are determined, and I'm learning the real meaning of determination and strength from these people. Because of my position among them, I am sometimes able to relate better with the outside. Perhaps it is because I've lived with the middle-class "do-gooders," the blatant apathy, the well-meaning social workers, the people wrapped up in schedules and meetings and clubs. Perhaps it is this understanding which breaks through my disdain and enables me to relate to some of these personalities outside the Campaign.

Today I feel like I'm in the world's university. No textbook could print what I'm learning.

June 16

It's a fairground. You drive up to the gate and see the crowds moving in and out. The big tent juts into the sky and the smaller booths are attached to its circumference. There are swarms of cars and, as at all fairs, parking is impossible. Yet there are no shouts of "Look at that clown!" "Just see that ferris wheel!" "I want some cotton candy!" Instead it's "Look at those poor people!" "Just see those toilets and all that mud!" "I want to take a picture of that shack!" I wonder if they have Resurrection City in the guidebooks yet. . . .

June 17

Rain again; but the spirit can't be dampened. We're moving — the soul is in motion. You can feel the air tightening and hear the atmosphere crackle. We're ready for real action. We're up tight and we shall overcome!

June 19

It's raining tonight . . . huge bolts of lightning, hard torrents of rain. The rain can wash the sidewalks by the reflecting pool, it can obliterate the thousands of footprints, it can smear the signs left behind, it can return Resurrection City to mud; but it can never erase the witness made in Washington today. Thousands of people came to declare their intoleration for the disgusting poverty of our country and to demand that the government begin to turn to its people.

We sat in the hot sun, we sang, we clapped, we listened, we cheered. But Solidarity Day has just been a pep rally before the game. The thousands have left and we remain here to sweat and fight in a desperate effort to win that game.

June 20

I'm in jail tonight; convicted under white man's law, guilty under that law, but completely "not guilty" under the moral conscience by which I must act. When my government refuses to listen to pleas brought through "proper chan-

TO KEEP
HOUSE,
AND TO BE
A JOYFUL
MOTHER
– Psalms 113:9

Someone once said that God couldn't be everywhere, and so He made mothers. The world changes, and man reaches into space, but nothing changes the warm love of the one who "keeps the house." The Bible, too, stands constant in a changing world. The University of Cambridge, through its Press, is proud of the privilege of having printed the Bible for longer than any press in existence.

Cambridge Bibles

AT ALL BOOKSTORES

WASHINGTON DIARY / *continued*

nels," then I must seek other methods. If it means sitting down in front of a car, then I must sit.

The decision was made when I sat. What happens now is only a result of that decision. I'm happy to be here; but it's all wrapped up in an indescribable sadness that this action and even more drastic action are required in this country which professes to be just. I am a prisoner, held behind locked doors; but I am free. So many persons outside these walls are the captives.

June 21

A ten-day sentence. . . . I could only state that I might possibly commit a a similar act again.

The day was unbelievable. We've been up almost a full twenty-four hours. It seems unreal – all those hours cramped into a tiny, airless cell with twenty-seven others, the varying temperaments, the restless confusion, the constant waiting.

I feel beautiful and clean. A deep, rich beauty is swelling inside me, expanding my whole being and increasing my soul power. I'm full of determined love – pure, forceful, cleansing, stabbing.

June 24

They closed Resurrection City. We grabbed at every bit of news – listening through the cracks of the doors, straining to catch the words of the radio announcer, crowding around a newly acquired television. Systematically, residents of Resurrection City were carried away, offering no resistance. All nonviolent, quiet . . . no arms found in the city . . . no shouts and harassments . . . no bottles or rocks . . . strong, fierce, joyful silence.

June 29

"This may be the last time we're in jail together; maybe the last time, we don't know." We sat in a circle, voices raised in warm comradeship. We're waiting to get out. Ten days – unforgettable. Somehow the "cause," though it divides and produces frustrating friction, eventually overcomes separation with a greater unity. The clock keeps on ticking. . . .

June 30

We were released from jail at 12:20 this morning. Ran down the steps, turned in circles, F-R-E-E-D-O-M! The cry is both exclamation and declaration.

I didn't sleep at all. I walked in the crackling-clean night air. Everything smelled unbounded.

July 3

I talked with the prisoners released from jail today.

"I had a dream last night. I saw Martin Luther King walkin'. And millions and millions of people were walkin' with him. They just kept on movin'. They moved Washington, D.C., aside and still kept on movin'. Millions and millions just kept on movin' until we was all brothers with no more poverty."

July 4

Firecrackers twirl on every block. Squeals and static exclamations punctuate the cool evening. But they celebrate a nonexistent thing – freedom of a country. There is no freedom; the very celebration is a heart-tearing farce. There is no freedom when white folk picnic in Capitol Park but poor folk are jailed for eating watermelon; when Black Bill pays twice as much for housing as White Willis; when a mother loses her baby to starvation under the nose of the subsidized farmer.

But there is a freedom to shout about – the freedom of the soul. There's going to be a revolution, brother, and soul power is the weapon. ☐

Education for Action in Race Relations

THE SUBJECT IS RACE, by Peter I. Rose. Oxford University Press, 1968. 181 pages, $4.95

WHY BLACK POWER? by Joseph R. Barndt. Friendship Press, 1968. 122 pages, $.95 paper

READY TO RIOT, by Nathan Wright, Jr. Holt, Rinehart, and Winston, 1968. 148 pages, $4.95

BLACK POWER AND WHITE PROTESTANTS, by Joseph C. Hough, Jr. Oxford University Press, 1968. 228 pages, $5.75; $1.75 paper

Racism has afflicted mankind for thousands of years. Peter Rose points out that "ancient Indians, Chinese, Egyptians, as well as the Israelites, made invidious comparisons between human groupings. . . . The early Chinese distinguished between themselves and a yellow-haired, green-eyed people in a distant province 'who greatly resemble monkeys from whom they are descended.'" Cicero, a Roman statesman, admonished Atticus, a Greek, "not to obtain slaves from Britain because they are so stupid and so utterly incapable of being taught." Unfortunately, a large portion of our present population, including many churchmen, hold similar attitudes regarding the Negro.

When one considers the increased need for smooth intergroup relationships in our growing cosmopolitan society, our progress in race relations seems to have regressed. Though a few persons have renounced racist notions and are capable of controlling their remaining racist feelings well enough to function creatively, a large vocal group continues openly to support racism. Between these two prominent groups is an even larger mass of silent, uncommitted persons.

In his book *Why Black Power?* Joseph Brandt describes how violent this silent group of persons may become. For example, on one occasion a demonstration for open housing in Chicago comprised two hundred fifty marchers. "Two hundred policemen stood between the marchers and the threatening mob. . . . " The "mob" were members of a peaceful community where church attendance was common practice. "Each time a brick smashed into a skull [of one of the marchers] or a bottle tore into the flesh, the crowd roared as if a touchdown had just been made."

Having had this experience and several others like it, Mr. Brandt concludes that he now better understands why many German Christians could actually come to hate the Jews enough to exterminate them.

Why aren't persons better trained in humane behavior? Peter Rose attempts to bring a partial answer to this question in his study of the courses offered in race relations in our colleges and universities. One of his conclusions is that many of these courses of study have failed to meet needs, primarily because they have been based upon inaccurate information. Rose comments: "Most of these failures do not stem from lack of sincerity of effort; they are the result of inadequate understanding."

The problems of attaining accurate information on this subject so highly charged with emotion are further compounded by "the indignation of the investigators. Social scientists are human beings, and their emotional responses to the injustices they see make difficult the cultivation of a detached standpoint. . . . " Likewise, (Rose quotes here from Shitutant and Kwan, *Ethnic Stratification*): "moral indignation blinds the student to many facts that otherwise would be obvious."

The difficulties of understanding and dealing with the race problem are complicated too by the outbreak of civil disorders and riots. "Civic rebellions," says Mr. Wright in *Ready to Riot*, "are a form of social insanity or psychosis. They are basically the crazed behavior of men who sense that they are driven to distraction. They represent in broad form a frustrated response . . . to seemingly impossible circumstances that have been increasing in our cities."

These "impossible circumstances" are the result of problems which do not necessarily grow up in the cities. The problems "are poured in, almost unconsciously," Wright contends. This pouring in, coupled with "the recent mass exodus to the suburbs, simply added to the prevailing inequities."

Some of the more militant Negroes charge that the intolerable circumstances and the inequities that prevail are created to exploit the black man. As a matter of fact, Wright makes a good case for labeling the condition "unplanned exploitation." This is something into which cities such as Newark, New Jersey, simply drifted.

However, let it be noted that this unplanned exploitation has wreaked the same havoc upon the exploited people as it might had it been planned. These victims have responded to the economic

For the Young . . .

Read us the Bible mother

YOUTH AT PRAYER

READ US THE BIBLE MOTHER
Compiled by ABIGAIL GRAVES RANDOLPH
Passages from the Bible best suited for reading to young children. Beautifully illustrated, hard cover.
75c each; $7.50 per dozen, postpaid

YOUTH AT PRAYER
Compiled by HAROLD AND DOROTHY EWING
A pocket book of prayers for young people, each for a special situation, from a variety of sources. Blue cover, gold stamped.
$1.00 each; $10.00 per dozen, postpaid

The Upper Room
WORLD'S MOST WIDELY USED DAILY DEVOTIONAL GUIDE
45 LANGUAGES • 37 EDITIONS
1908 GRAND AVE. NASHVILLE, TENNESSEE 37203

pinch and the social humiliation with a variety of actions and feelings. While the masses succumbed to the exploitation, a few have sought out ways to combat it. Black power is the planned response to this exploitation.

Joseph C. Hough, Jr., describes black power as "the rise of group pride." In his reference to Marcus Garvey, a prominent Negro in the early 1900s, Hough says, "His was the first mass appeal to the Negro to be proud of his blackness and to hold his head high." Black power therefore is not a new concept, but a necessary movement for the development of self-respect in the Negro, who has been badly dehumanized by white racism. It was the careless and in some cases the conscious misuse of white power that made the rise of black power a necessity.

Hough comments on a proper Protestant response, saying, "It is agreed that the proper meaning of Christian faith is accepting people, helping them to accept themselves, helping them to relieve their frustrations and organize their egos. This is the meaning of salvation — wholeness through mental health." Regardless of the theology of his statement, this is the kind of attitude Christians have been taught to take toward the lost.

The work of intergroup relationships must have a high position on the Christian's list of priorities. Sincere churchmen cannot in good conscience evade this issue, because "racial and ethnic relations are often the focal point for conflict and the keys to social change," writes Peter Rose. If Christians are to have anything to say to a world caught up in social change, then their skill in race relations must take a sharp rise in quality. This will be influenced by better education for action.

Immediately there must be a shift from doing something for the Negro to the position of working with the Negro as he attempts to solve his problems. Churchmen will find some help in establishing a realistic and helpful action program by making a study of Joseph Hough's final chapter, "Toward a Strategy for White Protestants." — Lloyd B. Stauffer

REVIEWS / RECORDS

Recent and Contemporary

THE BURNING FIERY FURNACE: Britten (London) is the composer's second "parable for church performance," and it seems both more powerful and more accessible than the first, *Curlew River*. Like *Curlew River*, it combines elements from the highly stylized Japanese Noh play with those from the medieval European mystery. The story of course is that of Nebuchadnezzar (Peter Pears) and the three Hebrew youths. With eighteen singers, all male, and eight instruments including organ and a varied percussion battery, Britten has stoked a *Furnace* that crackles with musical excitement — one of the best works of one of our century's most creative musicians.

MASS FOR MIXED CHOIR: Hindemith (Wergo) features the Stuttgart Schola Cantorum in one of the composer's last works, written in 1963. It combines medieval serenity with a dash of more vigorous modern sonority, including muted dancelike themes. Hindemith can be heavy; here a light and lively spirit breathes, making this one of the airiest a cappella masses on record. Overside is his brass-girded *Apparebit Repentina Dies* of 1947, blocklike and solid. Jacket notes are in German. This import is available from Discophile, Eighth Street, New York, New York 10011.

THE PROPHECY OF ISAIAH: Martinu (Crossroads) is, fittingly, the last work of a composer who was born in a Czech church. Although Martinu considered it unfinished, it has the perfect integrity of his most mature work, and it is hard to imagine how he could have made it better. It is in two parts, using Hebrew extracts respectively from Isaiah 24 and 21. A plaintive trumpet and strong vocal soloists stand out in bold relief against alternating choral passages. Melodic sunlight shafts through dark, brooding harmonies to proclaim the New Jerusalem emerging from the destruction of the old. Written in the late 1950s, it is paired with Stravinsky's propulsive *Symphony of Psalms* of 1930 on this bargain-priced release.

BEK-ONING: The Bek Brothers (Cuca) features three Redempterist priests backed with bongos and guitars in thirteen smooth, well-scrubbed tunes, some religious, including "Ebony: The Ballad of Birmingham," "Wayfarin' Stranger," and "Tres Caballeros." Too often the smooth crooning seems ill-suited to lyrics that range from homespun to craggy. There is more of the same on an album titled "BEK-oning again." I surmise that the most avid listeners for both may be under ten years old.

THIRD SYMPHONY: Mahler (RCA Victor) finds Erich Leinsdorf in masterly command of a lush and tender performance of this lengthy and spacious work. Meanwhile, Rafael Kubelik (Deutsche Grammophon) has entered the lists with a version somewhat more full-bodied. In each case it glows with the burnish of deep beauty, full of summer and angels. — William Robert Miller

READERS WRITE / *continued*

It is time for us all to develop strong convictions and then follow them. It is time for the individual to quit saying, "Something should be done," and then sitting back and waiting for someone else to do it. Each of us must realize that it is up to "me."

Mary Ann Cline

McGaheysville, Va.

MIDDLE CLASS SHOULD ACT NOW

Since April 25 Messenger has been interesting, particularly the Readers Write section. It is wonderful that the General Board published the Martin Luther King, Jr., article in an age where few church magazines and churches are willing to speak out against injustices.

And many thanks to the readers who took time to . . . rebuff the King article. It is these persons, Dr. King himself said in his book, *Why We Can't Wait,* who have helped the civil rights cause more than any other group.

It is middle-class America, sitting without voicing opinion, that has thwarted the movement for human dignity. When will this segment of society speak up and act according to its true conscience?

At present America is in a state of confusion. Confusion always comes before change. Let us hope that the powerful middle class will act now by eradicating prejudice, injustice, and misunderstanding to make this a constructive change, so that all persons may live in dignity.

Jason Bauserman

San Juan, Texas

CLASSIFIED ADS

WANTED: In Colorado Springs, Colo., journeyman plumber by Brethren plumbing business. Nonunion shop. Fast growing business and residential area. Assistance in obtaining housing and possible financial assistance with moving expenses. R. E. Johnson, Wright Plumbing Co., 1823 W. Vermijo St., Colorado Springs, Colo. 80904.

GOWNS
CHOIR-PULPIT
HANGINGS
ALTAR BRASS WARE
Catalog on request
THE C. E. WARD CO.
Box 85 New London, Ohio

Adv.

J. Ralph Bonsack

Problem Solver: An Annuity

J. Ralph Bonsack, retired former vice-president of the Carroll County Bank and Trust Company, Westminster, Maryland, acknowledged his "locked in" ownership of significantly appreciated securities. That is, the capital gains tax incurred through the sale of them would have constituted a formidable deterrent because the value of his stock had increased so substantially over the years.

In conversing with Harl L. Russell of the Brotherhood staff about his problem he was highly gratified to learn that he could transfer his securities to the Board and receive an Annuity Agreement for the current price of his stock. Furthermore, he learned that the gift portion for which he would be allowed to take credit on his income tax would total more than his long-term capital gains tax. In effect, his capital gains tax would be offset by his right to carry forward the excess of his Annuity Gift portion above the 30% ceiling to make use of it successively during the following five years.

Another major factor in favor of the transfer of his block of stock to the Board was his absolute assurance of an annuity income which would be *more than double* the average dividend check he had received from his securities. He was quick to remark that for various reasons his stock dividend could be much lower in the future.

A third outstanding tax consequence appealed to Mr. Bonsack; 84% of the income from his substantial Annuity Agreement (issued for the present value of the securities) would be *nontaxable income.*

For these and other reasons after receiving his Annuity Agreement Mr. Bonsack wrote, "I have found the Brotherhood Annuity Plan to be most satisfactory. I heartily recommend it to those who wish to transfer resources to the Brotherhood for the support of world ministries on the basis of their right to receive a generous and largely nontaxable income throughout the remainder of life."

Why not obtain these and other major economic benefits for yourself? Why not experience the enduring satisfaction of investing some of your resources in world outreach causes during your lifetime? Annuity rates for men and women range from 5% at age 63 to 8% at ages above 83. The portion of income not subject to tax ranges from 78% at age 63 to more than 85% at ages above 83. (Illustrations are for men; the percents for women are slightly less.)

Obtain information today! Your request for information will be answered in strict confidence. Please give your date of birth. Include the birth date of another person if the Annuity Agreement is to continue the full income payment to the survivor. Also indicate whether appreciated (in value) securities or a cash sum is to be the consideration if in the future you voluntarily apply for an Annuity Agreement. Address your letter to

Harl L. Russell, Director of Special Gifts
Ralph M. Delk, Assistant in Special Gifts
General Brotherhood Board
1451 Dundee Ave., Elgin, Ill. 60120

in brief

PERSONAL MENTION

A twenty-seven-month public health nursing assignment in Brazil awaits **Jeanne Rhoades** of Emerson, N.J., graduate of Cornell University School of Nursing. Miss Rhoades is one of forty-seven volunteers for the Mennonite Central Committee. Her father, J. Benton Rhoades, director of the Committee on Agriculture and Rural Life for the National Council of Churches, is a former Brotherhood staff member.

Northern Indiana pastor **Homer Kiracofe**, who for fifteen years pastored the Plymouth church, contracted meningitis while a hospital patient. He was to have undergone back surgery. He will postpone plans to move to Illinois until his recovery is complete.

Congratulations go to two couples marking wedding anniversaries. Celebrants are **Mr. and Mrs. O. D. Buck**, Mt. Morris, Ill., sixtieth; and **Mr. and Mrs. John Corle**, Roaring Spring, Pa., fifty-ninth.

POTPOURRI

Ordained ministers and elders in Nigeria now have **equal status**, according to recent action by the Eastern District of the Church of Christ in the Sudan.

Three church celebrations are in the news. The **Charlottesville, Va., church** will host its first homecoming Oct. 13, 1968. . . . On the same date the **Pine Glen church** in Middle Pennsylvania will celebrate the tenth anniversary of its remodeling and the recent elimination of the building debt. . . . Northern Ohio's **Woodworth church** marked its fiftieth anniversary in special services Sept. 7-8.

Plans are jelling for a centennial celebration Dec. 1, 1968, at the **Paint Creek church** in Kansas. Members are searching now for historical information about the church. Readers who wish to contribute to Paint Creek's search may contact Mrs. Nadine Conner, Redfield, Kansas 66769.

Camp Blue Diamond in Pennsylvania has received a gift from the Stone church in the Middle District for the construction and furnishing of a permanent residence for the camp manager. . . . A reunion of participants at **Camp Wellston** (CPS 42) will be held at Epworth Forest, North Webster, Ind., Sept. 22, 1968. Interested persons may write Wilbur Foor, Route 2, Edmore, Mich. 48829, or telephone Harold Franke, Winn, Mich., at (517) 866-2490.

THE CAMPUS SCENE

Eight students from France spent two weeks at Elizabethtown College in midsummer as part of the **Experiment in International Living**. After their experiences in living, dining, and attending classes with Elizabethtown students, the eight left for individual homes throughout the States.

At **Juniata College** personnel anticipate the largest freshman class in the Pennsylvania school's history — 384. . . . And the class will enter Juniata on another historical note. For the first time, students this year will serve as members of faculty committees.

OPPORTUNITIES

The medical program of the Church of the Brethren in Nigeria is in immediate need of two doctors, two nurses, and a laboratory technician. Persons interested in exploring these significant opportunities of service may contact the Director of Mission Education and Recruitment, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

Would you like to experience the inner city? BVSers working with Bethany Brethren Hospital and First church in Chicago need houseparents. For particulars, persons may write Olga Bendsen, Personnel, 3420 W. Van Buren St., Chicago, Ill. 60624, or telephone (312) VA6-9200.

Indiana University announces the availability of fellowships for persons who plan to pursue adult education careers in religious institutions. Stipends vary from $250 to $2,200, and three to five fellowships are awarded each year. Additional information and application forms may be obtained by writing the Director, Bureau of Studies in Adult Education, Indiana University, 309 S. Highland Ave., Bloomington, Ind. 47401.

ON THE AIR

The 450-year-old fresco on the Sistine Chapel ceiling will be the subject of a special television study, **The Secret of Michelangelo: Every Man's Dream**, to be broadcast Thursday, Dec. 5, on the ABC network. Producers of the telecast developed a special photographic process to achieve accurate color reproduction of the Italian masterpiece. Viewers may check local logs for time and channel.

CHESS FOR FUN

The Church of the Brethren **postal chess tournament**, now in its fourth year, affords the opportunity of making new friends across the country. Currently, about twenty-five participants, novice and expert, anticipate the beginning of the fourth round, in which players will be grouped in sections of approximately the same skill.

Entries close Oct. 1. Entrants should have a general knowledge of the rules of chess and ability to read chess notations, though novices as well as experts are welcome. Register by sending name, address, and approximate strength (average, above average, below average) to the chess tournament director, Ward B. Crabill, 11819 Mentone Road, Silver Spring, Md. 20906. There is no entry fee.

PASTORS AND PARISHES

Retiring after forty-two years in the ministry is **Glen Weimer**, until last July pastor of the Uniontown church in Western Pennsylvania. The Weimers will make their new home near Urbana, Ohio. . . . August marked the last month of active pastoral service for **Russell G. West**, who had been serving at First church, Pueblo, Colo. He and

Mrs. West are living at 101 Third St., Moorpark, Calif. 93021, where he will be available for evangelistic preaching missions and inspirational picture programs.

Bridgewater, Va., will be the new home of **Mr. and Mrs. Oscar Fike.** He has resigned pastoral responsibilities at the Bellwood church in Middle Pennsylvania.

The new director of program and volunteer services for the Manchester church in Middle Indiana is **William F. Smith,** who came to North Manchester from the New Enterprise church in Middle Pennsylvania. His new assignment focuses on youth and small-group retreats as well as Christian education for all ages.

Our apologies to **Herbert Root,** who is the new full-time pastor at the Waka, Texas, church, not part-time as reported in an earlier issue.

CALENDAR

Sept. 15	**Brotherhood Fund Achievement offering**
Sept. 20-21	**District conference, West Marva, Cumberland, Md.**
Sept. 20-22	**District conference, Missouri, Bethany**
Sept. 27-28	**District conference, Southern Pennsylvania, Carlisle**
Sept. 29	**Christian Education Sunday**
Oct. 6	**Worldwide Communion Sunday**
Oct. 11-13	**District conference, Florida, Sebring**
Oct. 11-13	**District conference, Pacific Southwest, Long Beach, Calif.**
Oct. 13	**Layman's Sunday**
Oct. 20	**World Order Sunday**
Oct. 21-28	**United Nations Week**
Oct. 24	**United Nations Day**
Oct. 27	**World Temperance Day**
Oct. 31	**Reformation Day**
Nov. 1	**World Community Day**
Nov. 5	**Election Day**
Nov. 10	**Peace Emphasis Sunday**
Nov. 12-15	**General Board Meeting**

Will you send your gift NOW to the Brotherhood Fund?
It is essential in achieving the goals of the Church of the Brethren in its ministries to persons this year.

ACHIEVEMENT OFFERING

1968
SEPT. 30

Amount $______________

Name ______________________________

St./RFD ______________________________

City ______________________________

State ____________________ Zip ____________

Congregation ______________________________

District ______________________________

(Please enclose this form with your gift and send to the General Board, Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120)

How to Hold Your Pastor

Dear Andrew,

I can understand why you are alarmed at the prospect of losing your pastor after only two years. He came to you highly recommended and in the first year your church took a new lease on life. There was opposition, of course, but you expected him to weather it. Now he is talking about leaving the pastoral ministry — at least for a few years — and you wonder why.

Let's get one thing straight at the beginning. You hear a lot about pastors' salaries, parsonages, travel allowances, and opportunities for professional growth. These are important, of course, and your budget should provide adequately for them. But they are not the most basic concerns. If there is trouble, it usually goes deeper. It may have something to do with the minister's own struggle to find and to be himself. But it could also be rooted in the way you and the other members of your congregation view the church and the responsibilities and the roles you have as Christians today. Since I don't know your minister personally, let's talk now about *your* problem and some of the ways you can help to hold your pastor.

1. You can begin by encouraging him and the rest of his family to live among you not as exemplary saints trying to set patterns of behavior but as fellow human beings. Try to avoid making a fuss over him, his wife, or his children. Resist the temptation to be too inquisitive about their activities; grant them the right of privacy, of making mistakes and learning from them, and of choosing their own friends. Let them know that you accept them just as you accept other families into your fellowship.

2. I doubt that your pastor is impressed by the polite comments you make after the service on Sunday. He would prefer to hear honest expressions from you, even if they indicate disagreement. He'd be glad to learn that something he said started you thinking in a new direction. And he should hear from you if you are struggling with a particular problem and the service helped — or hindered. But he is not a performer and he doesn't expect a round of applause. He would be happy to know that you felt free to participate since it is your service and not his show.

3. The trouble could just possibly lie with the kind of expectation you bring with you when you come to church. If you go primarily to "draw apart from the cares of life" and to receive some kind of spiritual medicine that the minister can impart to you from his stores of knowledge and experience, then you are likely to be disappointed. The minister knows only too well that neither he nor you can expect to be relieved of every burden at the sanctuary door. But he may be able to guide you in opening your hearts to one another and to God. He knows that if your faith is real, it must permeate your life under all types of circumstances — and that instead of asking to be relieved of burdens, you should seek courage to meet the responsibilities of life.

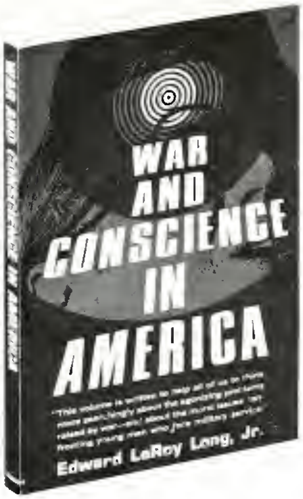
4. So don't be alarmed if, in addition to offering consolation in times of grief and pain, your pastor confronts you with challenges and irritations that you find upsetting. He cannot be true to the gospel he is preaching unless he tells it as it is — as he sees it, the way it is set forth in the biblical message to which he turns for authority. I doubt that anyone can preach from the Bible without soon having to deal with most currently controversial topics. Don't insist that your pastor avoid such issues as are also treated in your newspaper. If you want to hear only what agrees with your own prejudices, there is not much point in listening to anyone speak least of all to a voice that seeks to echo the imperatives of God's word.

5. Take your minister into your confidence, and let him know how your faith, or lack of it, affects the way you live every day. Let him share in your hopes and disappointments as you try to fulfill your mission in the world (your family, your job, your community) to which you have been called. Don't be apologetic if the demands of your mission as a Christian interfere with your attendance at such church activities. Perhaps your pastor can help you most by *freeing* you to be a real witness for Christ in areas where the church cannot reach except as it reaches out through you. To be such an enabler is surely part of your minister's job. Let him know when he is succeeding through you.

6. If your pastor proposes changes he thinks are necessary in order for your church to come alive, give him your support. Encourage a modest amount of experimentation — and also a degree of fermentation (the new wine working in old skins). But also be prepared to give him your honest evaluation of new ideas. You might prefer to hold on to some of the old ways just because you feel comfortable with them. But others in your church may need to be convinced that the church is finally coming to grips with important issues — and that could mean that some changes are overdue.

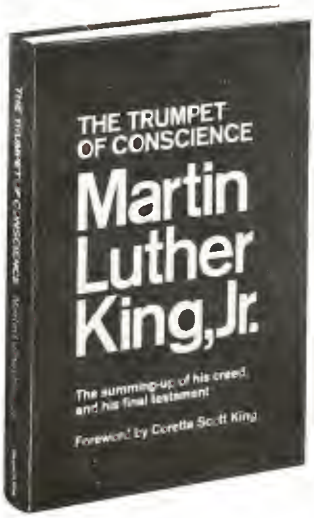
If you and most of the other laymen in your church will conceive of the Christian life as an exciting, sometimes dangerous adventure that can take place right here, right now — an adventure that can change individual lives and can begin to transform society — then I am confident you will have little difficulty in "holding" your pastor. He will want to be out front with you — where the action is. — K.M.

Urgent and timely books behind today's headlines!


WAR AND CONSCIENCE IN AMERICA
Edward LeRoy Long, Jr.

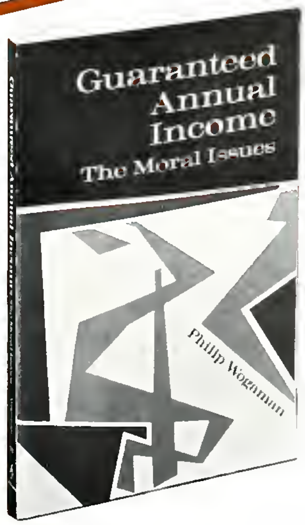
War and Conscience in America
Edward LeRoy Long, Jr. **$1.65 paper**

This book spotlights the changing nature of warfare and the new ethical problems posed by political and guerilla tactics. It uncovers the traditional moral arguments for "just war" that have shaped American foreign policy as well as Christian thinking. It surveys historic as well as contemporary religious thinking in support of just war — and in support of conscientious objection to war. It explains the legal and the ethical alternatives available to young men facing military service. It insists that a way can be found, in a strong nation, to allow each individual to maintain his integrity of conscience in the midst of bitter diversities and complexities.


THE TRUMPET OF CONSCIENCE
Martin Luther King, Jr.
The summing-up of his creed and his final testament
Foreword by Coretta Scott King

The Trumpet of Conscience
Martin Luther King, Jr. **$3.95**

This book sets forth Martin Luther King's creed as he had come to understand and formulate it a few months before his death. It is thus, in the realest sense, his final testament. The book concludes with "A Christmas Sermon for Peace" in which Dr. King urges us toward that goal which was his dream.


Guaranteed Annual Income
The Moral Issues
Philip Wogaman

Guaranteed Annual Income: The Moral Issues
Philip Wogaman **$3.50 cloth; $1.95 paper**

Is it ethical? Philip Wogaman sheds needed light on this central point of decision as he examines moral arguments for and against guaranteed annual income and its possible effects. Study guide available at 50c.

Is anybody listening to Black America
Edited with an Introduction by C. Eric Lincoln
Author of BLACK MUSLIMS IN AMERICA and SOUNDS OF THE STRUGGLE

Is Anybody Listening to Black America?
C. Eric Lincoln, editor **$2.95 paper**

A timely, shocking, significant cross-section of comments from the black community — leaders and average citizens alike — which gives their own image of white America. Hundreds of excerpts from books, periodicals, sermons, radio/television, private letters and personal interviews. A major resource book on the racial situation today.

Church of the Brethren General Offices,
Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

A Compassionate Ministry. *Clyde R. Shallenberger, director of chaplaincy services at the Johns Hopkins Hospital in Baltimore, heads a staff of thirty ministers, priests, and rabbis.* by Dorothy Hansen. page 2

I Know Two Africans. *The church has often condemned polygamy, but the problem for African Christians is not as simple as some Westerners think. Two stories, related by a former missionary, illustrate why.* by Walter A. Trobisch, with further comments by Violet Pfaltzgraff and Irven F. Stern. page 7

Uppsala: The Final Roundup. *A Church of the Brethren delegate to the Fourth Assembly of the World Council of Churches summarizes its findings and assesses the tasks confronting the Council.* by Harry K. Zeller, Jr. page 16

A Look to the Future. *If the church is to continue to make a spiritual contribution to its age, it must develop a strategy geared to the next decade – and beyond.* seventh article in MESSENGER's Then and Now series by Jefferson H. Mathis. page 23

Pages From a Washington Diary. *A young volunteer in the Poor People's Campaign shares her on-the-spot observations about Resurrection City.* by Sharon Lee Dubble. page 25

OTHER FEATURES include "Love Is a Verb," by Joel K. Thompson (page 19); a tribute to P. G. Bhagat, by Benjamin J. Bulsari and I. W. Moomaw (page 20); guidance for family worship, by Merlin G. and Grace Shull (page 22); "Faith Looks Up," by K. Dean Huntley (page 24); and reviews of recent books about race, by Lloyd B. Stauffer (page 28).

COMING NEXT

In a statement regarding paying taxes for war purposes the General Board recognized four distinct positions that members may take on this controversial topic. MESSENGER *offers a symposium on the question with a spokesman for each position. Contributors are Russell Bollinger, Charles Zunkel, David Rittenhouse, and William Faw. . . . Dale Brown explains the new emphasis on "A Theology of Hope." . . . M. Guy West talks about "The Communion of the Future." . . . La Vernae J. Dick has counsel to offer "If Your Child Has Trouble in School."*

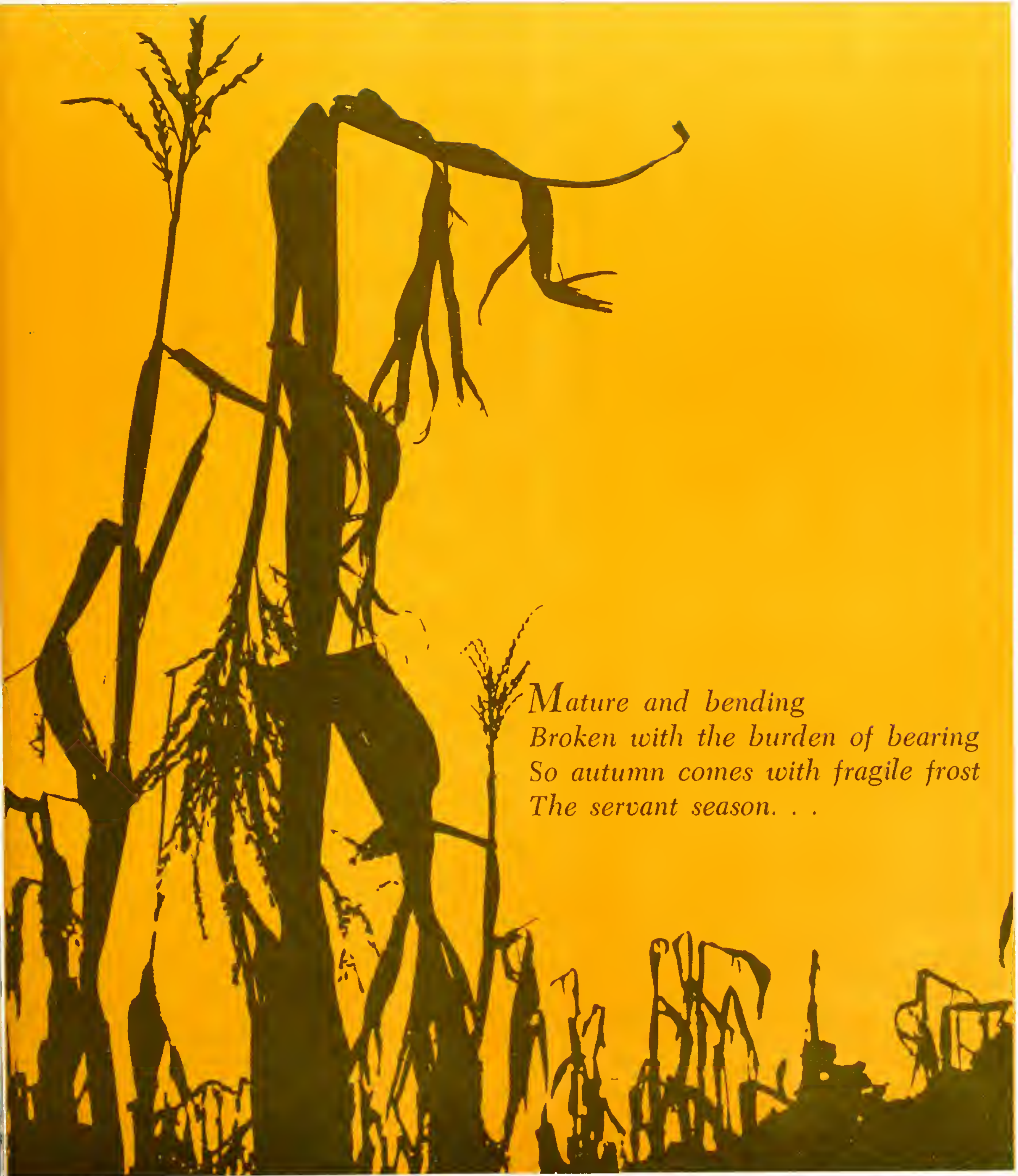
PHOTO CREDITS: Cover, 7, 11 artwork by Harry Durkee; 2-6 Shari Mayer; 12 (left) North American Aviation, Inc.; 12 (right), 16-17, 18 Religious News Service; 20 J. Henry Long; 21 (first) Dennison Studio, Piedmont, W. Va.; (fourth, fifth) Don's Studio, McPherson, Kansas

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the General Brotherhood Board, Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

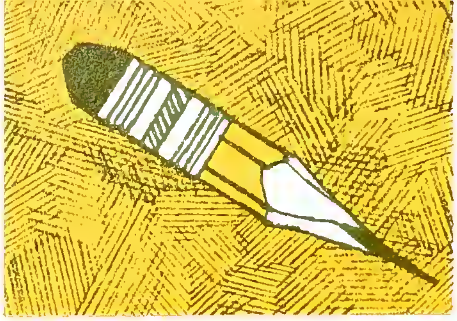
VOL. 117 NO. 1

On Paying War Taxes: Four Alternatives 2
McPherson's Modest Moderator 9
If Your Child Has Trouble in School ... 20

messenger
CHURCH OF THE BRETHREN
9/26/68



Mature and bending
Broken with the burden of bearing
So autumn comes with fragile frost
The servant season. . .



readers write

THE NEXT GOAL POST

How do we carry Martin Luther King's dream of racial equality to the next goal post? Our white way has been to invite a colored pastor for a week or a youth group to bring us a program or possibly a black family to our homes for dinner.

The assistance they wish for is our asking the manager of our supermarket to put a colored employee on his staff. We could raise the courage to do this much. The next step is to persuade the supermarket manager that he will not lose trade in so doing.

Securing employment may be as important as finding housing. Let us have some reports on successes and failures where the action is, to make the dream come true.

Galen Barkdoll

Constantine, Mich.

BRING LITTLE CHILDREN

After forty-seven years as a member of a certain church my family was, I feel, forced to discontinue worship there.

We have a little boy who was born a mongoloid. He was in the nursery department until he was five years old, because naturally he was behind the other children. The board of Christian education was going to move him up to kindergarten class, but then they told us that in his best interest they had contacted a class for retarded children some miles away.

I felt that this would not let us have a complete family worship together, but we consented to send him. Then we found out why they had contacted this class in the first place: It afforded a solution because the teacher would not teach with him in her class. . . .

We had no alternative but to take our boy to another church — not Brethren — and they were tickled to take him in their church school class. . . .

I was taught in the Church of the Brethren to "bring little children unto him," but this I feel was not practiced in this case. . . .

Concerned Parent

TEACH NONVIOLENCE

We are living in an age of violence — sickening, revulsive violence. And many American citizens, especially the youth in our educational institutions, are becoming disgusted with our violence.

I also note an expressed desire on the part of many Brethren for a more aggressive witness. Our BVSers want a more radical witness against Selective Service and the war system.

I have a suggestion. I suggest that we Brethren promote the teaching of nonviolence in our public schools. I think that the time is ripe for such teaching.

To teach a nonviolent way of resolving tension . . . may not be as spectacular a witness as going to prison for refusing to cooperate with Selective Service. But it can lay the foundation for an era of peace. Direct opposition to the war system may be the calling of some. But training of school-age youth in the way of peace could, and should, be the calling of many.

The alternatives to war must be carefully plotted and sold to our citizens before we can expect our nation to choose the way of peace. This can be done in our public schools. I believe the time has come when such teaching would be welcome in colleges and in the schools of many communities.

It seems to me that teaching constructive, healthful social relations and behavior is as legitimate a field for our public schools as personal hygiene or public health. Why not teach the potential assassins in our schools that there is a better way to attain worthy goals than by killing those whom they oppose? Punishing them for killing to achieve their ends without having taught them a better way is not fair. Military academies teach war making. Other colleges should teach a constructive way to resolve international differences. We teach skills in our schools which enable our youth to succeed in business and in professions. Why not teach them how constructively to resolve tension problems in their individual, group, and national affairs?

I should like to hear the reaction of others in the Brotherhood — including educators — to this form of witness. If your reaction is favorable, what steps would you suggest to attain the goal?

Floyd M. Irvin

Eustis, Fla.

OLD-TIME RELIGION

I wonder how many churches distributed the leaflet, "What happened to the old-time religion?" It was an insert in our bulletins today and has started a train of thought which I should like to share.

This is one of the questions we hear rather often these days, along with, "Why don't we ever sing the good old songs?" and "Why don't the preachers preach the Bible anymore?"

Yet, when pinned down, the good folk who question are very vague as to what they mean by these terms.

When a new pastor moves in, it takes him only a short time to discover what he may and may not preach about — that is, if he wants to stay. In essence, he hears: Preach the Bible, but don't make it apply to us. Preach repentance, but just let us keep a few of our pet peeves around. Preach stewardship so that we may defray the building debt and keep up with local expenses. But don't ask us to send much to the General Board for outreach.

Preach love but don't expect us to change our feelings toward Brother X. Preach brotherly love, and tolerance, but don't ask us to bring a colored family into our homes. What would the neighbors say? Preach peace, but don't touch on controversial topics such as Vietnam.

We have seen these things happen and are deeply saddened by them. I hope that everyone read past the first page of the

---

BYLINES: Debaters of the war tax question include **Russell V. Bollinger,** dean of students at Manchester College in Indiana; **Charles E. Zunkel,** pastor of the Crest Manor church, South Bend, Indiana; **David B. Rittenhouse,** pastor of several congregations in West Virginia; and **William Faw,** pastor of the Douglas Park church in Chicago. . . . **Jack Williams** is a layman active in Eastern Pennsylvania's Elizabethtown congregation. . . . Homemaker and teacher **Norma Tucker** of McPherson, Kansas, is high school journalism instructor in a town near her home. . . . **La Vernae J. Dick,** who free-lances for several church publications, lives at Dallas, Oregon. . . . San Diego church pastor **M. Guy West** was moderator of the 1968 Ocean Grove Annual Conference. . . . **Elaine Sollenberger,** homemaker, church choir director, and church school teacher of Everett, Pennsylvania, contributes a weekly column to a local newspaper.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

above-mentioned leaflet.

"Today the Church of the Brethren has emerged from the religion of the meetinghouse. This tradition is our foundation of understanding . . . the bond between the present and the past . . . the fellowship . . . with our fellows of another time, another place. . . . "

Its closing paragraphs are a stirring challenge to keep this tradition alive in our churches, our communities, and our world.

The old-time religion? Yes, and entirely relevant today!

Frances Johnson

Astoria, Ill.

SOMETHING TO READ AND SHARE

I am a native of Michigan. My father was a Virginian, and my husband is also. Consequently I have spent some time there in the last sixty-three years. Because of things I have seen and heard, I have a great deal of sympathy for the Negro people of our country and try to show a friendly attitude toward them.

I am coming to you with an earnest plea. In the August issue of the *Reader's Digest* is an article written by John V. Lindsay, mayor of New York City, entitled "We Can Lick the Problems of the Ghetto, If We Care" (page 105). My plea to you who are ministers, to you who are dedicated lay members of the churches, and to all whose churches are located where there are Negroes is that you read this article carefully and, if the Holy Spirit leads you to do so, present it personally (not by mail) to the mayor and council members of your town or village. It could make a lot of difference in the future of our country.

Viola Bryant

Woodland, Mich.

HONEST THOUGHTS

We hear continually of the "system" and of the Establishment and of different things "they" are trying to do. We need to get away from this and bring everything down to person-to-person encounters. . . .

It bothers me that such organizations as the American Medical Association can put on a big front of fighting Medicare, for instance, with huge ads in the papers, when in reality they are tickled pink. We hear no complaints after the bill is passed. I am led to believe that passage was exactly what they wanted, and the best way to assure the bill's acceptance was to hire public relations men to create the opposite image. This is fake.

It's fake, too, for congressmen to vote themselves a $5,000 a year raise and a couple of years later refuse to talk to people about problems of trying to live on $2,000 or $3,000 total annual income. It's fake to say all persons are eligible to borrow money or to buy a home, regardless of race, creed, or religion — provided they "qualify." It's no wonder we have riots and rebellions of young people, of poor people, of black people. Young persons, especially, hate the fake, the image maker, and the public relations men. We must quit talking from the sides of our mouths and say what we really mean and intend to do. Then let our well-informed voters decided. . . .

We need new, youthful leadership who feel this need for honesty and truth. Why do we have to accept the leaders pushed at us by the political machine? If the majority of the population feels this way too, why not a write-in campaign? Don't qualify — like Percy, Lindsay, Stokes, or Ted Kennedy. We don't have to accept a choice of Nixon or Humphrey.

Another all-encompassing term in our talk today is *power structure*. We need more, closer communication between power structure and Mr. Joe Average instead of going through channels and doing it the "right way." Mayor Lindsay of New York and Mayor Stokes of Cleveland have well exemplified this. While they are not power structure, they are looked upon as being representative of such. But they are not above meeting the lowly common man on his ground, where he lives. . . . They understand his problems. This is what is needed everywhere. It may sound impractical, but presidents and other officers in large companies must have personal contact with employees instead of working through channels and the caste system — they must learn to know one another and to recognize one another as persons. There are risks involved, but not many persons would be required to pay the price that John, Medgar, Martin, and Robert paid.

We think that we must have gun control. Some other method to kill would be used. Or the ones who needed guns would still have them. We think police should carry guns, but London bobbies don't. Is this a danger found in socialistic countries? Americans are in a position to set an example.

It has been pointed out that no other civilization has lasted more than about 200 years — our time is up. It has also been pointed out that we have problems similar to other great civilizations but that we are a nation with some people who care and who are letting it be known. . . .

There is something wrong, though, with the system and until we call a spade a spade and *do* something, the problem will remain. . . .

Something is wrong when one man is worth $25,000 a year and another with similar education and training is not, because he doesn't qualify (race, religion, birthplace, or financial status). The qualification bit is a very efficient way of "getting out" of promises and still look and sound good. Do we have problems? I think so, as any nation does, but we need to recognize them. Not all are racial, as some would have us believe; not all are a matter of not caring, as some think; not all result from impassiveness. I think a good many of our problems are with money and the way it makes us act — how it influences us. . . .

Here are thoughts as they come to mind. If they are right or wrong, constructive or not, is not the point. The point is that they are honest thoughts. Could some of your readers consider them, analyze them, kick back some of their own? I believe that open, honest discussion on how our society has trained us to feel in different walks and stages of life can open new doors. Just remember to be honest.

Reynold Hardenbrook

Covington, Ohio

QUESTION, QUESTION

Mr. Moderator, I call for a vote as to where Martin Luther King shall be assigned in history and in eternity.

I'm a trifle nervous about this because Jesus said: Judge not. It just could be that critics can't hurt nor admirers help him now. Maybe neither heaven nor history cares how we vote. Could it be that this controversy is no credit to us and no help to God's work?

Personally, I'll abstain. But those who want to occupy God's seat briefly can mark their ballots. Then the results should be filed permanently in the porter's file.

Roy White

Citronelle, Ala.

On Paying War Taxes

our Alternatives

In recent actions of Annual Conference and of the General Board, members of the church have been urged to study seriously the problem of paying taxes used for war purposes and to act in response to their study. The church recognizes that its members will believe and act differently in regard to the payment of taxes when a significant percentage goes for war purposes and military expenditures.

Four major positions on the payment of federal taxes for war purposes are evident: Some will pay the taxes willingly; some will pay the taxes but express a protest to the government; some will voluntarily limit their incomes or use of taxable services to a low enough level so that they are not subject to federal taxation; and some will refuse to pay all or part of the taxes as a witness and a protest.

As an aid to discussion and action MESSENGER has invited four spokesmen to comment on these alternative positions. There is also a response form that may be used individually or by groups to indicate how readers stand on this controversial topic. — Editor

Why I Pay Taxes Used for War Purposes

by Russell V. Bollinger

Though I write in defense of the first position, namely, that the Christian ought to pay his taxes willingly, it should be clear that I have no objection to the second, which adds only some form of verbal or written protest against the defense budget. Those who take the third position seem to me to be evading the issue. They resolve their personal dilemma by abdicating their responsibility to society. The fourth position constitutes an abdication of personal responsibility in an attempt to correct a social evil.

It should be very clear that I share and have always supported the Brethren peace position, which can be amply documented from the New Testament. Under debate here are particular forms of protest or obstruction against war. Such forms of protest, like all actions of Christians and of the church, must be tested against what Jesus both said and did.

In order to identify and to underscore some basic considerations affecting this discussion, it seems to me necessary to examine an assumption on which many such actions as tax withholding have been proposed and some implemented. Considerable promotion has been given, for example, to the slogan, "Government Is the Christian's Business." I have always objected strenuously to this concept, especially to its adoption as a slogan. At best, the statement is misleading; at its worst it grossly distorts the Christian's concept of his central task.

Government is the *citizen's* business, whether he be Christian, Jew, or pagan. To be sure, the Christian's citizenship will be exercised in the light of his faith — but never as the central or major focus of his activity as a Christian. He has accepted an enormously more urgent and significant "business" — to order his own life after Jesus' teaching and example and to strive to win others to the same commitment. Whatever the Christian's proper role in government, it must always be secondary among his priorities. Otherwise, it must seem strange that Jesus and Paul so clearly advised subjection to civil government, at least in all ordinary circumstances, and do not appear to have spent time or energy attempting to reform or even influence a very corrupt government at Rome.

I propose, under the foregoing assumptions, two considerations which for me justify willing payment of taxes, even if portions of the tax budget go for objectionable purposes.

First, it is a matter of reasonable doubt whether any government could long operate under a system by which tax paying is made subject to the range of possible "conscientious" objections to selected government activities.

Let us suppose that such groups as the Amish were to withhold that portion of their taxes which goes to support all education beyond the common school. They declare opposition to secondary and higher education on grounds of conscience. Suppose all Christian Scientists were to withhold a percentage of their taxes allotted to medical research and facilities. Suppose we Brethren were to withhold taxes because welfare funds are sometimes so administered as to endanger or destroy normal family life or because Department of Agriculture funds are paid to large-scale farmers for nonproduction of food and fiber. These and many more may with equal logic be considered matters of conscientious objection. Happily, under our system of government, we have ample opportunity to present and defend other points of view, but the democratic social theory neither contemplates nor condones obstructionism.

There is reason to question whether Brethren leaders can support tax withholding with integrity while at the same time they discourage "designated giving" to the Brotherhood budget. If churchmen be urged to support the total church budget, without discrimination, but citizens be exhorted to support only such governmental budget items as they can approve in good conscience, we may ask whether tax withholding is supported in principle or only opportunistically, as a strategy.

It is surely axiomatic that all forms of human association are possible only because of some surrender of personal freedoms and preferences. Since in our society we have adequate legal, educational, and constitutional avenues for expressing our views to government, to withhold taxes for what we happen to disapprove (and who can differentiate between "conscientious," philosophical, emotional, and mystical disapproval?) comes perilously close to asking for the benefits of government while shirking its responsibilities.

In short, the proposal to withhold all or a part of one's tax obligations for reasons of individual or corporate conscience must be conceded to contribute to a fragmentation of society that tends toward anarchy.

Second, tax withholding on whatever grounds with the purpose of preventing selected government activity is essentially a method of force which Brethren in particular should reject.

All attempts to change the behavior, attitudes, or values of mature, responsible persons by force are degrading and destructive of personhood. There seems to be no point in arguing that the purpose of such withholding is simply a symbolic form of protest. Kant's categorical imperative in ethics tests a proposed act in terms of whether it could be universalized. Since tax withholding quite obviously cannot be universalized without destroying government, it clearly suffers by such an ethical criterion.

No thoughtful observer of the contemporary scene can deny a trend toward the substitution of force for persuasion, of compulsion for rational debate, to bring about social change. The civil rights movement, the student protests, the Poor Peoples' Campaign in some of its expressions and slogans are illustrations. The church seems in imminent danger of succumbing to this trend, although it is both unworthy and out of character for Christians.

The ultimate indictment of the method of force is of course that it cannot succeed except in appearance. An attack on the war system ought to proceed by using available means to demonstrate its futility, its ineffectiveness, and its immorality — none of which ends tax withholding can serve. At most it seems a crude and primitive way of attracting attention to one's cause.

From time to time the Christian, as a citizen, may properly make representation to government concerning his views, his desires, and his concerns. Our impatience to reconstruct the world after our own particular blueprint must not lead us into betraying noble ends by the use of unworthy means. ☐

Why I Pay the War Tax Under Protest

by Charles E. Zunkel

In order to be consistent the conscientious objector to war must face the whole range of his involvement with war. In addition to participation in the military is certainly his concern for the use of his tax money for military purposes. This is especially true now that so much of one's income tax is being used for war.

When my wife and I came clearly to this conviction in 1961 and decided that we must do something about it, I wrote the Department of Internal Revenue, sharing copies of my letter with the President and declaring our concern and our intention to refuse payment of the percentage of our income tax which would be used for war. I made it quite clear that we were not unwilling to pay the tax, but we were objecting to its being used for war. We wanted it used for constructive, peaceful purposes.

I received a very courteous reply, reiterating my words, but advising us and urging us to pay the tax. I then wrote, asking if we could pay this percentage for the United Nations, Food for Relief, or Peace Corps, programs of the federal government which we considered peaceful and worthy. Internal Revenue replied that it was not in their province to disperse the funds, only to collect them.

In the meantime, I conferred with one who had refused to pay the income tax and learned that, if we did not pay, the tax would be collected by taking it from our bank or savings account or by confiscation and selling personal property. An additional penalty of five percent would be imposed. We decided we did not want to provide the extra five percent for war to carry out our refusal, when the tax would eventually be collected anyway. Instead, we decided to write two checks each time, one designated for "peaceful purposes: United Nations, Food for Relief, Peace Corps," in the percentage amount of the federal taxes for war. The other for the remaining percentage amount we marked "undesignated." Since the federal government has the power to use the tax money as it wishes, not as we may designate, the checks were cashed and no comment was or ever has been given. Periodically to accompany the checks I have written letters voicing our concern and protest to the President and the Secretary of State.

While this method does not keep our money from supporting war, it seems to us the only viable way for us to protest, since we earn enough to have to pay the tax and since we do not want the added five percent penalty to provide more funds for war. If enough persons or families used this method and the process became publicized, it would be an educational program which might build conscience in others and eventually lead to the provision for tax exemption of the sort we now have for military service. Legislative bills have been prepared for this purpose but have not been introduced because the lack of public support would assure their defeat. In the meantime, we would hope that the Brethren, Mennonites, Friends, and others concerned might send to the President a delegation asking for tax alternatives, as was done to secure an alternative to military service.

Regarding the surtax or the telephone excise tax, we believe that, because these are small enough amounts of one's total tax and that they are clearly all for war purposes, they can and should be refused, even though the five percent penalty will be added and they will be collected.

Education could win sufficient popular support for objectors to war tax payment and make possible the passage of legislation that will provide alternatives for the worthy use of tax money which would otherwise be spent to support war. ☐

'Our impatience to reconstruct the world after our own particular blueprint must not lead us into betraying noble ends by the use of unworthy means'

Keep Income Below the Taxable Level

by David Rittenhouse

While serving in BVS I-W Program, Merle Crouse, a fellow BVSer, and I were traveling by train from Turkey to Germany. During an all-night ride through Yugoslavia, we talked with a young Yugoslavian who said that he had been taught that capitalism could not exist without war. In all innocence we strongly disagreed.

During the summer of 1954, the Church of the Brethren sponsored a work camp in Altoona, Pennsylvania, for the unemployed after the railroad shops changed from steam to diesel. There, at the end of a hot summer day, a group of men sat on the steps talking about their hope for a job. One remarked, "I guess we will have to wait for another war before we get work."

So it is that with the event of the Vietnam War and the resulting defense contracts, we are forced to admit that which some had suspected. Though I do not believe that this war economy is the *inevitable* result of capitalism, the war is definitely with us, even if not by design.

It is high time that vocal Brethren pacifists be called to attention by our consciences about our direct involvement in war through taxes. It has been a natural temptation, when Christian ethics are frustrated by the real world in which we live, to turn inward in an attempt at individual purification and character refinement as a goal that is within reach. I do not in any sense want to encourage this type of denial of the implications of Christ's teachings, for we must accept the fact that we cannot disassociate ourselves from the economy in which we live. In all our expressions of protest there must still be the humble recognition that the curse of Habakkuk is there: "Woe unto him who builds a city on blood."

But there are ways in which individual citizens can exercise freedom of belief as persons. Living on a limited income is one of these forms of witness. Voluntarily limiting one's income requires us to reevaluate our standard of values. We are encouraged to find satisfaction in meaningful activity instead of in possession of things. It is in keeping with the Christian concept that persons and beliefs are more important than property. It is related to the spirit of the verse in Hebrews 10:34, "You joyfully accepted the plundering of your property, since you know that you yourselves had a better possession and an abiding one."

Our family includes my wife and me, four children, and many guests. For seven years our income has been below the taxable level. This does not mean to us that we are pure and uninvolved in a war economy. Rather it has freed us to pastor six country churches that could not compete on a minimum salary for pastoral leadership.

This, then, is the exciting part of the idea of limiting one's income. It frees Brethren pastors, teachers, doctors, builders to go to the places of greatest need, regardless of the salary offered. ☐

'You must decide within the framework of your beliefs, of the limits of your control over your taxes, and of the personal and social risks involved'

Consider Partial or Total Tax Refusal

by William Faw

"Render unto Caesar the things that are Caesar's and unto God the things that are God's." What do we owe Caesar? Many Christians would say that we owe him complete obedience in all things: We must kill for him, pay for his wars, even exterminate a people for him as Hitler commanded and as we may be doing in Vietnam.

But Brethren have said "No" to that type of obedience. We have said that we will render unto Caesar constructive citizenship and support for constructive programs. We have insisted, though, that Christ's commandment that we love our enemies forbids us to kill in Caesar's name. The early Christian church and the Church of the Brethren were born in civil disobedience, saying with Peter to the government, "We must obey God rather than men" (Acts 5:29). Paul, who in Romans 13 calls us to "be subject to the governing authorities," spent much time in jail because of civil disobedience when the command of Caesar conflicted with the command of God.

Many of us have refused to participate in military service but have unflinchingly paid taxes to support that same war machine, seemingly unaware of the contradiction involved. Where your treasure is, there will be your heart also! Our pocketbooks support the wars that our bodies shun! What this amounts to is that we are paying for others to kill for us. If God has not given us authority to kill, how can we give Caesar the authority to kill in our name and with our money? We have often thought that the payment of taxes is a morally neutral issue. How can it be that when our taxes are financing the extermination of the Vietnamese people?

Once you decide to object conscientiously to tax involvement in war, you must make many secondary moral decisions. You might elect to pay your taxes but send a letter of protest which states your preference to pay a portion to the United Nations if such an alternative should become available. It is possible that enough protest letters could strengthen congressional attempts to offer such an alternative tax-payment provision.

Or you might decide to refuse payment of taxes until such an alternative should become available, just as you might refuse to enter military service even if there were no legal alternatives to it.

If you refuse payment you must decide whether to withhold the percentage that would go into military use (some say eighty percent) or to withhold the total amount. If you choose the first path you might reason that you are paying for constructive programs of government while refusing to support the military. If you decide on total withholding you might give one or both of the following reasons: One, since you cannot designate where a paid portion would go, eighty percent of what you pay still goes to the military; and two, a goal of peacemaking may be to hold back eighty percent of the government's total revenue so that it would have to eliminate its military expenditures, in which case the total withholding of the few tax refusers is a bigger step than their partial withholding.

If you are willing to consider partial or total tax refusal, you will need to think through the mechanics and consequences of it. If you are totally or partially "self employed" (a minister, small businessman, farmer, babysitter, public speaker) and thus have control over all or a portion of your income tax withholding, the procedure might be to withhold all or part of your quarterly estimate payments or listing the accumulated "other income" on your tax form and refuse payment on that.

If all your taxes are withheld by your employer you can at least send a letter of protest to the government with your income tax forms (send letters to the President and to congressmen as well as to IRS) and refuse to pay the ten percent federal excise "war tax" on telephone service. In fact, refusing on both taxes should be considered if that is possible. If the additional income taxes recently accepted to finance the Vietnam conflict had been passed as a surtax, each of us would have had the opportunity to pay or refuse to pay it. Instead, it will be withheld by employers in the same way as normal income tax.

The Internal Revenue Code lists several categories of "tax delinquency" with consequences ranging from collecting, with six percent per annum interest, from bank accounts, salary, or, rarely, the seizure of personal property, to a fine up to $10,000 and jail up to one year. I and others have been assured by IRS agents that there is little chance that the federal government will prosecute us until they have collected the billions of dollars in crime syndicate tax fraud.

Regarding the telephone tax, "In no case so far has phone service been discontinued because the refusal is, according to law, a matter between the refuser and the government" (War Resisters League pamphlet, "Resist Vietnam War Taxes"). Telephone tax collection has followed the income tax procedure, with no prosecutions recorded to date. The consequences may be negligible, but the risk must be understood and considered.

You must decide within the framework of your beliefs, of the limits of your control over your taxes, and of the personal and social risks involved. There is one thing you cannot escape: the moral implications of financing mass murder! ☐

Response Form on Taxes for War Purposes

I have studied seriously the problem of paying taxes for war purposes, including the statements of the 1968 Annual Conference and the General Board. I am checking below the position I now take on this matter. *(Check one box in each section. All signers are encouraged though not required to check the box in each section indicating their willingness to have their names listed in* MESSENGER *in the appropriate category.)*

Telephone Tax

- ☐ I pay my Federal Telephone Tax
- ☐ I pay my Federal Telephone Tax but file a written protest
- ☐ I do not have a telephone in order to avoid being subject to the Federal Telephone Tax
- ☐ I refuse to pay my Federal Telephone Tax as a witness and a protest
  - ☐ *I am willing to have my name listed in* MESSENGER *in the above category*

Surtax

- ☐ I pay or will pay the ten percent surtax on my income tax
- ☐ I pay or will pay the ten percent surtax, but file or will file a written protest
- ☐ I keep my income below the taxable level
- ☐ I refuse or will refuse to pay the ten percent surtax as a witness and a protest
  - ☐ *I am willing to have my name listed in* MESSENGER *in the above category*

Income Tax

- ☐ I pay my income tax
- ☐ I pay my income tax but file a written protest
- ☐ I keep my income below the taxable level
- ☐ I refuse to pay a part or all of my income tax as a witness and a protest
  - ☐ *I am willing to have my name listed in* MESSENGER *in the above category*

Name ______________________________

Address ____________________________

____

Congregation _______________________

Date ______________________________

Clip and mail to Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120

In Earthen Vessels

by
JACK
WILLIAMS

In earthen vessels,
crockery pots,
and pottery jars
We hold a priceless treasure.
Vessels made of clay, of mud, of dust:
the very stuff of the earth —
Formed, molded, and shaped by their Maker
for a specific purpose;
Tempered in the fires, the furnaces, the ovens
of the world.

Plain, or sometimes decorated;
Round-bellied, or sometimes slim;
Tall, or sometimes stubby;
Polished, or sometimes rough;
All colors, forms, and styles.
But enough of the vessels! What of the contents?
The knowledge of God and his glory
as revealed in Jesus Christ, his son!
The water of life:
Food for the hungry and hope for the downtrodden.
Health for the leper and release for the captive.
Sight for the blind and light for the darkness.
What then the purpose of the jars, the pots, the vessels?

Some chipped and faded with age,
Some solid and bright with youth,
But all with singleness of purpose:
To show the power of the contents,
rather than the workmanship of the vessel;
To bring forth the glory of God,
rather than the beauty of the container.
The vessel is only the means of carrying the contents.
Use it then with humility and with care
To carry the treasure to the ends of the earth!

Sarah May Brunk: McPherson's Modest Moderator

by Norma Tucker

When Sarah May Brunk takes office as moderator of the McPherson, Kansas, Church of the Brethren on October 1, she will be the first woman moderator for that congregation and one of few women moderators in the United States. Today, less than a dozen women hold that position in more than 1,000 Church of the Brethren congregations.

As official head of the congregation, the moderator works closely with the pastor, who is the executive and spiritual leader of the church. In the past, moderators of the McPherson church have often been ordained clergymen with pastoral experience who became members of the congregation when they came to teach at Brethren-related McPherson College. However, several laymen have served in that position.

Because the moderator is the minister's top counselor, Harold Z. Bomberger, pastor of the congregation, says, "I'm anticipating the tremendous thrust of this new relationship with interest and confidence."

"She's a strong woman but one who doesn't railroad," he said as he discussed her election to the position.

"She lets everyone have his own say without making him feel as though his views are unimportant. She has a lot of respect for personality. On the other hand, she's strong enough that no one pushes her around.

"She's just a pretty wonderful woman," he concluded. Most of her former students would agree.

SARAH MAY BRUNK / *continued*

"All that I am I owe to you," wrote "Bill" Kaltsounis, a Greek student. When Kaltsounis arrived as a student in this country, he knew too little English to order food. Mrs. Brunk's tutelage soon boosted him over his language barrier.

Another former student, Bill Daggett, now an attorney at North Manchester, Indiana, once confided to his wife that Mrs. Brunk's advice to him when he attended a church camp influenced him to go on to college.

Mrs. Brunk's interest in church work is not new. As a child, prompted by accounts of hungry children and missionary projects, she saved her all-day sucker sticks to use as chopsticks when she grew up and became a missionary. She tucked them away in her mother's china cabinet and dreamed of faraway places and the work she would do there.

In a way that dream came true, for this modest woman's teachings have been carried all over the world. Weyland Beeghly, working with the Ford Foundation in India, applies what he learned from her about communication principles to make scientific information understandable to ordinary farmers there. Irvy Gossen, now teaching at Arizona State University, revealed his enthusiasm about languages by writing books on the language of the Navajo Indians; and Linda Kurtz Czaplinski carried Mrs. Brunk's journalistic training into a national Church of the Brethren publication when she was named assistant to the editors of MESSENGER.

Mrs. Brunk's dark eyes snap with enthusiasm when she opens her crammed files to reveal letters from students telling of their plans and expressing their gratitude for advice and help she offered when obstacles stood before them.

This small professor who scampers from office to classroom to library to publications workrooms knows about obstacles, for she remembers vividly her minister's advice when she was graduated from high school in 1938:

"Sarah May, face life realistically and realize that you will never be able to get a college education."

Sarah May's father, Joel A. Vancil, was not wealthy. His eighth-grade education had been obtained after many years of work in the coal mines. The education of Lydia B. Klingelsmith, his wife, had ended at grade six when her teacher in the one-room school refused to hold seventh grade for only one pupil.

But Sarah May found a way to get more education. After a teacher encouraged her by making her a secret loan of twenty-five dollars, she found a job scrubbing floors at a rooming house and took part-time babysitting assignments in order to begin college work.

After completing her first year, she took a teaching position in Franklin County, Kansas. The school had no electricity, used water from a cistern, and required her to carry coal for the stove — but it paid the welcome sum of $480 for the year. Out of that amount Sarah May saved enough money to return to school.

Although she had worked a full summer at a college in Ottawa, Kansas, to reduce her tuition there, she decided to attend McPherson College. Her minister at that time, Raymond L. Flory, and his wife drove her to McPherson. Dr. Flory is now dean of student affairs at McPherson College and a member of the congregation Mrs. Brunk will head during the next year. Her husband, Homer E. Brunk, has shared her association with the college and church.

Dr. Maurice A. Hess, then a member of the English department, was one of Sarah May's instructors. Reputed to have attained the highest score of applicants taking I.Q. tests during World War One, he corrected English errors in textbooks and locked late-arriving students from his classroom. But students and faculty alike respected him, and he had a great influence upon this young student.

Her thinking in those years was also touched by other persons, including Dr. R. E. Mohler, professor emeritus of biology and one-time moderator of the McPherson church, and Dr. J. J. Yoder, who helped to start Church of the Brethren missionary work in Africa.

By working for her room and board, she continued her studies and in 1942 received her A.B. from McPherson College. She attended library school at Kansas State Teachers College in the summer of 1945 and received her M.A. degree from the University of Kansas in 1952.

Mrs. Brunk has continued her professional growth by participating in the Publications Workshop at Kansas State University in the summer of 1962 and by attending classes at the State University of Iowa in the summer of 1963 and during a sabbatical leave from the college in 1964-65.

Mrs. Brunk's church activities have included work in church schools, vacation church schools, youth camps, and work camps. She has edited a church newsletter, has worked in a rural depressed area, and has served on various committees.

As first woman moderator for the McPherson Church of the Brethren, Mrs. Brunk reflects a growing trend — welcomed by most ministers — for lay witness in the church. Until 1947 moderators were required to be clergymen and were usually elders, the highest ranking clergymen of the church. Even after 1947 many congregations expected that their moderators would be ministers.

In the future as in the past, with students or with congregation, with sucker-stick chopsticks or with gavel, Sarah May Brunk continues, in her own way, her "missionary" work in the world. ☐

day by day

UNDERSTANDING one another is one of the important needs of our day. Children say of their elders, "You don't understand me." And children do not understand adults who preface all communication with, "Now when *I* was your age. . . ." If misunderstanding exists between persons in the home, how much more do we misunderstand those outside the home, be they teachers, classmates, fellow church members, co-workers, or neighbors?

Often we fail to understand others not like us or at least fail to communicate meaningfully with persons whom we do not like or know. We may not understand the physically or mentally handicapped. And most serious of all, persons "handicapped" by skin color or poverty seem beyond our ken. Of these latter two we may say, "They are just too lazy to work." However, a recent television program informs us that children who lack nutritious foods will grow into apathetic adults. There are ten million persons in the United States thus afflicted.

We need to work at understanding others as Jesus did. We could begin by understanding ourselves, admitting not only our weaknesses but also our strengths. One Negro mother had taught her daughter that if people did not like her, it was because they did not know her. Recently when applying for an important job, even though the ad stated "No Negro need apply," she said, "Yes, I read your ad, but you did not know me when you wrote it." She was hired!

We need to try to understand why others act as they do. Perhaps a braggart has never experienced the kind of love he needs and uses his boasts to gain attention, not realizing that the unfavorable attention cannot replace love.

We need to discuss the difference and relationship between brotherly (filial) love and fatherly (agape) love. A parental love, fatherly or motherly in the best sense, brings a deeper understanding of persons than does a mere brotherly love.

Suggested activities

1. When members of the family have misunderstandings, each should attempt to restate what he heard the other say. Often during times of misunderstanding we are emotionally stirred and never really hear what our opponent has to say. Or at some other time just for fun, you could insist that for a ten-minute period no one could speak until he had first repeated the previous speaker's remarks.

2. Let each member of the family write down his version of what was said during a particular misunderstanding. If a child is too small to write, he could still describe what he thought happened. As reports are shared, new insights will come as to how to be more understanding.

3. Record a family discussion on tape. When you play it back, point out how difficult it is to grasp what another person was saying.

4. We need to invite persons we do not know or understand to our homes for a meal or for a social time together. If your church gives Thanksgiving or Christmas baskets, plan at some other time of the year to invite these families into your home or to bring them to a church dinner. You might want to invite some college students from overseas (attending a nearby college) to spend the holidays at your home.

5. Read and discuss such books as *Prayer Can Change Your Life*, *The Freedom to Become Yourself*, *The Person You Can Be*. Parents will appreciate *Your Inner Child of the Past* and *Between Parent and Child*. "What Can a Group Teach a Family?" (*Leader*, May 1968) is a helpful article.

6. As a family watch and discuss special television programs dealing with the issues of hunger, misunderstanding, or poverty.

7. Hymns in *The Brethren Hymnal* are useful and might be studied as a family: "Dear Lord and Father of Mankind" (334); "In Christ There Is No East or West" (388); "Who Will Build the World Anew?" (579); "Turn Back, O Man" (578); and "O Brother Man" (378).

8. Include in your prayers, "Father help me to understand and love ____________, whether he (she or they) ever changes or not." — EDWARD AND RUTH LYONS

DAILY READING GUIDE — September 29 — October 12

Sunday. Matt. 5:3-9. How to develop inner character.
Monday. Phil. 4:8-9. Centering on the best — not the worst.
Tuesday. John 15:1-11. Pruning away unwanted characteristics.
Wednesday. John 15:12-17. The challenge to love others as we are loved.
Thursday. Matt. 5:21-24. Right relationships with enemies and brothers.
Friday. Luke 15:25-32. Brotherly misunderstandings.
Saturday. Gen. 4:8-10. Jealousy leading to hate and murder.
Sunday. 1 John 1:5-8. How to establish fellowship with God.
Monday. 1 John 2:7-11. Fellowship with God through love of others.
Tuesday. 1 John 4:7-21. Guide for practicing love and understanding.
Wednesday. Luke 10:29-37. An enemy practices love and understanding.
Thursday. Matt. 25:31-46. Serving the needy and showing love.
Friday. John 4:7-26. Individual, person-to-person understanding.
Saturday. John 21:15-18. Knowing God's will for us.

news

Seven needs of the Seventies: A running start on planning

If the churches are to be on top of planning for the 70s, a running start is quite in place.

Such a start is in the making.

Across much of Protestantism in the United States a great deal of at least tentative thought is being given to the churches' role in the next decade. There is hope among a corps of church leaders that denominations may engage in an unprecedented degree of joint planning for Mission in the 70s, as the effort is known, planning intended not to erase the separate witness of the denominations but to strengthen it by focusing upon and sharing together in common tasks.

Such planning impels the church to spell out goals for mission and to build programs aimed at attaining the goals, stated S. Loren Bowman, Church of the Brethren general secretary. But he added that before goals can be selected, the needs must be identified to which the goals and program are directed.

The thinkers: Across the Church of the Brethren a fairly representative grassroots effort has been undertaken to size up what may be ahead in the 70s. The process has brought about a mushrooming of "think teams" – small groups whose rather spurious nomenclature almost connotes that they are distinctive from other groups which may not think, though what was intended by the designation is that the think teams deliberate rather than act.

Within the past year, think teams have been brought together at congregational and district levels, at Bethany Seminary, and in the General Board and Brotherhood staff. From their findings, the General Board's Goals and Program Committee has had the job of collating and synthesizing what from the Brethren vantage point are regarded as the needs of individuals and groups and movements about which the church should have a primary concern.

Areas of challenge: In working at this initial task, the Goals and Program Committee has drafted a core list of seven needs to be taken into serious account by the church in its witness in the 1970s. The seven, in summation, are:

Understanding the emerging church. Here the tasks are to clarify the church's nature, function, and mission, define its relation to the world, discern meaningful modes of evangelism and patterns of worship, examine the church's middle-class orientation which tends to exclude others, and weigh whether institutional concerns submerge human values.

Achieving personal meaning, significance, identity. The concerns in this area relate to the depersonalization of life, the break-up of primary groups, the rapid spread of urbanization, the lack of meaning in daily work, and, in sum, grappling with the intensely personal questions of "Who am I?" and "Why am I here?"

Understanding and living by the highest ethical and moral values. To understand inherited values, to use freedom responsibly, to understand the relationship of law and grace, to accept and appreciate those who are different, to wield unprecedented power over the creation and destruction of life are issues to be probed.

Communicating for mutual understanding. The needs are to interpret symbols, to create new forms, to utilize the newer media, to develop attitudes all which facilitate communication on a world scale.

Using power responsibly. Toward what ends is the power of a person, a family, a congregation, a denomination, institutions, a nation, international structures to be used? The issue is not *whether* power is to be used, but *how*, for not to use power is in reality one of its possible uses.

Resolving conflict creatively. Rapid change, ethnic tensions, religious differences, nationalistic loyalties are among the factors which will produce even more crucial conflict in the 70s. How can the church fellowship assist persons to live meaningful lives in the face of conflicts in their environment?

Providing "bread" for every person. What steps are required to apply resources to meet the rising expectations for food, medical care, education, housing, full development for every human person? Can the church reveal God's love without incarnating that love in action?

Scope: The cluster of seven core needs is not intended to be all-inclusive, commented Russell V. Bollinger of North Manchester, Ind., chairman of the Goals and Program Committee, in submitting the list to the General Board in June. But he added it does represent a summary of the dominant needs of the 70s as foreseen by Brethren in the think team reports.

In response to the list, the General Board indicated that areas of concern that might be stressed more in the draft list are peace, church-state relations, and the conservation of natural resources. The question was raised whether the list might accent the "vertical" dimension as well as "horizontal."

After the list is reviewed finally on Oct. 2 and 3 by the Goals and Program Committee, it will be followed by an attempt to spell out goals for the church's ministry built around the needs. It is in this formulation that the statement will take on a more explicitly Christian orientation than the list now reflects, Chairman Bollinger commented.

Once the denominational goals have been arrived at by the committee and the General Board, the data will be relayed to the National Council of Churches' Long-Range Planning Department for sharing with other participating denominations.

Program: It is the expectation that the process of sharing interdenominationally will reveal common goals in which churches may wish to plan and work together or conduct parallel but cooperative ventures in the years to follow. Such goals are to be reviewed by the National Council General Board next June.

Following this the next major task will be the building of program targeted to the specific goals. For the Church of the Brethren, this step likely will occur at the spring 1970 General Board meeting and the June 1970 Annual Conference. At the NCC level, the comprehensive planning will be a focal point of the December 1969 General Assembly.

It is understood that, in the joint planning for Mission in the 70s, both the ecumenical and the denominational activities by churches will be regarded as part of the overall program.

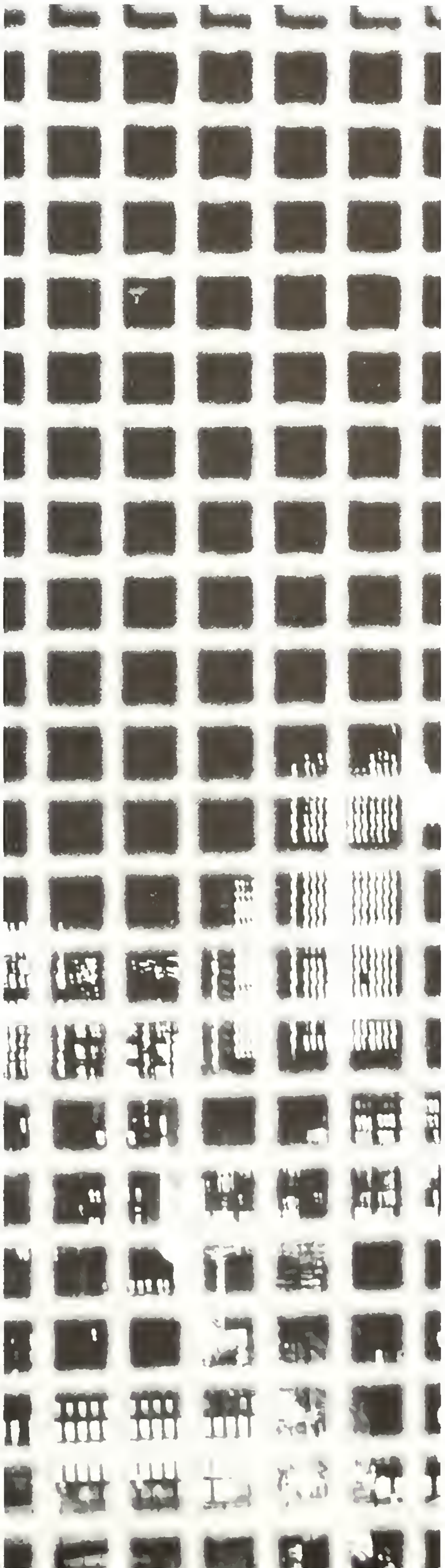
Once the program plans are firmed up and in process, periodic review is contemplated to see that the efforts are of "maximum effectiveness at all times."

Uniqueness: So deliberate a process of goal setting and program planning is relatively unique among the churches. The particularly new facet of the effort is that the churches are seeking common directives as well as ways of working together.

The Mission for the 70s emphasis originated with the United Presbyterian Church, who invited other denominations and the National Council of Churches to participate. Since, the effort has become a major endeavor of the NCC.

The late Norman J. Baugher, former Church of the Brethren general secretary, was integrally related to the pilot planning as chairman of the Program and Planning Committee of the National Council.

In the Church of the Brethren the Goals and Program Committee, on behalf of the General Board, will continue to coordinate the planning process. Besides Chairman R. V. Bollinger, committee members are Harold Z. Bomberger, McPherson, Kansas; Kenneth S. Frantz, Des Moines, Iowa; Norman L. Harsh, Staunton, Va.; John Metzler, Jr., Nappanee, Ind.; and Leland A. Nelson, Los Angeles, Calif.



Challenges of the '70s: Communication, conflict, technology, "bread," meaning

Church renewal effort hailed as 'innovative'

In an effort to bolster congregational life and to evolve some new patterns of mission, a venture in church renewal was inaugurated this month by the Brotherhood and related districts.

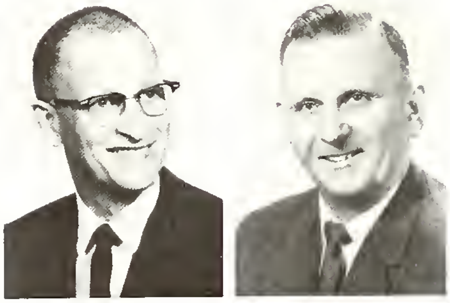
The pilot approach has been hailed by one regional church planner as both "innovative and realistic."

At the outset, clusters of churches in two areas of the Brotherhood will be involved.

In the Pacific Southwest Conference, Ralph E. Turnidge, former pastor of the Lakewood church, Seattle, Wash., will direct the project in concert with seven congregations: Empire, Modesto, Oakland, San Francisco, Waterford, and two Sacramento churches, Larchmont and Meadowview.

In the Shenandoah District, Norman L. Harsh, pastor on leave of the Barren Ridge church, Staunton, Va., will work with four congregations, Blue Ridge Chapel, Forest Chapel, Grottoes, and Pleasant Hill.

Duration: Galen B. Ogden, Ministry and Home Missions executive who is the overall coordinator of the program, indicated the length of time the directors will work with the cluster of congregations is open-ended, varying possibly from four to nine months. Both men are



Renewal directors Harsh (l.) and Turnidge

employed for a nine-month period.

In the event the work is completed in a shorter period, the director will move on to serve another cluster of churches, Dr. Ogden explained.

The task of the two directors is to serve as "congregational counselors" or "mission enablers," listening, observing, probing, analyzing, evaluating, and proposing new mission designs in face-to-face encounter with local leadership, the Brotherhood executive said. He added that the directors are not to compete with the pastors or district executives but rather to supplement their work.

Objectives: Dr. Ogden described the threefold objectives of the program to be a discovery of means by which congregational life can be renewed, the development of some new patterns of mission, and the exploration of leadership requirements for the small church.

The directors will use as one resource the 1968 Annual Conference paper on urban ministries.

A training meeting for the two directors, the two host district executives — the Pacific Southwest's Glenn H. Bowlby and the Shenandoah's Stanley R. Wampler — and related Brotherhood staff members occurred a fortnight ago. Resource leaders were Lyle Schaller, director of the Regional Planning Office for the United Methodist Church, Cleveland, and Don Zimmerman, director of the Ecumenical Center for Renewal and Planning, Indianapolis.

Both the resource leaders gave enthusiastic backing to the congregational renewal project. Said Mr. Schaller: "The securing of the two pastors to do the job looks to me to be one of the most sensible approaches to church renewal I have seen. It is both innovative and realistic."

Source: Funds for the church renewal program are being derived from the regular budget of the Ministry and Home Mission Commission and from unexpended money of a year ago, when the Brotherhood's giving exceeded program costs by $75,000.

Other causes for which support has been designated from last year's balance in donation income have been the Crisis in the Nation effort, the Poor People's Campaign, a proposed project aimed at discerning Brethren attitudes toward minorities, gifts to the Negro Industrial and Economic Union and the Bethany Seminary development program, and a ministry of reconciliation in Vietnam.

Membership renewal by intent, not default

ONE OF THE GREAT VARIABLES in church affairs is the membership roll. When a congregation wants to reflect growth, it may tend to be amazingly inclusive. If it wants to figure per capita giving, it may want to pare down the roster to include only the faithful contributors from among the constituency. And even when the matter of motivation is of no moment, arriving at an exact tally of who's in and who's out is often something of an arbitrary exercise.

One Church of the Brethren congregation is working forthrightly on making church membership more significant by proposing a clean sweep of the roster each year. If members wish to retain membership they are to do so by intent and not through default.

Termination: Come Sept. 30, membership for every member will end in the Trinity (formerly North Baltimore) church in Maryland. The occurrence is part of a plan for annual membership renewal written into the congregation's new organization.

In October, Trinity will lift up renewal and commitment as a month-long emphasis. Pastor Joseph M. Quesenberry will preach twice on the theme and guest ministers Ralph G. McFadden, Mid-Atlantic District executive, and Donzel Wildey, Maryland Council of Churches executive, each will speak once.

For one week Trinity will be open long hours daily for parishioners to stop by for meditation and for signing the membership book at the front of the sanctuary. Or, the act of renewal may be taken at a time given to this purpose in the worship services on Oct. 13 and 20. Alternate provision will be made for persons unable to participate in the services.

To make the parish fully aware of the change, letters of information are being sent out this month by board chairman Clyde R. Shallenberger and church clerk Kenneth R. Eshelman. In part, according to one spokesman, the congregational officers' initiative is to shield the pastor from criticism which the new approach may bring.

Meaning: By and large, however, the congregation is eager to try the renewal thrust not to bring a fresh statistical count but to stress through yearly interpretation what church membership and Christian commitment mean.

Board chairman Clyde Shallenberger, who is director of the chaplaincy service at the Johns Hopkins Hospital, said the proposal of annual membership renewal "has really caught the imagination of a number of our people."

Boldly into the future: Canadian Brethren

TWO REMOTE CONGREGATIONS of the Brotherhood, Bow Valley and Irricana in western Canada, will affiliate with the United Church of Canada on Oct. 1.

The distance of the two Alberta churches from other Brethren congregations — more than 500 mountainous miles — was a major factor in the decision which was supported unanimously by district conference delegates.

The body which they will join was

formed in 1925, the result of union of Canadian Methodist, Presbyterian, and Congregational bodies. Officials explain the church is uniting as well as united, ever active in seeking to strengthen the ecumenical Protestant witness in Canada.

Pastor remains: The congregation at Irricana, which was formed in 1910 and which lists 100 members, will continue to minister to its own community and the surrounding areas of Keoma and Kathryn. Glenn M. Harmon, present pastor, will serve the parish full time.

The Bow Valley congregation, which was founded in 1918 and which lists 68 members, will be merged into the United Church at Arrowwood.

Mr. Harmon, who has been serving both Brethren congregations since 1963, lauded as historical the decision to unite with the Foothills Presbytery of the United Church. "And like all historical decisions, only time will tell whether the Brethren have done the right thing," he said.

In a note last month to the congregations, Pastor Harmon explained that the decision was neither quick nor easy. He recalled how, a number of years ago, Brotherhood leaders were consulted as to the advisability of building a Church of the Brethren in Calgary, 35 miles away. The counsel was against such a direction, with the thought in mind that eventually the Brethren should join with the United Church. "Others in thinking of our work in Canada have felt the same," he recounted.

"Our theology, the Brethren outlook toward other Christian bodies, our willingness to work in ecumenical groups and even as a Brotherhood to discuss church union in Annual Conference, and our desire to see the kingdom of God promoted for the total communities all prepare us to unite with others to 'get the work of Christ done,' " Mr. Harmon wrote in the August parish newsletter. "So we are joining hands with the other churches of our community. We feel this is the will of God. May it prove to be so."

Commendation: The pastor commended the Brethren for the tremendous step they had taken, for their overwhelming support in the actions of the church councils and district conference, and for the concern expressed for the feelings and welfare of persons. He also lauded United Church officials for their helpful understanding in the decision-making process.

For the present, Mr. Harmon plans to retain identification with the Church of the Brethren as an ordained minister. Through the transition period the executive secretary of the Pacific Northwest Conference, Bruce H. Flora, will continue relating to the congregations.

In a footnote accompanying his reflection, Pastor Harmon stated that because of Canada's postal strike, his mailbox had been empty for a long time. But one item he received just before the district conference came to its decision was a summary release on Annual Conference, which included an excerpt of a prayer used by delegates at Ocean Grove:

Self-understanding: " . . . Grant us a mature self-understanding which enables us to learn, to change, to receive new truth, and which frees us to walk boldly and unafraid into the future."

That prayer, noted Pastor Harmon, is singularly appropriate for the Brethren of Canada.

Long: An appeal for modesty in missions

That membership growth in the area of Church of the Brethren work in Nigeria is phenomenal is an undisputed fact. But when it comes to placing credit for the Christian witness that is taking place there, foreign missions executive J. Henry Long has issued an appeal for fairness and reserve.

In a communique published in the missionary release, "News and Comment," the commission executive indicated that historically to government and community alike in Nigeria the designation, "Church of the Brethren Mission," has come to identify the part of Nigeria where Brethren first cared for Christian ministries of education, health, and community development. Because there was little organizational structure within the church and because mission committees supervised the work, Church of the Brethren Mission was at one time an accurate generalization.

Lardin Gabas . . . whose members are they?

"That is all changed now," observed Dr. Long. "The Church of Christ in the Sudan, Eastern District (Lardin Gabas) is a great witness for Christ and the church." He explained that now governing committees of this church, plus the work of the Missionary Board of the Brethren Church, Ashland, Ohio, and the Basel Mission of Europe, all are part of the Christian witness in the area.

To recognize this development, and to assure accuracy and modesty in interpreting the Nigerian program, administrator Long cautioned against the use of such particular terms as "Church of the Brethren Mission" or "Church of the Brethren in Nigeria" which tend to exclude others whose contribution is so vital.

"Whose members are the members in Lardin Gabas?" he asked. "While ecclesiastically we might say that they continue to be Church of the Brethren, modesty and Christian ecumenicity might advise us to find a good English translation for Lardin Gabas leaving ecclesiastical rights to be decided by future historians.

" . . . Whatever missionaries write and say about the work and opportunity in northeastern Nigeria might best be written and said with the thought in mind that it should be modest enough to be well received by persons of Lardin Gabas, the Brethren Church, and the Basel Mission."

DUNDALK'S OWN JERIC

THE STREETS that pass by the Dundalk Church of the Brethren near Baltimore, Md., are Yorkway and Shipway. In recent months they could have appropriately been renamed the Jericho Road.

For the drama of the biblical byway has come blazingly alive as the Dundalk Brethren have sought to reach out to the area's persons of special need.

On the surface, the controversy has been one of zoning in the neighborhood of brick duplexes and apartments flanking the church. At a deeper level, the uproar has laid bare a shield of prejudice which seeks to keep the mentally ill and especially blacks out of the residential community.

Outcast: For three years the Baltimore County Day Care Mental Health Program has been trying to find decentralized facilities for its staff to carry on a five-day-a-week operation. One severe limitation has been money to pay rent; the county government seemed unable to help. Another pivotal problem has been finding locales where the program is acceptable to the immediate community; one earlier site was rejected by citizen outcry.

Concerned, the Dundalk Church of the Brethren last October voted unanimously in Council to offer its building free as a site for a proposed mental health Day Care Center. The center was to be open weekdays to residents of Baltimore County referred there by clergy, physicians, or mental health officers.

To gain public support for the venture, the Dundalk project was talked up in civic and community groups. Leading town officials endorsed the project. State Senator Roy N. Staten sponsored a breakfast last December to interpret the program to prominent and influential community citizens. The situation looked promising.

By spring, however, the climate changed in more ways than one. When the church filed for the technically necessary petition for special exemption zoning, proceeding on behalf of the County Board of Health, the rebuttals began.

Magnet? By then some of the neighbors had formed what one Baltimore reporter called an "informal un-welcome committee." Moreover, objectors fanned wild rumors that the Day Care Center would serve as a magnet for drawing criminals and sex maniacs – likely black at that – into the all-white neighborhood. The program and the church were vehemently denounced.

The Baltimore County Health Department sought to clarify that the center was to be a place for mildly disturbed persons to gather for psychotherapy, social services, and recreational activities. The intent for the users was to alleviate less serious problems which have the potential of becoming more serious if ignored, department officials explained.

In a public statement Day Care Center director Gene F. Ostrom said, "We do not see persons who are criminally inclined or who are dangerous to themselves or others. We do not see alcoholics or drug addicts since we do not have the specialized kind of program these people require. We do not see the brain damaged or mentally retarded for the same reason. We see no one whose problems are so severe as to require hospital treatment.

"We help people who are filled with self-doubts, who are too fearful of doing some of the ordinary things in life, who feel they can't cope effectively with their marriages, their children, or their jobs. They are people so very much like everyone of us that it is unnatural if we cannot find a large segment of ourselves in them."

Confrontation: But if the opponents saw anything of themselves in the emotionally disturbed who were to use the center, it only intensified their fears.

To contest the original petition for rezoning, the objectors secured a lawyer who met with them and center supporters for a confrontation in the Dundalk church. Pastor Monroe C. Good recounts that following Dr. Ostrom's initial presentation, the exchange went like this:

"Dr. Ostrom, can you tell us how many Mental Health Day Care Centers you plan to have in the county?" Dr. Ostrom answered, "We are planning on three. This will be the first one."

"Then, anyone could come here for this service?" the lawyer asked. "Yes, anybody from the county who would have transportation and need the service," the director answered.

"That would include Turner's Station," the lawyer rejoined, alluding to a Negro section. "Yes," Dr. Ostrom said, "Turner's is part of the county."

"How many Negroes do you think you will treat at the center?" To this Dr. Ostrom responded, "I do not know. Maybe none, maybe several. There is really no way of knowing."

The reply: "Then we cannot have the center in Dundalk at this location."

To rally behind this declaration, the objectors drew up a petition asking that the zoning modification be denied, thus seeking to rule out the church facility as a Day Care Center. As reported by the press and in neighborhood talk, some of the signers commented:

"When they change zoning, it won't be residential anymore. First thing, they'll let a barbershop in. Once it's rezoned, it'll become commercial."

"Property values will go down."

"Should those people not be in control of their faculties, it could be a problem, especially with small children around."

"You don't want all sorts of Negroes from Turner's running around here."

Peace and quiet: Ten days before the formal hearing on zoning was first scheduled, State Senator Staten wrote Pastor Good of his own deep concern. "Never before have I seen a petition for a special exemption on zoning arouse so many people so quickly," he said. He added that while a large number of retirees on fixed income were in the area – persons who

SPECIAL REPORT / *'If the Brethren are not going to get money out of the center, why are they behind it so strong?'*

ROAD

could not afford the expense of hiring legal counsel, nonetheless they were canvassing the community for funds and were "determined to do everything necessary to have the petition for change denied."

"In the interest of good community relations, I urge you to withdraw the petition so that the peace and quiet of this community will remain unchanged," the senator urged.

In response, Pastor Good, James Gosnell, church board chairman, and Dr. Theodore C. Patterson, chairman of the Dundalk committee for the center, said they understood the concern of homeowners but that they felt the program would have no adverse effect on the surrounding property or people. "We feel this facility is in the best interest of our community," they replied. "If we withdrew the petition at this point we would be doing a great disservice to the majority of the citizens of the community."

Mid the fury: Mr. Gosnell, Mrs. Kline, Dr. Patterson, Pastor Good, Dundalk Church

At the same time a Dundalk Citizen's Committee for Mental Health was formed to cultivate support for the program; Brethren board chairman James Gosnell was named vice-chairman. Press and radio coverage, a letter writing drive, and an open meeting in the Dundalk church, at which time the film "Bold New Approach" was shown, were among activities undertaken by the group.

In an appeal to the community, Mrs. Benjamin Kline, a Brethren whose interest in the Mental Health Center goes back to its beginning three years ago when she was president of the Southeastern Baltimore County Council of United Church Women, wrote of her firsthand experiences.

"I have personally transported patients of the center many times to different places. I know what an asset it could be. I have seen many gradual changes in these people that have been very heartwarming. I know these people are not dangerous. They just need help with their problems. I hope Dundalk will open its heart and welcome the center, the staff, and the patients. This is our opportunity to become good Samaritans; let's back it."

Withdrawal: But the prospect of the church's becoming the site of the Day Care Center faded as the County Health Department reversed itself and decided not to pursue the zoning change. A spokesman explained that "so many prejudices and misunderstandings have developed that the department won't have acceptance – it would be a hostile atmosphere."

Had the Dundalk Church of the Brethren been used, the department offered to pay $50 a month to cover utilities and custodial care. On this aspect as many others, the rumors in the neighborhood were far off base. Said one critic of the church: "They told us all they were to get out of it is money for gas and water. I don't believe it. If they're not going to get any money out of it, why are they behind it so strong?"

But the County Health Department, instead of pursuing the church site for free, as offered, or for $50 a month as proposed by its own officials, late in June said it was favoring locating in a $600-a-month vacant store building in a shopping center. Reportedly through shifts of funds the money for such a rental was available in existing budgets.

Still by mid-August a final site selection had not been made, and the program was not assured. The Citizen's Committee, through weekly meetings at the Church of the Brethren, was trying to see that the Center program not be abandoned altogether.

Meanwhile: The Brethren at Yorkway and Shipway reflect on the episode with gratitude for one thing: A lot of people were stirred to do some thinking. And while some of the church's members keep working on mental health concerns, some others of the 90 member families are aligned with the integrated Youth Council, the Human Relations program, and other outreach interests.

"Once in a while some members will comment that they think the church is in the world too much," said Pastor Good. "But we will keep trying."

And as they try, he said, they will not forget the lesson of how fear and prejudice can trip up good Samaritans. – H.E.R.

Gringoes and goodwill: So goes the ball game

Firsthand impressions of the Manchester College basketball team's visit to South America are shared in the following account by Rufus B. King, college development director who accompanied the group on the exhibition tour.

It took courage on the part of basketball coach Claude Wolfe of Manchester College to propose a year ago a month's goodwill tour by the Spartan basketball team to South America.

But Claude Wolfe is a courageous person, having set out for his first pioneering contact in South America in 1945 to continue a Boys Club program in a slum area of Quito, Ecuador, under the Brethren Service Commission which had been initiated a few years earlier by Paul H. Bowman, Jr., and Kurtis F. Naylor. In 1947 he succeeded the writer as director of the Castañer Project in Puerto Rico and served there until returning to Ecuador as one of the early Church of the Brethren missionaries, 1948-51.

Another call to the unknown came 20 years later when Claude and his wife June and children, Claudia, Mike, and Cathy set out for Bolivia for a two-year stint with an agriculturally oriented Peace Corps project under the direction of Heifer Project, Inc. Twenty American youth were cast together in this effort.

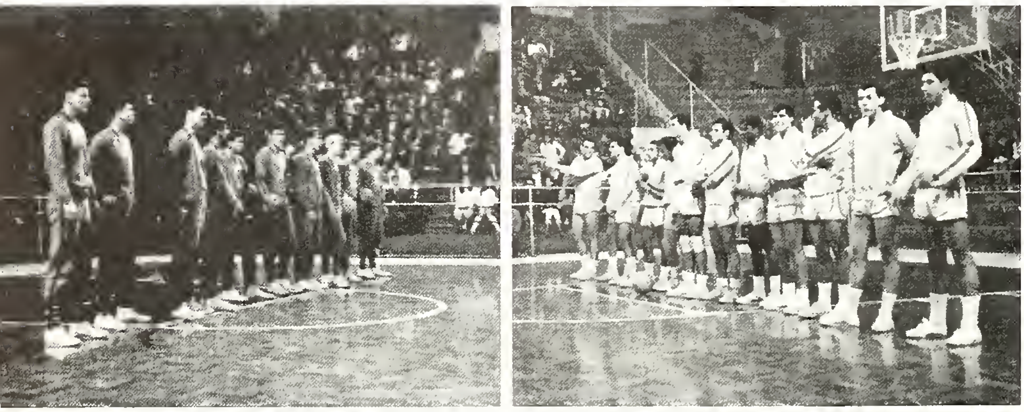
And finally, to be a college coach in Hoosier basketball "hysterialand" year after year calls for about as much courage as human capacity can muster.

Hurdles: With approval granted for the proposed tour, there were a few hurdles yet to overcome: State Department sanction, basketball teams in South America to play, finances for the trip, itinerary, vaccination shots, passports.

The financing of the trip went slow. There were campus work days for the team. Other students chipped in wages from work days. Two benefit games were staged with alumni. As the time drew near more individuals, alumni, and service clubs made gifts for the goodwill trip. The goal was reached a few weeks before departure.

By the time the tour became a reality another season had been experienced with an even break on wins and losses and the varsity having suffered two alumni defeats in the benefit games. Even with All-American NAIA Dick Harris, how would the team fare in South America? While goodwill and sportsmanship were major emphases for the trip, it would be disastrous to lose all the games!

Coverage: But of the 13 games played the Spartans won 10. In addition, several basketball clinics were staged. Three of the games were televised. The sports pages of the press in all three countries hailed the international flavor of the games and carried pictures and stories. Coach Wolfe, who speaks Spanish quite well, was interviewed by the news media a number of times, particularly on radio. His message was one of fraternal interest in the people of South America, friendship, and common aspiration for the two continents. An embassy official in Quito said, "This is great, the finest kind of missionary activity."



NORTH MEETS SOUTH: The Manchester Spartans (r.) and their Lima, Peru, victors

It was the consensus of the 10 players from Manchester that the games were difficult. There were high altitudes and strange food to contend with and so some tropical dysentery.

The South American players wanted to win. The crowds were generally partisan. And since international rules, under which they played, are not generally used in the States, there were awkward mistakes. Feelings were a bit tense at times but after the games the mood was relaxed and friendly. Players who contended intensely on the floor shared bus rides and ate together in understanding friendliness.

Sidelights: The tour, however, was not all basketball. A morning was spent visiting the Brethren mission project at Calderon near Quito. The Indian children presented the Wolfes with a bouquet of flowers. The Wolfes had been beginning teachers in the 270-pupil school when the project started.

Mr. and Mrs. César Calderon honored the party with a tea in Quito to which all American missionaries and friends of the group were invited. Participation in a picnic at the American Embassy residence in Quito with several hundred Americans present on the occasion of the Wittenberg University Choir appearance was great. The Otovalo Indian market and a tour of the Colorado Indian community were fascinating. Museums, old Spanish homes, government buildings, a football game (soccer), and a swim in the Pacific were a part of the fare.

Perhaps the highlight of the trip was the visit to the old Inca Indian capital at Cuzco in Peru, 11,000 feet above sea level. There were visits to numerous Inca ruins, including the incomparable trip to the old Inca town on the mountain at Machu-Picchu.

There were numerous pleasantries experienced by the Manchester group. One of the most appreciated events was the invitation to dinner with the John Herr family in metropolitan Lima. The food and the friendly welcome of this Brethren family in a faraway place was like being back home, midway in the tour.

For the most part accommodations were fairly simple. In Quito it was the YMCA; in Guayaquil, the Helbig Pension; in Lima, the modest Claridge Hotel; and in Bogota, the dormitory of Colombia National University. One of the fine gestures of goodwill on the trip was the invitation to come to the office of the University Rector, Dr. Jorge Mendez Munévar, for coffee and for each member of the party to be presented with an attractive plaque with the inscription, "Universidad Nacional De Colombia A Manchester College, Bienvenidos."

Remembrances: Each of the participants had an experience that will be relived and referred to many times in the years ahead. Always the "Gringoes" were treated with friendliness. Boys and girls gathered around the players many times, seeking autographs and matching broken English greetings with garbled Spanish responses.

The Manchester visitors will remember the many scenes of slums, poverty, and ignorance, particularly with the Indian population. And they will have some understanding of the motives of the young revolutionary when he cries for a better break for his *compesinos.* They will remember the grandeur of the snow-peaked Andes and the steamy beauty of dense jungle lowlands. They will appreciate anew our own unfulfilled dreams of equality, justice, opportunity, and freedom. Impatiently they will want to share them with our South American friends.

Claude Wolfe is a person of courage. He may now relax in the solid satisfaction that his latest international project is already reaping a harvest of positive results in neighborliness and friendship. — Rufus B. King

---

Survey / *ecumenical news in review*

Washington Office: In a program development paralleling that of the Church of the Brethren, the Mennonite Central Committee has newly opened a Washington Office on Capitol Hill. The office, to service the various Mennonite bodies, is manned by Delton Franz, former pastor of the Woodlawn Mennonite Church in Chicago.

First staff member: The first full-time staff member of the Consultation on Church Union has begun work.

He is Paul A. Crow, 36, a Disciples of Christ minister, a former pastor, and most recently professor of church history at Lexington (Ky.) Theological Seminary.

Paul Crow

The office which Dr. Crow is heading as general secretary will care for the administrative tasks involved in the effort of nine denominations to create a new united church.

A member of the COCU executive committee, William Jackson Jarman of New York City, has predicted that the participating denominations will have a plan of union drafted by 1970 and will vote not later than 1975 on a united church.

COCU tally: For the record, 20 votes are to be added to the 1968 count of delegates opposed to reopening the question of the Church of the Brethren's joining the Consultation on Church Union. The announced vote at Ocean Grove was 349 yes, 587 no. The official tally, as corrected and recorded in the Annual Conference minutes, was 349 yes, 607 no.

Covenant actions: The Evangelical Covenant Church in its General Conference in Chicago rejected by a four to one majority a motion to establish a commission to investigate merger with "a major denomination." The body is one with which the Church of the Brethren has conversations pending.

The Covenant delegates supported the Southern Christian Leadership Conference as "the most effective available nonviolent means for achieving a greater measure for black people and other minority groups."

In other actions the General Conference urged study and free discussion of the Vietnam war, created a commission to study the needs of the disadvantaged in the United States, and planned for a 1969 evangelism program to develop pilot projects in renewal and outreach.

New mergers: The Missionary Church Association and the United Missionary Church have merged to form The Missionary Church. The new denomination represents 354 congregations, 21,250 members, and four educational institutions, among them Bethel College at Mishawaka, Ind., and Fort Wayne (Ind.) Bible College.

A uniting conference this summer brought together also the Wesleyan Methodist and the Pilgrim Holiness churches, to form the new Wesleyan Church. Both denominations were headquartered in Indiana. The combined membership totals 122,340.

Folk hymns: The Mennonite Brethren Church, in compiling a new hymnal, is planning to include folk hymns with guitar accompaniment. "We sincerely believe that the hymnal of the 70s must include this type of hymn," asserted Paul W. Wohlgemuth, chairman of the music department of Tabor College in Kansas.

Sister Ann

Nun to NCC: The first Roman Catholic nun to join the staff of the National Council of Churches is Sister Ann Ware, S.L.

A former professor of religion at the University of North Dakota, Sister Ann is assigned to the NCC Department of Faith and Order, specializing in theological research. She also will direct local ecumenical seminars in conjunction with Church Women United.

If Your Child Has Trouble in School

by La Vernae J. Dick

As I stood beside Stephen's bed, looking at his abdomen, I wondered why I had not listened to him several days before when he first told me about having a rash. Now the blotches on his skin were almost too many to count. It can't be, I thought, but it looks like ringworm. I knew from the experience of a neighbor's child that once ringworm spread, it took months of careful medication and long hours of constant treatment to get rid of it.

School had just started. I could see Stephen missing several months of classwork because I had been careless and not listened when he first told me about the spots.

"Well, Stephen," I said, "it looks like we will have to visit the doctor tomorrow."

"After school?" he asked.

"No, I don't think you should go to school until we find out what is causing the spots. We'll go to the doctor in the morning." I did not tell him that I feared it would be not only tomorrow that he would be missing school but that it would be every day for the next several months.

Stephen did not have ringworm. I was immensely relieved. I would not have been so optimistic about the diagnosis of neurodermatitis — a breaking out caused by an emotional conflict — if I had known how difficult the school year would be.

I knew Stephen was not exactly happy with his new teacher, Miss Bristow. But since he did not complain about it, I thought that he would soon adjust to her routine. He had always liked school and been genuinely fond of his teachers. Surely he would feel the same about Miss Bristow when he got to know her better. After all, the term had only begun.

On the way home from the doctor's office that morning we talked about the schoolroom and Miss Bristow's policies. "But, Mom," he said, "she screams and threatens all the time. I always wonder when I will be the one to get it."

"Are you obeying and trying to do as she asks?" I inquired.

"Yes," he answered, "but it never seems to be good enough. I'm scared of her."

I knew from the way he talked about the situation that he was on the verge of tears. It struck me that he had been this way since shortly after school had started. He needs help and understanding from me — but what is the best method of giving it? I wondered.

In nearly every child's school life there seems to be a teacher with whom the child finds difficulty in getting along. Teachers' personalities vary as much as students.' Some children are able to make an adjustment even though there is a mutual dislike between student and teacher. But there are always those children who find the conflict too big to handle. They need all the extra guidance and security their parents can offer them as they struggle with their problem. It is important that the child finds this to be a growing experience which will leave him more mature and better equipped to face life in the future.

From my own childhood I remember the agony of spending three years in a rural school under a teacher with whom I was unable to cope. I had been an average student in the previous grades and confident that I was capable of doing the assigned work. It all changed with my new teacher; and by the time the first report cards were coming out, I was failing in several subjects. My parents were upset but would not discuss the problem with me or with the teacher. I began to feel that I must be subnormal in intelligence and carried this feeling with me into adulthood even though I successfully continued my education on a college level. Thus it seems to me that the importance of wise counsel at such a time as this cannot be overestimated.

How then, should parents behave when children come home from school upset and unable to get along with the teacher? Here are some practical suggestions. They have emerged from my own experience, from conversations with friends and teachers, and from an interview with Dr. Thomas Rowland, professor of education and psychology and director of the Education Evaluation Center at Oregon College of Education, Monmouth, Oregon.

- Don't draw hasty conclusions. Some parents are exceptionally quick to defend their child. Don't be. You don't want to support him when he is wrong. It is wise to remember that you are hearing only one side of the story.
- Listen to the child. Even though you want to keep an open mind, you should not stop the child from talking

about his problem. Dr. Rowland points out that parents are more protective of teachers than they rightfully should be. Consequently, they tend not to listen to what a child may be saying about a problem with the teacher. When the child is able to talk to his parents, his tension is relieved and, along with it, his anger.

- Keep your own emotional response in check. Even though parents should listen, they are helping the child most by not becoming actively engaged in the discussion. An occasional "Yes" is enough to let the child know you are interested. By not giving your opinions, you help the child to censor his own thoughts. He doesn't want to be guilty of lying.

- If you say you do not like what the teacher is doing, you heighten his hostility toward the teacher and make school even more difficult for him. You do not want to alienate the child from his teacher.

- Consider the cause. The problem may not be between pupil and teacher only. Some of the cause for unhappiness may take place at home before he leaves for school. Dr. Rowland says that a child is not in the mood to settle down to study for two hours if he has had a wrangle with his mother before he left home.

For instance, Tom did not like to get up in the morning. His mother would call him several times and at the last minute shout at him before he would get out of bed. Then he poked as he was getting into his clothes, eating his breakfast, and doing some small chores before he left for school. His mother was constantly reminding him to hurry up or he would be late. Both the mother and her son were angry before Tom got off to school.

In thinking over the situation, Tom's mother decided to try something different. She told him that she would call him only once in the morning. Since he knew what had to be done before he could go to school, she was not going to remind him. However, he was not going to school until it was done, and if he was late it was going to be up to him to explain his tardiness to the teacher. By making Tom dependent upon himself, he got to school every day without a hassle and the relationship between him and his parents improved. And he was ready to settle down to study immediately after the bell rang.

- Something else to consider is this: Have you been solving all the child's problems for him? If you run to his rescue each time he has some difficulty, then he is not going to try to solve his own problems. It is up to you, the parent, to see that your child has the opportunity to work out things for himself. Too often parents who do not want their child to make mistakes make all his decisions for him.

- Consult with your child. If this is to be a growing experience for him, he must be helped to see the good that can result from it. He may not understand the teacher because the teacher's behavior may not always be relevant to him. He is frightened of the unknown. He must come to understand that teachers have different personalities.

Mark called his teacher an "eagle beak" when he was talking to his mother about her. It is true that his description of the teacher was quite accurate. But his mother wondered if Mark realized how his teacher might feel about being called an "eagle beak," so she asked him.

He admitted that she probably knew about the nickname and undoubtedly did not like it. His mother went on to explain to him that this was a problem that his teacher faced. She also told him that the teacher might have other problems. Perhaps she feels very sad when she goes home at night and has to admit to herself that she is unable to handle a roomful of children without screaming at them. When she left college and took her first teaching job, many years ago, she must have been filled with dreams of children gathered around her, eager to listen and to do just as she asked without her screaming at them. Undoubtedly, she wants to like children, wants them to like her, and has a deep desire to help them. But her greatest problem, and one that must seem unbearable at times, is that she doesn't know how to show her students how she really feels.

"You know," Mark said at the end of the conversation, "I never thought about it that way before. Sometimes she does look sad."

As cruel as it may seem, the child also needs to learn that something can be learned from people whom he may not like or who do not like him. One way to show him this would be to help him find something that the teacher is teaching him which will be useful in later life.

Mark had received a new game with complicated instructions for his February birthday. His grandfather had been studying the rules when he laid them down, saying, "It's too hard for me to figure out."

Mark picked up the rules, studied them for a while, and then began to explain the game to his grandfather. His mother realized that this was something which Mark had been unable to do when the school year began, so she pointed it out to him regularly after that and emphasized that this was something which his teacher had taught him.

- Consult with school officials. If the problem persists, the parent and the child need not struggle with it by themselves. The first person to consult would be the principal because he is responsible for both the child and the teacher. He tries to be sensitive to both sides of the conflict, while both parents and teachers tend to be defensive. The parents have presented this child, ready for learning, to the school. They want to feel that they have been adequate in this role. The teacher, on the other hand, feels that his ability to teach and communicate is being questioned.

If the parents go to the principal, they should go prepared to discuss the problem, not just complain. They need to remember that dialogue usually calls for compromise and they may have to accept that their child is at fault, too.

After the principal has discussed the problem with the parents, he will want to talk it over with the teacher alone. Then he may call for a joint conference with parents, the teacher, and himself. If, in the discussion that follows, it is decided to transfer the child to another classroom, the parents will want to talk the decision over with the child and let him make the final decision of whether or not he wants to change.

"Don't be surprised if he decides to stay in the room he was in," Dr. Rowland says. "Ninety percent of such children want to stay where they were. His decision will be based upon three things. He doesn't want to leave his peer group, be teased by the other children, or hurt the teacher — or he has been caught in a fib."

Parents should not feel that their efforts have been wasted if this happens. The child has learned something about getting along with people that he won't soon forget.

- Look for aftereffects. Although it may appear to the parents that the problem has been solved, they should be on the lookout for aftereffects. Does he often think of excuses to stay home from school? Does he frequently resist getting up in the morning so that he won't be ready to go to school on time? These are signs that his problem has not been resolved satisfactorily. With the principal's assistance seek additional help through sources available to the school. Perhaps there is a special education director or school psychologist who can give mental maturity tests and talk with the parents and the child to evaluate the situation. Another source of help would be through educational evaluation centers found at many teacher-training colleges. Parents do not need to struggle alone with such problems when there is help available.

As I look back on the problem which Stephen had at school with his teacher that year, I must admit that it was a very difficult, frustrating time for us as parents as well as it was for Stephen, the pupil. However, I think it was a good experience for us. We learned that, while it is true that "every man has to do his own growing," we could help our child by offering him some guidance which would make him confident that he could be master of the situation. Every parent owes his child that. ☐

Reprinted from *Christian Living* and used by permission.

The Communion of the Future

by M. Guy West

There are persons in the Church of the Brethren (and perhaps outside of it) who have been apologetic about the love feast. Why must we hold on to such strange ways? When are we going to forget the meal and feet washing and commune like other people? Such questions have surely been in some of our minds. But now from the Central Committee of the World Council of Churches comes a suggestion that this may be the communion of the future, not just for Brethren but for the larger church.

Do not let me mislead you. This was not a proposal approved and promoted by the Central Committee. Indeed, a suggestion that a love feast be held as a part of the Fourth Assembly of the World Council of Churches at Uppsala, Sweden, in July was vetoed as too controversial. But the proposal was made, and in an article in *The New York Times*, "The Love Feast Is An Issue," writer Edward B. Fisk says: "Love feasts are enjoying a major revival and last week they became an issue at the Central Committee of the World Council of Churches."

M. Guy West washes the feet of Patrick Caulker, African student who was a guest at love feast. Pastor James S. Flora and pastor emeritus, Frank S. Carper, of Palmyra church observe

Why should the love feast be an issue in such a gathering, and why should it be proposed as the communion of the future? The author of the *Times* article wrote: "Liturgical experimentation among Protestants and Roman Catholics has used Agape as a device for interfaith communication." Results of such experimentation have apparently been so gratifying that the love feast is becoming a major issue among Christians of various communions.

In a community in Holland, for instance, Protestants and Catholics eat a common meal together each Friday night. The evening includes Bible reading, prayer, discussion, and bread and wine. Participants cite two reasons. One premise is that the Eucharist, divorced from its setting in an agape meal, no longer conveys the original sense of fellowship among believers. In Acts we read about the Christians breaking bread together with glad and generous hearts. We read that they "had all things in common and shared with all as any had need." And we are told that the pagan world exclaimed, "Behold, how these Christians love one another."

We cannot escape the conclusion that the early church was a community of believers. Persons bound together by strong ties of love for one another and for their common Lord expressed their fellowship in the love feast. By contrast, communion in the modern church apart from this setting, some people now insist, no longer carries this sense of *koinonia* (fellowship of love).

The other reason for proposing this as the communion of the future is ecumenical. Some denominations practice closed communion: They neither commune with others nor permit others to commune with them. At one time this was standard Brethren practice, although in no sense was it restricted to Brethren. Some major denominations conduct closed communion, and this is a real obstacle to ecumenism. How can we promote oneness in the church if persons cannot sit down together at the Lord's table? Since this is now impossible among some groups, the Agape is being proposed as a means of expressing oneness in Christ.

The love feast is clearly communion in its original setting. We know that Brethren have put the Eucharist in the context of the love feast throughout their history. But this dates back only to 1708. What was communion like prior to the eighteenth century? In his *Times* article, Mr. Fiske writes: "In the early church Agape feasts were the rule, and it was in the course of the common meal that the Eucharist was first observed. The reasoning was logical: It was during a similar meal, the Last Supper, that Jesus commanded his followers to take bread and wine 'in remembrance of me.' " For this truth we are not dependent upon current newspaper articles; the thirteenth chapter of John confirms the reporter's observations. Here we read that on the night of his betrayal Jesus gathered with his disciples in the Upper Room to eat what, with their Hebrew heritage, they certainly considered the Passover meal. However, since it was the last meal before his crucifixion it became for Christians the Last Supper — a holy time of remembering his death and of renewing their allegiance to him and to one another. During this meal Jesus found pride and self-seeking among his disciples. To counteract it he assumed the role of a servant and washed their feet. It was also during this meal that he blessed the bread and cup and made them forever symbolic of his redemptive death.

John 13 is not the sole New Testament reference to the love feast. In I Corinthians 11 and in Jude we have not only allusions to the Love Feast, but some indication of why the practice was abandoned. Paul scolds the Corinthians for abuses of the Agape. When they came together, instead of waiting until all had gathered, early arrivals would gorge themselves and drink the communion wine until they were intoxicated, leaving nothing for late-comers. In Jude we read about "blemishes on your love feasts" caused by carousing in wanton disregard of the interests of one another and the sacredness of the sacrament.

The newspaper article to which I have referred says: "The bacchanalic zeal with which some early Christians applied themselves to celebrating this early form of the Eucharist was one reason why it went out of style." One wonders why participants did not reform their conduct. Be that as it may, Alexander Mack and his associates, who had committed themselves to take the New Testament as their guide, had no choice but to put communion in the context of the love feast.

Thus, whether or not the love feast may be adopted by other groups, two related facts emerge. First, the Agape was the communion of the past. The New Testament makes this unmistakably clear. The *New York Times* article, written in the context of churchmen gathered for the Central Committee meeting of the World Council of Churches, affirms this fact. And the practice of Brethren and some other groups is based on this understanding.

Furthermore, this is the communion of the present for Brethren. To this communion we, in most of our congregations, invite people twice annually. Indeed, increasing numbers of our congregations are supplementing the love feast twice a year with the Eucharist in the context of Sunday morning worship, and some predict that this will eventually supplant the love feast. They insist that fifty years hence the Church of the Brethren, like most denominations today, will have only the Sunday morning Eucharist. Here again we are discussing predictions when no one knows exactly what the future will bring. It is not my understanding, however, that Brethren intend that this occur. Rather, I believe that we are committed to continue the Agape which Jesus instituted and which was practiced by the New Testament church. Its continuation will depend upon how we respond to the love feast and upon our willingness to relate ourselves to it so that it proves to be a continuing channel of God's grace.

I can think of some ways by which we could most certainly end the love feast in the Church of the Brethren. Perhaps the most obvious would be to make it the basis of selfish indulgence as some of the early Christians seem to have done. Since we use grape juice instead of wine it is not likely that any of us will become intoxicated, but tendencies to put personal interests above the common good would likely lead to its abandonment.

Another and a more probable way to abolish the love feast would be to do what I fear Brethren have too often done: to be legalistic about it, placing more emphasis on its outward forms than upon its symbolic values. Undue con-

COMMUNION OF THE FUTURE / *continued*

cern about the menu, for example, while ignoring the symbolism of the agape meal, tends in that direction, because it stresses the *feast* more than *love*.

A third and by far the easiest way to put an end to the love feast is to ignore it. If the time ever comes when only the faithful few gather for this holy service, then you may be sure that, like the midweek prayer meeting and other practices which have died for lack of support, the days of the love feast will be numbered. Anyone who, without good reason, leaves his place vacant at the Lord's Supper is casting a powerful vote to discontinue it. By contrast, persons who attend faithfully, not because they ought but because they find it a source of God's enriching grace, are voting to make the ancient love feast at least one form of the communion of the future. □

questions you ask

I am a member of the Church of the Brethren who would like to know how our church defines the Trinity. A friend of another faith has insisted that we believe in three gods. Does the Old Testament support a trinitarian viewpoint? What do we believe?

The question suggests reasons for a growing concern that members of our churches are often not well enough informed about the basic concepts of the Christian faith. One of the fundamental tasks of the local congregation is the nurture of its members which includes the teaching of the doctrines that have informed and shaped the life of the church from its beginning. Because these theological concepts are sometimes difficult to explain and because they often are surrounded by divine mystery, they may be neglected in both the preaching and the teaching ministries of the church.

The doctrine of the Trinity asserts that while God is one, his divine life is characterized by internal personal relationships which we call the Father, the Son, and the Holy Spirit. This concept is admittedly a difficult one. To some it would appear a declaration of three gods and the surrender of monotheism. If the Trinity is properly understood, however, this is certainly not the case, since tritheism would indicate some independence of each god from the other. The Trinity suggests that no such independence is possible. All three persons must exist in order for any one to exist.

An illustration of the oneness of substance in three forms might be a peach. It has three parts, the skin, the fruit, and the seed. No one part alone is the peach. Yet it is incomplete without each individual entity. Each part also has its own specific identity and function. But it takes all three to form a perfect peach.

So God is one, but the three persons of the Godhead have separate identities and functions. God the Father is the creator and sustainer of the world. God the Son is the reconciler and redeemer of mankind. God the Spirit is the comforter, the strengthener, and the enabler. He is God at work in the lives of men today.

The doctrine of the Trinity was formulated by the Council of Nicea in 325 A.D. Early Christians were confronted with the fact of Jesus Christ and the Holy Spirit. How were Christ and the Holy Spirit related to God? They were sure that God was one, but they were equally sure of the divinity of Christ and the Spirit. Hence the formulation of the doctrine of God, one in essence but triune in his personal manifestations. This has been the traditional teaching of the church since the fourth century, and the Church of the Brethren, like most churches, has accepted the doctrine of the Trinity as a basic Christian concept.

While the Old Testament does not specifically set forth a doctrine of the Trinity according to most biblical scholars, it certainly supports it. Many New Testament texts give a strong foundation for the trinitarian formula such as John 1:1, 18; 15:26; 17:23-24; Col. 1:1-5, 2:9; Heb. 1:2-3; Phil. 2:6; 1 Cor. 2:11; the Pauline benediction (2 Cor. 2:13-14); and the baptismal formula put into the mouths of the disciples by Jesus himself (Matt. 28:19). Many of our finest Christian hymns are in praise of the triune God: Father, Son, and Holy Spirit.

For a further helpful discussion of the Trinity as understood by the Christian church and interpreted by the Brethren, see William Beahm's book, *Studies in Christian Belief*. Its chapters are developed according to the trinitarian Pauline benediction. — PAUL M. ROBINSON

Campus Crossword

by Carol Conner

1	2	3	■	4	5	6	7	■	8	9	10	11
12			■	13				■	14			
15			16				■	17				
■	■	18				■	19				■	■
20	21				■	22					23	24
25				■	26					■	27	
28			■	29					■	30		
31		■	32					■	33			
34		35					■	36				
■	■	37				■	38				■	■
39	40				■	41					42	43
44				■	45				■	46		
47				■	48				■	49		

ACROSS

1 Honeybee's sac
4 Cause to change opinon
8 Cross out
12 Dignified poem
13 Runner's chalked alley
14 Arabian prince
15 Science of animal life
17 Pacemaker
18 Horse stride
19 Food
20 Accumulate knowledge
22 Exchanges goods
25 Strongly recommend
26 Drivel
27 Electrical engineer
28 Merry
29 Easily split rock
30 Single stroke tennis point
31 Tennis point after deuce
32 Distort meaning of
33 Pass the ball quickly
34 Confident
36 Rebuffs
37 Small, isolated area
38 Interval in musical scale
39 Ascended
41 Scholar
44 Knee
45 Find out from printed words
46 Close with stitches
47 Other
48 Repeat tune with changes
49 More than enough

DOWN

1 Charles Dickens' pen name
2 Bustle
3 Science of earth's crust
4 Ski ground
5 Carry on
6 No matter how great
7 You
8 Poverty
9 Master of ceremonies
10 Have its place
11 Be incorrect
16 Knowledge
17 Describe word grammatically
19 Break in rock mass
20 Monosaccharide
21 Commerce
22 High pressure air
23 Repeat main points
24 Leaks out
26 Excel
29 Marshy depression
30 Three-syllable verse foot
32 Mass of cells
33 Speed testing framework
35 Famous people
36 Branch of learning
38 Asterisk
39 Period in history
40 Religion (abbr.)
41 Overwhelming number
42 Recent (comb. form)
43 More than one
45 Revised Version of Bible

Of Illness and Recovery

TORNADO, by Helen Moeller. Fleming H. Revell, 1967. 109 pages, $3.50

THERE'S ALWAYS MORE, by Elizabeth S. Whitehouse. Judson Press, 1968. 141 pages, $3.95

No one is immune to illness. Physicians' offices, clinics, and hospitals are crowded with those searching for relief from pains that afflict the body. Psychiatric couches sag under the weight of the emotionally disturbed, and mental hospitals maintain waiting lists.

We consume tons of aspirin and like compounds; imbibe freely of seltzers; and line up in the drugstore aisles to buy ointments, capsules, liquids, and powders that promise to salve and cure the maladies of our minds and our bodies.

We are all targets for the myriad ills that harass mankind. And our reactions to them are as diverse as the ailments themselves.

Of all the possible illnesses that distress us, none is more dreaded than the one which robs the mind of self-control. Mental illness is frightening and heartbreaking, not only to the patient but to his family and loved ones as well.

Mental illness rates as the number-one health problem in America. Observe any assemblage of persons – football spectators, theater audiences, students, worshipers, family groups – and statistics predict that one of ten will be a victim of some type of mental disorder.

The speed and degree of recovery from mental illness depend heavily upon the attitudes of both the patient and of those around him. A broken leg, properly set and treated, will heal in due time, with or without friends. A broken mind, even though correctly treated, requires the patience and love of family and friends in extra measure.

Tornado describes one woman's ordeal with mental illness. Mrs. Moeller knows her subject well. She was the one stricken. With the help of hospital treatment and a patient, understanding husband, she overcame the cloud of terror that dominated two years of her life.

Mrs. Moeller compares mental illness with one of nature's treacherous tricks – a tornado. In spite of the intricate warning system set up by the weather bureau and communications media, an occasional freakish windstorm can create havoc for a time, if only for long enough to remind us that there is a power greater than man. Similarly, something thrust her for two years into a turbulent world of hallucinations, delusions, and deep depression. Yet now she vows, "I wouldn't have missed it for all the tea in China. It was the equivalent of a college education in the humanities."

How could anyone endure two years of such distress and later summarize it in such a manner? Mrs. Moeller readily admits that it took this period of mental illness for her fully to "appreciate God's infinite love for man and to appreciate that man needs daily expressions of that love from his fellowman as a form of lubrication."

Tornado is a story of hope and love. Woven through the chapters is the character of a husband who expressed his love by never losing patience or faith, always encouraging, sometimes even prodding his wife to keep trying and working to get well. Family, friends, doctors, and nurses showed love and compassion, letting her know they cared about her progress.

During the two-year recovery period, the author credits her work in the pharmacy as being highly therapeutic for her. Here was a crossroads of humanity. People with all kinds of problems – crossed eyes, infections, hardening of the arteries, dry skin, oily scalp, obesity, acne, diabetes – came through the drugstore, grateful for some relief she might locate on the shelves for them. She learned that many times her smile or sympathetic ear was a great help to her customers. If *Tornado* had included more emphasis on the author's children's reactions and their role in recovery, Mrs. Moeller's book would have seemed more complete.

In the final chapter Mrs. Moeller defines love in light of her illness and confesses that she needed a new understanding of love. Love can be expressed only as individuals respond to the needs of others and show love for one another. She records other lessons she needed. She learned humility and tolerance. She learned to accept the diversity of thought, feeling, and worship among persons, because they all belong to God's drama of life, in the world he has created.

A second book, *There's Always More*, also a personal experience story, deals with a healthy, active person who suddenly suffers a paralyzing stroke.

Elizabeth Whitehouse spent many years working in Christian education. After retirement she chose to do freelance writing, and it was during this period that she suffered the blow of a massive stroke. The severity of the stroke is indicated in the prologue when she writes, "The mere act of swallowing became a distinct adventure."

Throughout the book, the author recounts the excruciating pain, the discouragements, the utter despair, the helplessness that accompany a stroke. Loss of speech, limb movement, and coordination cast a bleak outlook on life. The desire to die sometimes took the form of a prayerful plea to God.

Gradually, with the help and encouragement of the doctors, and especially of a devoted companion, and her stubborn determination to rise above herself, slow progress toward recovery began. A few words of a doctor friend heartened her many times when efforts seemed unrewarded. As he put it, "When there is a little gained, though it be ever so little, there is always more for the taking."

Both authors have convincingly written success stories of how they overcame an illness that for many persons of lesser courage would have marked the end of a meaningful life.

Sooner or later illness touches everyone of us. Often the degree of severity of an illness, regardless of kind, and the length of time it takes to recover depend upon our attitude. Is it, "Why did God let this happen to me?" Or do we use the experience to strengthen our own faith, to give hope to another in despair, to discover a new dimension of God's love? – Elaine Sollenberger

2001: A Space Odyssey

Since the time of Homer *odyssey* has been the term to define man's quest into the unknown and infinite. The emphasis is on the searching — on the quest itself — not on the ultimate goal. It is Stanley Kubrick and Arthur C. Clarke's belief that the quest theme is conditional on all mankind — beginning with the earliest evolutionary breakthroughs in higher primates and continuing into the space era now commencing.

From this conception Kubrick and Clarke have drawn a flawed film: macrocosmic in intention, extraordinary in beauty and technical magnitude — yet poorly paced, cryptic, and ultimately adding little to our understanding of this universal striving toward the infinite.

"Space Odyssey" takes place in three phases. We begin prehistorically — with apes who are at the dawn of rationality (the obvious use of actors in ape costumes is disconcerting here). Enter a mysterious slab which excites curiosity and the discovery that a bone can be used as a weapon. Birth of technology.

From which it is only an eye-blink to 2001 and the discovery of an identical slab on the moon. This phase does little more than explore Kubrick's technical detail and the beauty of unearthly habitations, for the slab does nothing more than emit a loud radio signal in the direction of Jupiter.

Begin third phase: Jupiter Mission with astronauts Keir Dullea and Gary Lockwood and a computer named HAL. When it seems that the computer has malfunctioned, the astronauts plan to disconnect it from its reasoning functions. HAL discovers their intentions and plans a counterattack. It's all pretty much the man versus machine bit, until Dullea learns that the purpose of Jupiter Mission is to find out about the inscrutable slab. The end of "2001" is a phantasmagorical set of images ranging from psychedelia and cryptic symbolism to rebirth.

Evidently Kubrick and Clarke want to convey the idea that, despite technological advance, man is little farther along in his quest for the unknown than that first ape who picked up a bone. Fine: Our scientific pride needs this reminder. But somewhere amid all the technical expertise, we lose the philosophical conception. What is intended to be a broadening of our outlook on the space era becomes instead a limiting — because our gasps at what is technically depicted and our puzzlement at what is being cryptically said interfere with the realization that we are encountering something quite important.

The sound track, incidentally, composed of Strauss waltzes and electronic music, is totally incongruous and does not help the film at all.

However, Kubrick and Clarke have performed two valuable services that should not be overlooked in our disappointment. First they have raised the level of film science-fiction several notches by remaining true to the basic principle of science-fiction: namely, extrapolating from where-we-are-now to a very possible where-we-may-be. Most of the movie genre known as science-fiction is actually closer to science-fantasy, for the premises are located in the imagination rather than in reality.

Second, "2001" is a film of our time, and the young — quite properly — are flocking to see it. A bare plot, little dialogue, stress on feeling and visual images rather than on comprehending a story line — all these give evidence that Kubrick has studied his McLuhan, or at least, his Resnais and Antonioni.

To the extent that one can give himself over — almost become committed — to the feeling-tone and images of this film, it will impress him. It is unfortunate that dull passages of shots on space ships (how to eat on board, etc.) take away from this overall feeling. But "2001" may be a foretaste of how films will impinge on the viewer's consciousness in the 1970s. — Dave Pomeroy

---

REVIEWS / RECORDS

THE ETERNAL GOSPEL: Janacek (Crossroads) is one of three sacred choral works written between 1896 and 1914 — together they account for forty minutes of a two-record bargain-priced set, which also includes his delightful *Lachian Dances* of 1888. The sacred works do not quite equal Janacek's towering *Glagolitic Mass*, but they have their own beauty and passion. *The Eternal Gospel* is a kind of mystical rhapsody based on the thirteenth-century vision of Joachim of Flora, depicting the coming peaceable kingdom of the Holy Spirit — it is golden music for an apocalypse of love. Don't miss it.

FOUR SYMPHONIES: Ives (Cardinal) takes only three medium-priced disks to encompass works otherwise available only on four regular-priced ones. Harold Farberman conducts the New Philharmonia of London in a way that does Ives proud. The First, virtually a student work, is reminiscent of Bruckner; the Second is a very Americanized Bruckner; the Third is a subdued Ives — each is worth knowing. The Fourth, completed in 1916, is a staggering testament, on the order of the Beethoven or Bruckner Ninth but thoroughly Ives, thoroughly old New England, and, through these, a major human statement. This set is the best way, regardless of price, to appropriate this great legacy. — William Robert Miller

---

CLASSIFIED ADS

FOR RENT — Modern two-bedroom home in residential area close to Lansing Church of the Brethren. Has been district parsonage. Available on a year's lease Sept. 10, 1968. Stove and refrigerator provided. Garage with storage. Nice yard with garden area. Rent: $150 per month. Contact: Mr. J. Wayne Holsinger, 112 W. Holmes Road, Lansing, Mich. 48910. Phone (517) 882-1403.

WANTED: In Colorado Springs, Colo., journeyman plumber by Brethren plumbing business. Nonunion shop. Fast growing business and residential area. Assistance in obtaining housing and possible financial assistance with moving expenses. R. E. Johnson, Wright Plumbing Co., 1823 W. Vermijo St., Colorado Springs, Colo. 80904.

Philanthropy on the Installment Plan

by HARL L. RUSSELL

Would you like to give $25,000, $10,000, $5,000, or $1,000 to a Christian cause? Surely you would. And you can!

You can create a gift potential of any of these sums simply by obtaining a life insurance policy which names your church, foundation, board, or related agency as beneficiary. For a comparatively few dollars you may provide for a major gift which otherwise would be only a dream.

In fact, through life insurance you are able to capitalize your total gift objective on the installment plan. Periodic payments (quarterly, semiannually, or annually) are all that are required for the creation of a future gift to support the cause of your choice.

To put it another way, you may easily apply for and obtain a ready-made, prepaid gift certainty by utilizing life insurance.

Tax benefits

Assuming you are insurable, all you need to do is arrange with a competent life insurance agent for a policy that names your denominational foundation, board, or related agency as the beneficiary. If this beneficiary designation is irrevocable, your premium payments are allowable deductions on your federal income tax returns. They should be listed along with your church and charitable gifts for the year.

Furthermore, the face amount of the insurance policy which is remitted to the church or charitable agency at your death is not a taxable part of your estate.

The revocable designation

If you wish to reserve the right to change the beneficiary, your premium payments are not tax deductible. On the other hand, should you die while the church cause is the beneficiary, the sum which the insurance company remits (your gift) is not a taxable part of your estate — nor can the amount be eroded by executor or attorney fees.

While the irrevocable beneficiary designation is of significant income tax advantage, if there is uncertainty about the future needs of members of your immediate family, the revocable beneficiary clause will nevertheless fulfill your gift intent, provided there has been no other beneficiary named prior to the time of your death.

Use of an older policy

In later years, many persons find they no longer have need for one or more insurance policies. The mortgage has been paid off; the children have been educated; other responsibilities do not require the potential benefit of life insurance. If you are among the great number of people in this category, why not get in touch with your local insurance agent or company to have the Christian work of your choice named as the beneficiary on one or more policies you now hold? The cash value of these policies, and future premium payments to maintain them, qualify, in effect, as gift deductions on federal income tax returns, provided the new beneficiary designation is irrevocably drawn. If you retain the right to change the beneficiary, however, the cash value and future premium payments would not allow tax deductions.

Perpetuate current giving

If you are among those who earnestly desire to have the amount of their yearly giving continued in some way after death, an insurance policy can guarantee that that amount will be remitted in your behalf for one or more years. If you are elderly or uninsurable, it may be best for you to make use of an existing policy or policies. Younger persons, because of low premium rates, may arrange for the continuation of their current giving for an extremely modest dollar outlay.

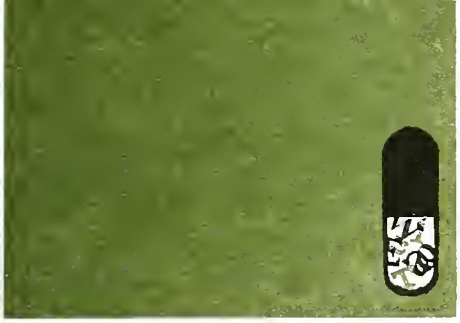
Persons of varying ages have provided, through insurance, a lump sum gift of major significance to further some cause at their passing which would be far more than they could have given at any one time during their lifetime. Deserved joy and satisfaction come to those who use insurance to guarantee the big gift.

A meaningful way to give

People who use insurance as a channel for giving manifest a commendable spirit of Christian commitment. While they recognize that theirs are future or deferred gifts, they also know that these irrevocably contributed policies are of current monetary worth to the Christian work of their selection. Also, they have learned that thoughtful sharing has generated a spirit of loyalty and oneness with those who directly administer the work which their insurance gifts will eventually further.

The use of insurance to guarantee future cash giving is for many the best way to transmit their Christian influence beyond this life. This gift arrangement is also a stewardship expression of long-term significance. Among the various tangible and creative ways of expressing your gratitude to God for all he has meant to you, the gift of insurance is uniquely adaptable to your use. A lettter or postcard, addressed to your denominational foundation, board, or related institution, will provide details on this form of giving. You will incur no obligation by writing for this important information. ☐

Reprinted from *Stewardship Facts 1967-68* and used by permission.



in brief

PERSONAL MENTION

E. R. Fisher, retired executive secretary of the Michigan District, has moved to Florida, where his new address is Box 78, Leisure Acres Mobile Park, Highway 27 South, Sebring 33870.

Numerous couples have recently celebrated golden wedding anniversaries. Among them are **Mr. and Mrs. Rollo Clark**, Lakeville, Ind.; **Mr. and Mrs. Ivon Hartsough**, North Liberty, Ind.; **Mr. and Mrs. Lloyd L. McWhorter**, Prairie Grove, Ark.; **Mr. and Mrs. Ray Fasick**, Arcanum, Ohio; **Mr. and Mrs. Clark Williams** and **Mr. and Mrs. Floyd Beers**, all of Copemish, Mich.; **Mr. and Mrs. Charly Chamberlain**, Clearville, Pa.; and **Mr. and Mrs. Frank E. Williar**, Lorida, Fla.

Marking more than fifty years of marriage were **Mr. and Mrs. Bell Harris**, Barren Ridge, Va., fifty-nine; and **Mr. and Mrs. Paul Rhoades**, Astoria, Ill., fifty-five.

PASTORS AND PARISHES

In a midsummer decision **J. Robert Boyer** chose to decline a position at the Peru church in Middle Indiana. MESSENGER had earlier reported his acceptance. The former pastor of the Mount Pleasant congregation in the Northern District of Indiana will remain at his present home in Bourbon. . . . **Clifford Ruff** has accepted a pastorate at the Farmington Methodist Church in California, after having served the Empire Church of the Brethren for the past seven years.

First Virginia's Lynchburg church has welcomed its new pastor, **Paris E. Bain**, who left the Mason Cove congregation in the same district. Replacing him there is the former pastor of the Trinity church in First Virginia, **Elisha J. Jacobs**. . . . To the Richmond-Four Mile yoked parish in Southern Indiana went **Victor C. Bendsen**, who came to his new position in early September from the Lynnhaven church in Phoenix, Ariz.

The former pastor at Pontiac, Mich., **Leonard W. Blackwell**, has moved to the district of Southern Virginia, where he assumed the pastorate of the First church at Danville. . . . **Max W. Fisher** began his new pastorate at the Luray, Va., church in the Shenandoah District. He left the Knobley-Sunnyside yoked parish in West Marva, now served by **Herman Baliles**. Mr. Baliles came from the Mid-Atlantic District's Myersville and Grossnickle fellowships.

United Church of Christ pastor **Robert Conn** has assumed the pastorate of a Brethren-UCC yoked parish meeting at the Lakewood Church of the Brethren in Seattle, Wash. . . . A former teacher has accepted the pastorate at the Hope Church in Michigan. He is **Arthur G. Heisler**, of Indiana. . . . Retired minister **Eldo R. Henricks** early this month assumed interim pastoral responsibilities at the Mount Morris church in Illinois.

W. Earl Breon, who has accepted an interim pastorate at the Mountain View church, at Boise, Idaho, went there from the Garden City church in Kansas. His successor is **A. Harrison Smith**, who served previously at the Upper and Lower Claar churches in Middle Pennsylvania. . . . Associate with the Alumni Fund of Massachusetts Institute of Technology **Roy A. Johnson** accepted a pastorate at the Westminster church in the Mid-Atlantic District. . . . Licensed minister **John E. Sonafrank** is carrying part-time pastoral duties at the Howard church in Southern Indiana.

POTPOURRI

October will signal anniversary celebrations for two churches in the Brotherhood. The **First church at Roanoke, Va.**, on Oct. 6 will mark its seventy-fifth year, with Dr. Paul M. Robinson, president of Bethany Theological Seminary as guest speaker. . . . And in Pennsylvania the **Parker Ford congregation** will celebrate its 125th anniversary with the publication of a pictorial directory and three special services on Oct. 27.

Delegates to the recent Kansas District Conference voted to change the district designation to **Western Plains District**. The boundaries of the district were extended some time ago to include Nebraska and Colorado as well as Kansas.

Southern Ohio's district office has relocated at the following address: 3898 Salem Ave., Dayton, Ohio 45406.

Mrs. M. E. Barnhart asks readers if any has a copy of the original **Inglenook Cookbook**, published in 1901. She would be interested in purchasing a volume and may be reached at 2738 Hillbrook Dr. S.W., Roanoke, Va. 24018.

DEATHS

Allison, Anna May, Johnstown, Pa., on May 17, 1968, aged 90

Beard, Cora, Westminster, Md., on May 6, 1968, aged 84

Beard, Harvey, Westminster, Md., on May 5, 1968, aged 90

Beckner, Maud S., La Verne, Calif., on May 8, 1968, aged 90

Carney, Dora M., Johnstown, Pa., on April 25, 1968, aged 71

Culler, Frank W., Freeburg, Ohio, on June 14, 1968, aged 78

Dillman, Ruth, North Manchester, Ind., on July 17, 1968, aged 70

Dolby, Ada, Ashland, Ohio, on May 23, 1968, aged 85

Dunbar, Mrs. T. L., Perry, Okla., on June 27, 1968, aged 91

Early, Carrie, Westminster, Md., on June 16, 1968, aged 84

Fackler, Margaret, Harrisburg, Pa., on June 2, 1968, aged 90

Feazelle, Charles W., Boones Mill, Va., on June 5, 1968, aged 54

Fike, Edna M., Peace Valley, Mo., on May 21, 1968, aged 64

Findley, Nellie R., Greenville, Ohio, on May 25, 1968, aged 84

Funk, Ella B., La Verne, Calif., on May 21, 1968, aged 78

Garion, Joseph, Bridgewater, Va., on May 12, 1968, aged 77

Haller, Myrtle, Delta, Ohio, on May 10, 1968, aged 84

CALENDAR

Sept. 27-28	**District conference, Southern Pennsylvania, Carlisle**
Sept. 29	**Christian Education Sunday**
Oct. 6	**Worldwide Communion Sunday**
Oct. 11-13	**District conference, Florida, Sebring**
Oct. 11-13	**District conference, Pacific Southwest, Long Beach, Calif.**
Oct. 13	**Layman's Sunday**
Oct. 20	**World Order Sunday**
Oct. 21-28	**United Nations Week**
Oct. 24	**United Nations Day**
Oct. 27	**World Temperance Day**
Oct. 31	**Reformation Day**
Nov. 1	**World Community Day**
Nov. 1-2	**District conference, Eastern Pennsylvania, Hatfield**
Nov. 1-3	**District conference, Southern Ohio, Covington**
Nov. 5	**Election Day**
Nov. 7-9	**District conference, Idaho, Twin Falls**
Nov. 10	**Peace Emphasis Sunday**
Nov. 12-15	**General Board Meeting**
Nov. 24	**Brethren Service SOS Offering**

The Whole World Is Watching

With feelings of surprise, shock, and anger the whole world watched Soviet tanks and troops occupy Prague and take over Czechoslovakia. There was almost universal condemnation of such a brazen exercise of naked force against a small country just beginning to enjoy its newly won freedoms. Expressions of rebuke and cries of "shame!" came both from communist and noncommunist nations. Only a few countries, still looking to Moscow for military supplies, were silent. The whole world was watching, and it did not like what it saw.

With feelings of surprise, shock, and revulsion, millions of TV viewers in the United States watched as club-swinging policemen in Chicago, reinforced by national guardsmen, lashed out at peace demonstrators who wanted to protest government policy on Vietnam. The battle took place outside hotels where delegates and prospective candidates were staying during the Democratic convention. The pattern of conflict was similar to other confrontations between police and youthful protesters. But on this occasion newsmen were also beaten and some bystanders who tried to help discovered how it feels to be clubbed without cause or to be arrested without provocation. In these cases, too, the reckless swinging of billy clubs and the blood letting were recorded by TV cameras – so that once again a struggle that might have been dismissed with a headline took on major importance because, as some of the young people chanted, "The whole world is watching."

We regret to report that some of our American friends liked what they saw. They regard such strong-arm tactics, such police-state methods, as being essential for the preservation of law and order. They fear the effect of demonstrations even when they are conducted nonviolently. In their minds it is always the protester, the challenger of the establishment, who is the cause of violence. Some demonstrators have used weapons, it is true, but generally the protesters have been responsible for far less violence than have the guardians of law and order.

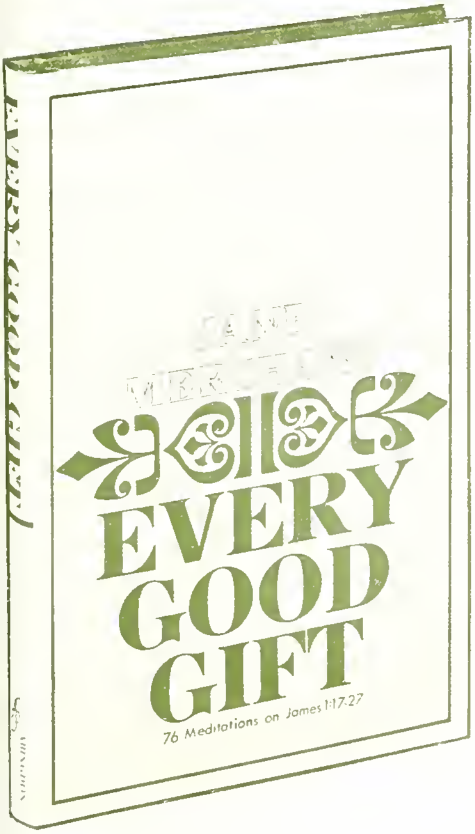
It is too early, at this writing, to know how a watching world has reacted to the violence it observed on the streets of Chicago. A number of convention delegates objected vocally to the armed-camp atmosphere that Chicago's mayor had provided for the work of a deliberative body. But even as we await further developments in a struggle that has not yet ended, there are a few observations that should be relevant.

1. A crisis can just as easily be created by the police-state tactics that are adopted to prevent trouble as by rumors that threaten to disturb the peace. In either case actions are motivated by fear and are not based on fact. It would have been possible to maintain reasonable security at the convention without turning much of Chicago into an armed camp.

2. A few dissenters and protesters obviously have selfish reasons for seeking to disrupt and to destroy. But there is abundant evidence that most of them are prompted by honest convictions about the futility and inhumanity of our Vietnam policy. These persons seldom have access to the places where decisions are made and where policies can be changed. They have few opportunities to participate in the decisions that concern them as citizens, yet they are expected to fight in wars they do not believe in. Surely it would be far better to conserve their talents, to engage them in decision making, and to put their idealism to work, than to beat them over the head because they dissent.

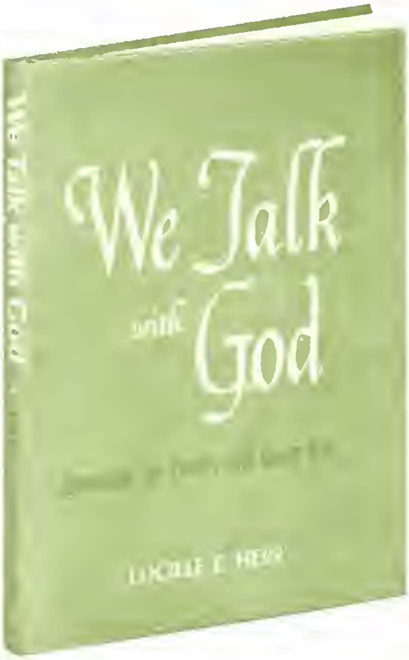
3. The persons who presently exercise power in our national government, in our states, and in our cities, need to look more closely at the "handwriting on the wall" when it tells them, often with worldwide television coverage, that they have been weighed in the balances and found wanting. Some political bosses and king makers have become quite expert in maintaining a show of harmony and benevolence while effectively suppressing those who dissent from their rule. But the times are changing and secret struggles suddenly are disclosed before the entire world. We can no longer cover up what we do with the counsel that it is unwise to wash one's dirty linen before the world. The world is now watching – and neither Russian-style take-overs nor American-style manipulation can long succeed. – K.M.

Devotional books for
☆ the family ☆ older reader
☆ the individual ☆ group use



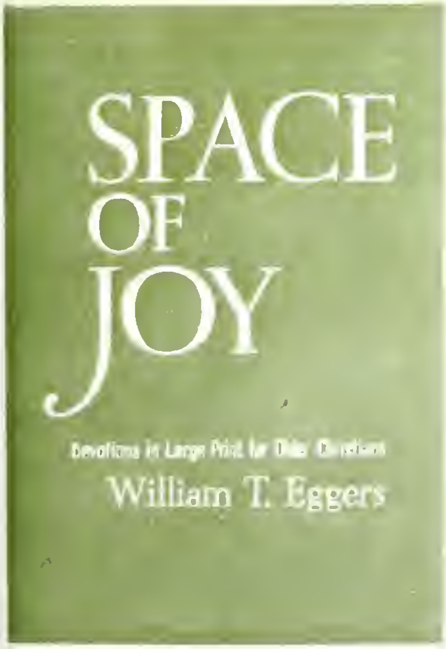
EVERY GOOD GIFT
Jane Merchant. **$2.50**

Jane Merchant uses one of her favorite Bible passages (James 1:17-27) as the basis for this new collection of meditations. She vividly expresses her love of nature, family, and friends, her understanding of the joys and sorrows of others, and her deep personal faith in God. For readers of all ages, this book is a source of personal inspiration — a treasury of ideas for group devotions.



WE TALK WITH GOD
Lucille E. Hein. **$2.50**

Here is an attempt to bring religion and God into daily family life, vacation life, and holiday life instead of reserving it for Sunday only. This guide to meaningful devotions provides a wide variety of material for use in families and groups with pre-teen-age children. Taking a refreshingly different approach, the author presents original stories, poems, prayers, and activities that require some creativity on the part of both adults and children to mold them into devotions that suit particular needs, moods, or special occasions.



SPACE OF JOY
William T. Eggers. **$4.95**

This book reflects that spirit of joy, courage, and vitality that the author has found very much in evidence in the lives of older Christians with whom he has worked in his ministry. The brief devotions, one for each morning and evening of a four-week period, are geared to the concerns and needs of older people and are printed in large type for ease in reading.

Abingdon
Ruth C. Ikerman

DEVOTIONAL THOUGHTS FROM THE HOLY LAND
Ruth C. Ikerman. **$2.75**

A rare quality of beauty and meaning is found in this unusual book of meditations and prayers built around travel in the Holy Land. For Mrs. Ikerman, travel in the Holy Land was a spiritual pilgrimage which she shares here with the reader. As she visited places where Jesus lived his earthly life, she tries to bring a new approach to the spiritual truths of his teaching. This book will not only be of interest to those who have visited the Holy Land or hope to do so, but will provide devotional thoughts for both personal and group experiences anchored in the familiar places of the Bible.

Church of the Brethren
General Offices,
Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

On Paying War Taxes: Four Alternatives. *Can we render to Caesar all that the state demands and still give God what is his? Here are the arguments for four distinctive viewpoints.* by Russell V. Bollinger, Charles E. Zunkel, David Rittenhouse, and William Faw. page 2

McPherson's Modest Moderator. *Not many moderators of local churches are women. But Sarah May Brunk has the qualifications needed for a congregational leader as well as for a college professor.* by Norma Tucker. page 9

Seven Needs of the Seventies. *"Think teams," formed at congregational, district, and Brotherhood levels, have already been at work discussing and evaluating the areas of need to which the church should address itself in the next decade.* a news report. page 12

If Your Child Has Trouble in School. *Parents can help children who have difficulty in getting along with a particular teacher. A list of practical suggestions tells how.* by La Vernae J. Dick. page 20

The Communion of the Future. *From varied sources come evidences of a new interest in an agape meal, a love feast, as part of the communion experience. Will it continue to be central in Brethren observances?* by M. Guy West. page 24

Other features include two pages of letters; a meditation in verse, by Jack Williams (page 8); "Day by Day," by Edward and Ruth Lyons (page 11); "Dundalk's Own Jericho Road," a special report on one church's attempt to be a Good Samaritan (page 16); "Questions You Ask," by Paul M. Robinson (page 26); reviews of books dealing with illness and recovery, by Elaine Sollenberger (page 28); and a review of a recent film, "2001: A Space Odyssey" (page 29).

COMING NEXT

In text and pictures Rohn and Jeri Engh illustrate their contention that travelers should visit modern Turkey in order to view a "Land of the Bible." . . . J. Robert Nelson offers, in the first of two articles, a careful look at issues involved in "mercy killing" and "The Right to Die." . . . Robert Mock insists that "Marriage Covenants Are Different Today."

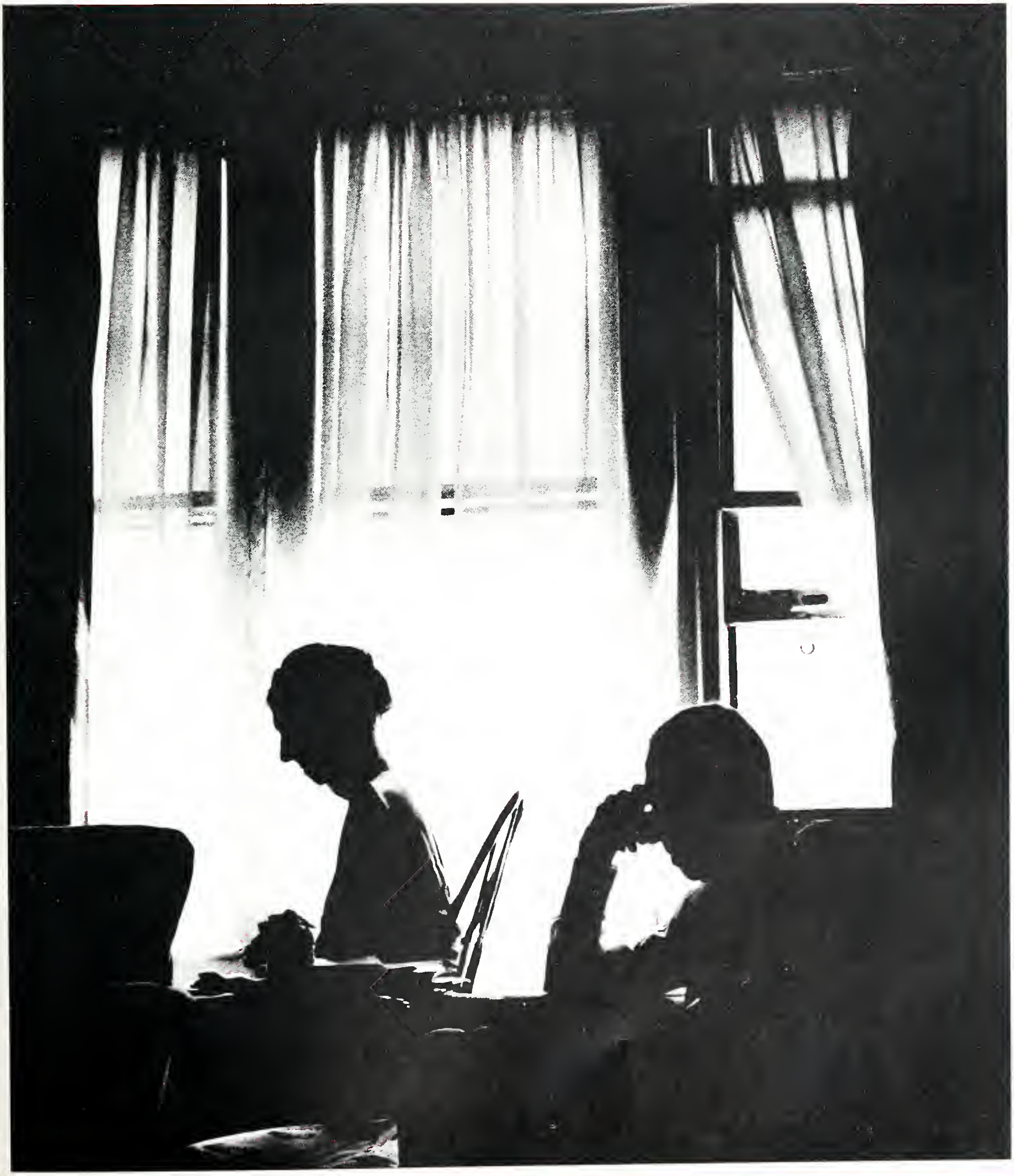
PHOTO CREDITS Cover De Wys, Inc.; 9 courtesy of McPherson College, McPherson, Kansas; 11, 21, 23 Wallowwitch; 13 Paul M. Schrock; 14 (right) Mulholland Studios, Seattle, Washington; 19 Religious News Service; 24 David Harris

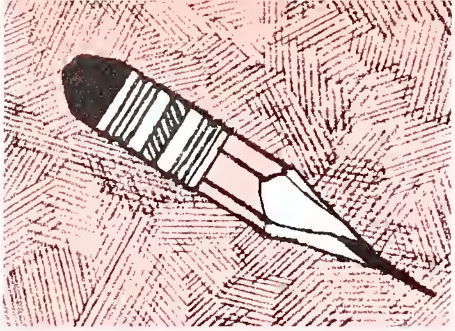
Kenneth I. Morse, editor; Wilbur E. Brumbaugh, managing editor; Howard E. Royer, director of news service; Linda Czaplinski, assistant to the editors. Messenger is the official publication of the Church of the Brethren. Messenger is copyright 1968 by the General Brotherhood Board, Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1967. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 2

Turkey: Land of the Bible 1
The Right to Die — What Shall the Church Say? 6
Marriage Covenants Are Different Today 10

messenger
CHURCH OF THE BRETHREN
10/10/68





readers write

INDIFFERENCE LIGHTS THE FUSE

I have been very favorably impressed with the outstanding articles in MESSENGER which bring us face to face with the issues of today.

The article "What Tenement Living Did to Us" (July 18) struck some sympathetic chords. During the early years of our children's lives, we shared a common backyard with two other families, and we often sacrificed our children's freedom because of the needs of the neighbors. There are some brighter sides to our picture. I think that our children have a keener awareness of the rights and needs of others and are more considerate because of the example and training we gave them. However, our condition was far from being cramped. And our situation was not as intense as that of the family who lived in the tenement.

If future generations are to be spared the devastating effects of such living conditions, then our whole concept of housing for low-income families will have to be drastically changed. And if we in the church don't speak out and are not willing to pay the bill, then surely we will have denied our Lord as ruler of our lives. I believe compassion and self-sacrifice are two of the vital elements of our Christian belief, and today we are being tested.

I am sad to say that I find it hard to interest the members of our congregation in allocating time weekly to discuss and to face up to these issues raised in MESSENGER, and it frustrates me to be challenged and yet to be unable to discuss the issues. Without such discussion there often can be no concerted action by the group for needed reforms. If not the church, then who can we expect to have the needed concern to right the wrongs of society? The politicians? private enterprise? government? the poor? Christians can be found in all these areas, but unless they unite as Christians, their voices will be drowned out.

I believe that the history of our times tells us that the groups mentioned above have seen the needs but have fallen short in the programs put forth — partly because where the seeds of success and progress have been started, the people . . . have not backed them up. Nor have the churches raised their voices or given their time and talents to see that success would be insured. If we fail to make our mark on the present generation of young people, we might just as well pack our bags and go quietly away.

To the people who want to continue their private club in God's house, I suggest they take down the cross and let their ministers invite only those who will tell them how nice and good they are at minding their own business. Let them sing what a great day it will be when they get to heaven.

But when the walls come down in flames, do not ask why — because you'll never believe that your indifference lit the fuse that started the conflagration.

MEMBER OF A CITY CHURCH

ACTING LIKE DEMONS

I would like for church members to know that the root meaning of *demonstrate* is "building in layers or ranks" or "building an army." Rioting and general disobedience are not demonstration but simply acting like demons. There is neither scripture nor law to support such conduct by any member of the race of Adam or by any group of them, no matter what their skin color.

Building armies is the right of governments, not of private citizens.

HARLEY J. UTTER
Wichita, Kansas

CHALLENGING THE WORLD

I should like to thank C. Wayne Zunkel for writing his article and the Board for publishing it (Aug. 29). I am sure some persons will criticize it, saying that it instigates lawlessness.

However, I hope these people will reread it, if necessary, and try to get the idea put to me, through this article, of challenging the world around us according to *God's* standards.

BONNIE SCHNEPP
Beaverton, Mich.

AN ADDITIONAL GUIDELINE

Thanks for C. Wayne Zunkel's timely and definitive article (Aug. 29) on civil disobedience. By inference he distinguishes peaceful disobedience from destructive mass violence. This needs to be done since many confuse the two and think of them as the same things. . . .

I should like to see an additional first guideline to protesting and seeking to change "laws adjudged to be unjust."

Jesus and his disciples — and many other historical protestors cited by Zunkel — did not live in a republic. They did not have representatives at the seat of government. It seems to me that any reasonable prerequisite to civil disobedience in the United States would include a thorough exploration of all lawful and peaceful means to secure a change in unjust laws. Such a guideline would give widest emphasis to using legislative and judicial processes to effect changes.

The Jehovah's Witnesses have done more than any other group or person in the last quarter century to refine our laws and to extend our civil and religious liberties. The Supreme Court has been their final arbiter, as it is ours if we wish to use it. This has been done without many, other than lawyers, knowing about it. . . .

Let Wayne Zunkel spell out what the individual should first do — through his church, his Kiwanis Club, the Chamber of Commerce; at the town, county, and state levels; through newspaper, radio, television, magazines, and peaceful demonstrations, in addition to "much prayer and thought" — before he "chooses to break a law."

Again, thanks to C. Wayne Zunkel for another of his many helpful articles.

HARVEY L. LONG
Elmhurst, Ill.

BYLINES: **Jeri and Rohn Engh,** husband and wife, essayist and photographer, live in Star Prairie, Wisconsin. . . . Professor of systematic theology, **J. Robert Nelson** teaches at Boston (Massachusetts) University. . . . As minister of students on the Manchester College campus in Indiana, **Robert Mock** has conducted numerous marriage worships. . . . Two Indiana pastors ask pertinent questions: **Ronald D. Petry** holds a pastorate at the Kokomo church. . . . **Byron L. Miller** is pastor of the Nettle Creek church.

MESSENGER is owned and published every other week by the General Brotherhood Board of the Church of the Brethren, 1451 Dundee Ave., Elgin, Illinois 60120. Second class postage paid at Elgin, Illinois.

Anatolian sheep and their shepherds live lives little changed from the days of the first century when Christianity first established its strong foothold on these windswept plateaus in Asia Minor

TURKEY: LAND OF THE BIBLE

by Jeri Engh

Throughout history Asia Minor has been the great bridge between East and West. The land we know today as Turkey, an exotic, somewhat mysterious country to most of us, was once the pivot of civilization. More than that, it was in Turkey that men laid the foundations for the spread of Christianity.

We tend to be bound by modern political borders in our thinking, and we forget that in antiquity the Aegean was a sea landlocked on all sides by Greece — the coast of present-day Turkey was the center of Greek culture. It was here, not in mainland Greece, that the Greeks first developed their brilliant civilization and that the Greek spirit gave rise to the West.

Paul, that powerful missionary who almost singlehandedly carved and reported the history of the early church, spent most of his time in this area, preaching the word of Jesus in Greek, to Greeks.

The cities of Ephesus and Miletus in western Turkey were flourishing

The city of Ephesus will always be connected with the beginnings of Christianity. Luke and John are believed to be buried here, and Paul stayed here longer than in any other city of his missionary travels. Ruins of a fortress overlooking the Arcadian Way are said to have been the place of Paul's imprisonment before priests of the Temple Diana in Ephesus forced him to leave

Early Christians benefited from this aqueduct built by the Romans at Izmir, ancient Smyrna. When Christianity was officially recognized as the state religion during the reign of Constantine the Great, Izmir became the seat of a large archbishopric

Greek city-states, centers of political power and of art and learning for centuries, when Athens was still only an insignificant provincial city. Heraclitus, the first great master of Greek philosophy, was born in Ephesus. Homer, the father of poetry, lived in Ephesus. And a thousand years after the time of King David, Ephesus was an important early center of Christianity.

Everywhere in western Turkey are the remains of equally magical cities — Troy, Smyrna, Pergamum, Tarsus, Nicaea. And everywhere one finds ancient marble pillars embedded in the walls of village cottages or stables, testifying to the presence of long-vanished men who set the stage for the development of western thought and culture and the growth of Christianity into a worldwide religion.

No other area in the world has experienced a more richly varied, continuously dramatic history than Asia Minor. The land is studded with mounds containing layers of towns that reach back to the Early Bronze Age. The traditional resting place of Noah's Ark is the region of Mt. Ararat, rising 16,946 feet in eastern Turkey. Haran (now the village of Harran), in southern Turkey, welcomed Abraham when he walked north with his clan from Ur, 600 miles to the south in the valley of Mesopotamia. The mudbrick beehive dwellings used today in the vicinity of Haran aren't much different from those that Abraham knew 4,000 years ago. When Abraham lived there, Haran was a cosmopolitan city at the crossroads of two great trade routes, one linking the Anatolian plateau with the lands to the south, the other bearing caravans toward India.

The diverse peoples who have swarmed over Asia Minor throughout its history continually carved out the leading trade routes of the known world. Asia Minor became the richest province of the Roman Empire, then the heart of the Byzantine Empire. The trade routes set up a communications network that opened the door for the spread of the word of Christ, and it was from Turkish soil that the early growth of Christianity sprang. The modern railways and highways in Turkey still follow the routes of the royal roads of antiquity, the main trade routes. On any journey one follows the paths of Paul, of Constantine, or of Frederick Barbarossa and the Crusaders.

Paul, who had an impact on history second only to the birth of Christ, was born in the Roman province of Cilicia, at Tarsus, on the southern coast of modern Turkey. Tarsus was a famed Hellenistic city whose university was known all over the world — Strabo placed it above the universities of Athens and Alexandria. Biblical scholars agree that it is due to Paul, this powerful, far-ranging man, that only a few years after the Crucifixion, Christianity was already a worldwide religion. Paul's powerful pen has given us a full third of the New Testament. And he is the focus of a good portion

more in Acts, the history of the young church. By far the most significant area of his missionary work, and where he spent more time than in any other land during his journeys, was the land of his birth — present-day Turkey.

Everywhere Paul went in Turkey, he formed resolute, vigorous Christian communities. Paul pushed north across the Taurus mountains through the Cilician Gates, a spectacular gorge through which ancient engineers long before Paul's time hacked a pathway. Anatolian villagers today herd their flocks across dusty, sun-scorched plains little changed since the days when the apostle saw them. But when Paul traveled Turkey he followed a magnificent road system linking great commercial cities in Asia Minor, capitals of the rich Roman provinces of Galatia, Lycia, Pamphylia, and Cilicia. The great Roman roads trod by Paul are buried ten to twenty feet in the windblown silt of centuries, only here and there heaving to the surface across Anatolia's timeless landscape.

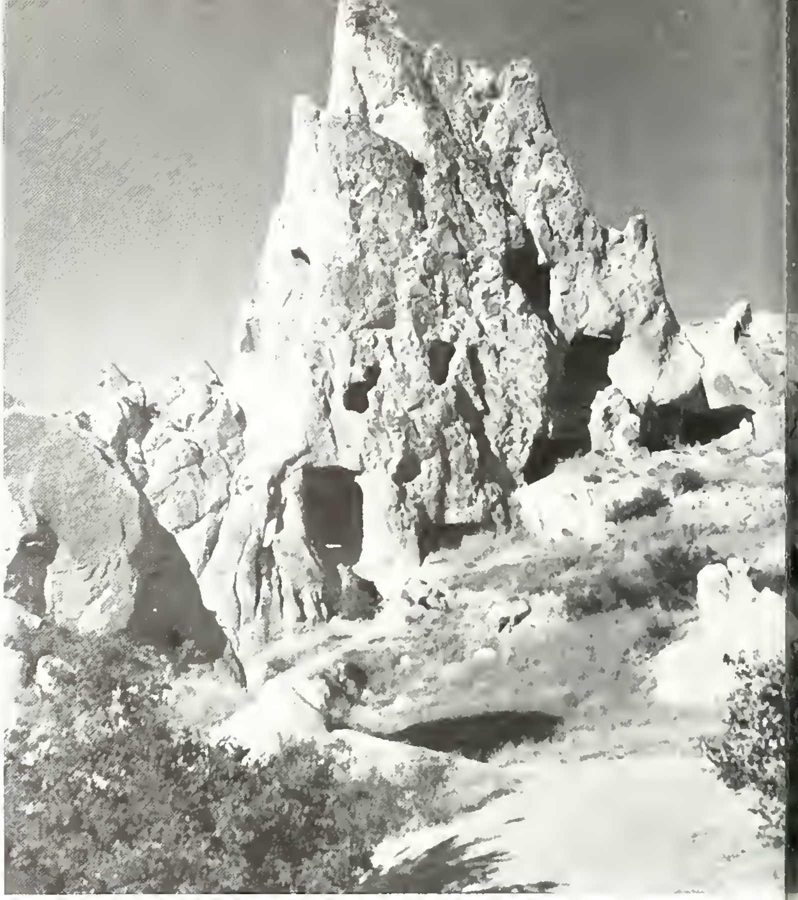
Paul's apostolic mission really began in Antioch, in southern Turkey. The term *Christian* was first coined here; and behind the city, on Mount Silpius, there is a cave where Peter preached, believed to be Christianity's oldest church. When Paul first began his evangelism, Antioch was the largest city in the Mediterranean world after Rome and Alexandria. Today's Antakya occupies only a fraction of the site where paved boulevards and colonnades once stretched into the huge ancient metropolis. Between the middle of the third and the beginning of the sixth century thirty great ecclesiastical assemblies were held in Antioch. As early as 325 A.D., at the Council of Nicaea, Antioch was called the center and eye of Christianity. It was a place of Christian learning, taking the lead in historical and grammatical criticism and exegesis of the Bible. The Emperor Constantine built a magnificent church in Antioch, as he had done in Byzantium (present-day Istanbul) and Ephesus; the veneration of the name of Antioch is so great that the title "Patriarch of Antioch" is still bestowed by four churches — there are a Roman, a Greek, a Maronite, and a Syrian Patriarch of Antioch.

Ephesus, though, the greatest Roman city in Asia Minor, was the most influential city in which Paul founded a church. Paul stayed at Ephesus two years, longer than at any other city, and preached the faith of Jesus with such impact that he caused a riot. The scene of the riot, the theater at Ephesus, is today one of the most well-preserved of the many splendid theaters in Asia Minor. Ephesus in Paul's time boasted one of the seven wonders of the ancient world — its Temple of Diana, larger even than the Parthenon.

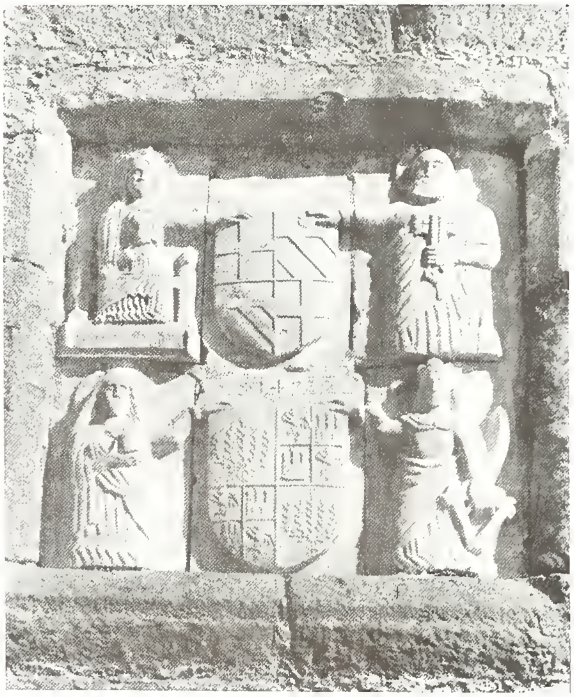
Turkish cities of Paul's day had plumbing and central heating with hot

Top: Rising 16,916 feet, Mt. Ararat in eastern Turkey is believed by many to be the landing place of Noah's ark. Above: Asia Minor was crisscrossed by a road system begun by the Greeks and continued by the Romans. One can still find remains of these ancient chariot roads as here in Antalaya — stones which might have felt the footsteps of Paul

LAND OF THE BIBLE / continued



A typical rock formation in the Valley of Goreme, riddled by several caves carved by Christian anchorites. The whole area gives the appearance of a gigantic dead city. The early history of these communities is little known, and the date of their foundation uncertain. Many authorities believe Christian communities settled here right from the first century A.D. Although the churches are hollowed out of the volcanic tuff, their floor plans inside the rock are the same as stone churches



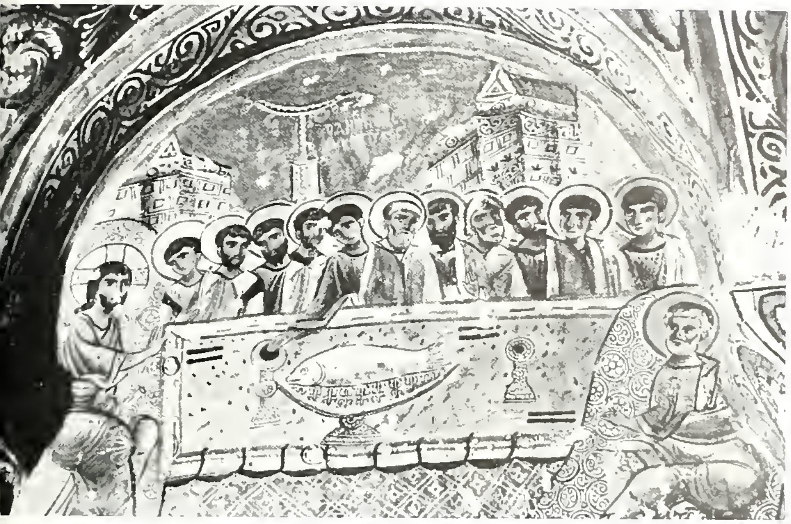
The four crusades left their mark in the remains of fortresses along Turkey's southern coast. The castle on which is carved the motif above is at Bodrum, the ancient Halicarnassus. The marble used for such carvings, set into the thick walls of the castle, was taken from the ancient Tomb of Mausolus, from which we get our word mausoleum

water pipes. They were artistically laid out, with finely paved avenues and large public buildings. The marble and granite remains of the keen and wide-awake intelligence of this age lie tumbled and scattered on forgotten hills or buried under cotton fields and thistles and blood-red poppies.

Ephesus became an important center of Christianity during the first centuries of the history of the church. The city was the location of one of the seven churches of the Apocalypse, and the evangelists Luke and John were buried here. The chief glory of Ephesus was the Church of Saint John, built in the sixth century by the Emperor Justinian, who built Hagia Sophia, the Church of the Holy Wisdom, in Constantinople. The Church ot Saint John was a huge building; only the foundation walls and a few pillars stand today. At the time of the Crusades and right into the late Middle Ages, the church was the goal of devout pilgrims from all over Europe.

A small chapel on a hillside near Ephesus is revered as the place where Mary spent her last days. Local tradition holds that the Virgin was brought by the disciple John to this site, known as Panaya Kapulu, to escape persecution in Jerusalem. Archaeologists agree that while most of the building considered to be Mary's house was of Byzantine construction, part of the walls might date from the first century. Although the generally accepted Christian tradition places the death and burial of Mary in Jerusalem, this belief did not appear until five centuries after her death. An older tradition that she died in Ephesus seems plausible because John records in his gospel that the dying Jesus confided Mary to his care and because early Christian texts agree that John spent his last years in Ephesus. In any case, pilgrims have been visiting Panaya Kapulu for centuries, and they are still coming to see the spot which they believe is Mary's last mortal home on earth.

In 431 the great Council of Ephesus was held among the leaders of Christendom to settle the question of the nature of the mother of Jesus. One hundred years earlier the Council of Nicaea had formulated the Nicene Creed, making the equality of the Son with the Father a dogma. Nicaea lies about sixty miles southeast of Istanbul and is today called Isnik. In antiquity Nicaea was a great port, situated on a lake that formerly had a navigable link with the sea. The Roman, and later the Byzantine, emperors maintained summer residences here; and for a time Nicaea was the seat of the Byzantine court and of the Patriarch of Constantinople. Duke Godfrey of Bouillon regained Nicaea from the hands of the Seljuk Turks in 1097, during the First Crusade. The splendor of the ancient city of Nicaea has vanished, but the creed that the fathers declared within these walls is still being proclaimed around the world.



Western Christianity has forgotten how much of its early history took place in Turkey. Apamea (now called Dinar) and the rest of Phrygia in western Turkey housed a large Christian community well before Constantine the Great made Christianity the imperial religion. The rugged tableland of Eastern Turkey's Armenia in 300 A.D. became the first Christian state, also before Constantine officially adopted the new religion. At Ani, in northeast Turkey, Armenians built magnificent churches, the ruins of which are among the most impressive in Asia Minor.

Smyrna, another of the seven churches of the Apocalypse, held that Saint Anne, traditionally the mother of Mary, came from this region; a nearby valley is named for her. Saint Nicholas was born at Patara, on the southern coast of Turkey, and became Bishop of Myra, from which Paul sailed on his last journey to Rome. Nicholas was first famous as a martyr and a patron of fishermen and upon introduction to Europe became famous in his present role as the original Santa Claus.

Kayseri, the ancient Caesarea in central Anatolia, became thoroughly Christian. This area, known as Cappodocia, produced several great men in Christian history, including St. Basil and the Gregories of Nyssa and Nazianus, the fathers of the Orthodox Church. In the Goreme Valley of Cappodocia early Christians hollowed cells and chapels in the fantastic volcanic cones that dot the region.

The four crusades that swept through Turkey also left their marks, with memories of such ancient battlefields as that at Hierapolis and the ruins of Crusader fortresses along the Lycian coast, present Turkey's southern shore.

Istanbul, of course, ranks with Rome in historical importance and, as Constantinople, was the first completely Christian city in the world. Hagia Sophia, the Church of the Holy Wisdom, built by the Emperor Justinian in Constantinople became the heart of Byzantium. Today it is a monumental witness to our own traditions.

Turkey played a more significant role than any other country in the growth of Christianity into a vigorous, worldwide religion. Ironically, the land today is home for only a handful of Christians, who live within an overwhelmingly Moslem populace. Yet what an integral part of our own past are the conflicts and movements that have swept across Turkey's mountains and plains from the days of Abraham to Paul to the Crusades. The signs of the centuries of Christian tradition that weaved a way of life for all Western man, stand on the Turkish hillsides today. The ancient landmarks are quiet now, but far from mute, telling their story to us across the ages, unfolding a carpet of exciting discovery — discovery that gives new understanding of our heritage. ☐

Above left: This fresco of the Last Supper decorates the interior of a cave chapel at Goreme. Above: Busy boats ply the Bosporus connecting the European and Asian sides of Istanbul. The Church of the Holy Wisdom, built 1,000 years before St. Peter's in Rome, dominates the Istanbul skyline

The Right to Die—What

by J. ROBERT NELSON

Does a person in great suffering and distress have the right to dispose of his life? Can another decide for him? A theologian helps Christians think through these and other difficult questions. First of two articles.

An intelligent and tenable attitude toward the issue of mercy killing and the right to die depends upon one's ability to comprehend and possibly to answer several basic questions. Since the answers given by intelligent persons are often at variance with one another, the tenability of one's attitude cannot derive from his giving the "right" answers. In so complicated an issue as this, as with other questions of man's ultimate concern, only the dogmatic person insists that he knows the "right" answers.

At least eight basic questions confront us.

Is a man's life exclusively his own? Is he entitled to dispose of his life on his own volition? Has he the right to enlist another person in terminating his own life? In short, is suicide ever justifiable? It can be seen that both suicide and voluntary euthanasia can be legitimated only by appeal to this same question.

Does any person have the right or legitimate reason to cut off the life of another person? Is the commandment, "Thou shalt not kill," a categorical prohibition? Does it cover killing in self-defense, in warfare, and in capital punishment? Or is this mandate of the Mosaic Decalogue accurately rendered, "Thou shalt not murder"? If so, does the deliberate, premeditated act of terminating a patient's life upon that patient's request escape the charge of murder?

Where is the essential reality of human life to be found? Does it reside in the biological vitality of the physical organism, as with all other living creatures? Or is the reality of human life so bound to conscious personality that the continuance of minimal metabolism cannot of itself be called life?

Related to this question is the fourth, namely, what actually constitutes death? When does death occur? Obviously it is no longer accurate to equate death with the cessation of breathing or of the beating of the heart. Is death, then, clearly indicated by the cessation of cerebral function? This is a widely debated matter today, on which the only consensus so far attained is that a new definition is indeed needed.

Are extreme pain and physical suffering always evil? Is there a point beyond which they are literally unbearable by a human being, so that death is to be preferred to further suffering? It is on this point that a sharp distinction is seen between natural humanitarian impulses and certain religious, specifically Christian, attitudes.

How much truth is there in the teaching of Paul to the effect that death is always man's "last enemy" rather than a natural and sometimes welcome stage in human existence? Who is more subject to reproach from the standpoint of Christian faith, the person who takes a careless, almost frivolous view of death or the one who nurtures a darkly morbid dread of it? In short, is there really "a fate worse than death," as the lines of melodrama have expressed it?

What are the familial and social implications of either a prolongation of the patient's life by elaborate and expensive technological means, or the termination of it by withholding them? Are the anxiety, anguish and possible financial disaster experienced by the patient's family of sufficient gravity to warrant his exercise of the right to die? This is a less speculative or theological aspect of the issue, but for many is a most practical one.

Finally, a truly practical question confronts the physician. He has taken the Hippocratic Oath, promising both to relieve suffering and to preserve life. So much as he is able, every physician tries to do both. With respect to some patients, however, he simply cannot do both at once. He is caught in a dilemma. By what canon of decision shall he be guided?

Large numbers of competent men and

women are now struggling to understand these and related questions. As they ponder and discuss them, two major configurations of viewpoint and conviction are appearing. The first represents the conservative posture of many Christians, especially Roman Catholics. The other expresses the thought of a broad segment of society, including Christian liberals, Jews, humanists, and others. The former opposes euthanasia generally and the claims of the right to die in particular. The latter favors these as morally justified and legally feasible. By examining the current debate between these two sides and weighing their arguments, we may come to our own ways of answering the eight basic questions.

An important feature of this debate is that neither side can be charged with having a weaker humanitarian motivation than the other. Persons who bother to struggle with this urgent issue, whether religious or not, whether Christian or not, are precisely the ones who have keenest concern for human values and the well-being of society. Physicians must put the welfare of their patients above all other considerations. Moralists must adduce convincing reasons why one policy serves that welfare better than another, even while entertaining the possibility that conventional ideas of temporal welfare may not be the highest good for the person.

Let us consider the primal question, "Who is the proprietor of your life?" If you are the person in profound distress, if you are under intensive care while in advanced stages of cancer or arteriosclerosis, and being of what is called sound mind, can you decide to dispose of your life? Have you that right? Bluntly, do you own your life?

The Christian faith clearly and consistently responds to such questions. God is the creator of all things and especially of all life. He is the creator of each human being, giving to each person a particular identity, maintaining personal relation to each one who will have faith in him, and providing for man's salvation from destruction and eternal death. If one's faith rests upon such understandings of God's way with man, how can any Christian presume to boast that his life is his own? The letters of Paul are replete with this belief. "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?" he demands of the Corinthians. "You are not your own" (I Cor. 6:19). God remains the proprietor of man's life, and in Jesus Christ a particular bond and covenant of life has been forged. So, "if we live, we live unto the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's."

Catholic moralists have been more determined to stress the implications of this concept of life than have Protestants. It is the primary premise of their opposition to all willful acts of preventing or terminating human life. "God alone has the ownership of human life," asserts Edwin F. Healy, S.J., in his book *Medical Ethics* and continues, "In euthanasia the killer assumes the right of ownership over life, and so the crime committed is either murder or suicide. This is the fundamental reason for the fact that euthanasia is immoral." With few exceptions, Catholic literature on the subject agrees that mercy killing is more accurately styled "mercy murder." For many Catholics as well as for some other Christians, this is not *an* answer to the right-to-die question but *the* Christian answer. But only Catholics, for the most part, would agree with the Irish moralist, Cahal B. Daly, that "there is an inexorable logic connecting contraception, through abortion, sterilization, and eugenic parenthood, with the (painless) elimination of the 'unfit' or the 'socially inadequate' " (*Morals, Law and Life*, p. 203).

It might seem that this absolutist

Shall the Church Say?

position is just the same as that vitalism which holds that the sanctity of life forbids man under any circumstances to destroy it. Such is the implication of the Hindu or Jain idea of "reverence for life," an ancient view recently popularized in the West by the late Dr. Albert Schweitzer. But this identity is only apparent, not real. The Catholic Christian is not talking about a general life principle. He means the life of a human being, made in the image of God as other forms of created life are not and thus belonging peculiarly to God.

Christian thinking which categorically distinguishes human life from other animal life need not be impressed, therefore, by the argument that the implementation of a patient's right to die is really an act of mercy and love. Advocates of euthanasia frequently appeal to our sense of mercy as it is expressed in putting suffering animals out of their misery. When a fox hunter or a cavalry officer shoots his fallen, broken-legged steed, is he not showing more mercy than the physician who allows a victim of lethal cancer to suffer in agony? Or, in the excellent film, *The Sand Pebbles,* when the sailor (Steve McQueen) impulsively fires his rifle from the river boat and kills his Chinese friend who is being tortured on the shore, is he not showing mercy in a way comparable to that of the calvary officer? Is there any difference?

Indeed there is a difference! Ecclesiastes, that profoundly pessimistic brooding on man's existence, may liken the death of a man to the death of a beast: "As one dies, so dies the other" (3:19). But the overt fact that the bodies of each cease to have life is no warrant for identifying the nature of their respective lives. In the Christian view of nature, animals are under the dominion of man. Indeed, as some assert, animals exist ultimately to serve man. Although wanton cruelty to animals cannot be condoned, since it is debilitating to man's own character as well as needlessly pain producing for the animal, it is a fallacy to assume that a man's mercy toward a beast is of the same order as his mercy toward a fellow human being. The corollary of this idea is that animals can be killed by men but never murdered.

A third reason for resisting voluntary euthanasia rests upon certain interpretations of the Christian view of human suffering. Is suffering always an evil thing? If by suffering we mean that torment of the nervous system and the mind which is caused by the most severe disorders and attacks upon the tissues of the body, rather than the physical and emotional distress borne by a person on behalf of another or in defense of a moral truth, are we not bound to do everything possible to relieve the sufferer – even if it means relieving him of his life?

We know that neither the Jewish nor Christian faith advocates the morbid embrace of suffering (masochism). Neither do they urge all possible escape from it (hedonism) nor the acceptance of it with heroic courage (stoicism) or passive resignation (Buddhism). Vicarious suffering is clearly of a different order. The symbol of the Suffering Servant in Second Isaiah and the personification of that symbol in Jesus Christ, along with all those who have literally poured out their lives unto death for the sake of their brothers, represent neither resignation nor bold heroicism, neither hedonism nor masochism, but the highest and finest attitude and action of the human person. Thus we cannot only condone but admire the wish of the aged and critically diseased person who prefers his own death to the continuance of extreme emotional, temporal, and financial handicaps which he imposes upon his family and intimate friends. It is possible to interpret this as being consistent with Jesus' teaching and example of a man laying down his life for a friend.

This authentically Christian view of suffering is much removed from the idea that a patient's excruciating and perhaps irremedial pain is always a legitimate cause "to put him out of his misery."

Again it is Catholic theology of conservative brand which maintains adamant consistency on this question. Father Healy bluntly asserts that pain and suffering experienced by a Christian have positive value, for two reasons: the storing up of merit for eternal salva-

There are calculated risks in the practice of euthanasia (mercy killing). Are the risks too great for its moral and legal sanction?

tion and the shortening of the soul's sojourn in purgatory. This is a judgment which no Protestant would accept, of course. And even so respectable a Roman Catholic as the late Pope Pius XII seems to have been loathe to regard suffering in this virtually commercial and juridical manner. Pope Pius (who gave during his pontificate a remarkably large number of addresses on questions of medicine and medical ethics) said the following words to the Italian Society for the Science of Anaesthetics in 1957:

"Thus a man is bound in conscience to accept suffering whenever he is faced with the inescapable alternative of enduring suffering or of acting contrary to a moral obligation. . . . Physical suffering becomes a necessity and must be accepted to the extent that, without its aid, mastery over self and disorderly tendencies is unattainable. . . . The Christian, then, is never obliged to will suffering for its own sake. . . . The acceptance of suffering is only one way, among many others, of indicating what is the real essential: the will to love God and to serve Him in all things."

This papal opinion steers away from the belief that pain and suffering are allegedly provided by God in order to enable men to earn their salvation through bearing them. And it clearly avoids the hedonistic idea that pain and suffering are intrinsically evil and at all costs to be eliminated, whether by suicide or mercy killing.

A fourth reason which springs from Christian faith and argues against voluntary and involuntary euthanasia is the hope that a respite and cure may take place which is either inexplicable or miraculous. Sufficient numbers of such experiences have been reported to prevent this hope from being shrugged off as pathetic wishful thinking. Whoever might have given assent to mercy killing or actually taken final responsibility for its being done could never be entirely free of the nagging remorse that is provoked by uncertainty.

Finally, the case against this practice is bolstered by practical considerations of the grave risks involved in and consequent upon it. That all of life's adventures and man's advances are inevitably achieved by the taking of risks can hardly be denied. But is there a calculated risk in the morally and legally condoned practice of euthanasia which is manifestly too great to be incurred by society? Many persons believe that there is such a risk, which would in the long run inflict more damage upon human welfare than is now wrought by the personal and social effects of denying patients the right to die a so-called natural death.

What are these risks?

The first is the real possibility that a patient who in agony pleads to be released from life may afterwards have experienced a time of relief when he would not want this plan carried out.

The second concerns the character of the medical profession and the relation of confidence and trust between patient and physician. Will people always be sure that the physician is "on their side" in the fight against death? Or will the growing practice of euthanasia lead some patients to suspect them of being benign executioners?

This second risk may seem far-fetched and unlikely to many people, as would the third. This is the prospect of development in our society leading from approval of voluntary euthanasia to the condoning of involuntary mercy killing at the doctors' discretion, to calculated planning by the state to weed out citizens who are adjudged useless and undesirable. If this seems fantastic to us who live in "the land of the free and the home of the brave," as it should, let us nevertheless reflect upon the horrifying extent of totalitarianism in our generation's experience. Exhibit A is the gory record of experimental euthanasia in Germany under Nazism. Experimentation led to extermination. Euthanasia at its worst became "jewthanasia"! Capricious practice of homicide led very soon to scientifically engineered genocide. Unhappily during these recent decades our capacity to be horrified by mass slaughter seems to have diminished. We are less inclined to react to all too frequent news accounts from various countries with a feeling of revulsion and indignant outrage. Is man's recent history making us callous to the prodigal, unrequited waste of human life? Probably. Would public acceptance of a program in hospitals to implement the right to die lead us further toward indifference to death? Perhaps. A risk is by definition that of which we cannot be sure. But the possibility makes us uneasy.

Thus, in summary, stand at least five major reasons why many Christian and other moralists array themselves against the theory and practice of mercy killing: First, God alone owns each person's life; second, there is no valid comparison between killing incapacitated animals and critically ill persons; third, suffering has a positive value under many circumstances; fourth, new ways of curing, and even miraculous or inexplicable cures, may be hoped for; and fifth, there are grave risks involved in this dimension of man's questing for a sane and meaningful society. ☐

(In the concluding part of his study, to appear in the October 24 issue, Dr. Nelson considers arguments in support of mercy killing and offers suggestions as to the stand the church should take. — EDITOR)

Used by permission of the American Protestant Hospital Association.

MARRIAGE COVENANTS ARE DIFFERENT TODAY

Marriage these days is a covenant of faithfulness and intimacy made between equals. Both partners and children have a stake in this covenant

by Robert Mock

A marriage consummated in the last few years may be quite different from marriages solemnized in the early years of this century. They are different in at least two ways.

First, contemporary marriages that I know best are being established by couples in behalf of one another. Marriage is no longer a suzerainty relationship – a relationship between unequals: husband – the master, the strong man, the superior species, the infallible lord over his family; wife and children – the subjects, the weak, the uninformed, the little people of the home.

Women can no longer be told to be subject to their husbands. They can no longer be required to keep silent in church – or anywhere else for that matter. Children no longer respect their parents by simply being obedient and silent –seen but not heard. Some wag from England was asked to express his observation of American life after a brief visit to this country and his reply was, "It's interesting to note how well parents obey their children." It seems to me that the generation gap that we hear so much about may start precisely at this point. Children demand dialogue; parents expect simple silence and submissive obedience.

Parents insist that their children cannot talk back. But that is not the point. If we attempt to squelch dialogue, all our children know is to talk back. My sons could tell of the dialogue at our house and the near bedlam that often results. When the family establishes relationships in behalf of one another – when we allow dialogue –we are vulnerable to conflict.

Three observations come to mind. First, conflict is not a sign of disintegration but of life. Regarding the understanding of conflict, I am not proud of my Brethren heritage. For some reason I learned that a good family runs smoothly, basks continually in perpetual romance, never allows for battles. This is not true in my marriage. Hence I experienced great guilt when sweetness and light were not present. Now I have learned that couples who say, "We never argue or have misunderstandings" are either bores or liars – usually liars. I have discovered that "peace is not the absence of conflict but the capacity to deal with it."

Admitting the presence of conflict

leads to a second observation. Conflict generates certain kinds of feelings, one of which is hate. Love and hate are not opposites; in contrast to be sure, but not opposites. The opposite of love is indifference. When hate is present, love is possible; where indifference is, there is avoidance. It was once difficult for me to admit that I have feelings of both love and hate, that is, ambivalent feelings. Now I can.

To recognize disparate feelings for another is difficult. But parents often experience a third problem. For them to say "I was wrong" is often considered a sign of weakness. To me it means that each member of the family is fallible. Many times I must say to my sons and wife, "I'm sorry; I was wrong."

The motif, the thrust of these observations is that marriage today is a covenant of faithfulness and intimacy made between equals. Both the husband and the wife and eventually all the children have a stake in this covenant. Each hopes for the best situation life can provide, even though no member in the partnership is infallible.

Because no one is infallible, the covenant of faithfulness and intimacy is fulfilled and actualized through acceptance and forgiveness. Acceptance and forgiveness in marriage become the power to love someone and to receive him in the very moment in which we realize how far he falls short of our hopes or his own possibilities. An authentic marriage requires loving the *real* person to whom one is married, not a mythologized or idealized person. It is this kind of love (remember that love has its ambivalent feelings of caring and hating) that frees us to live for one another.

Some time ago I gave some thought to what components would characterize a marriage covenant established by a man and woman in behalf of each other. Here are seven considerations.

Each must make a serious effort to listen, to hear, and to understand who the other really is.

Each must be free to share his ideas, feelings, and gifts without embarrassment or restriction. Each is received and respected by the other.

Each contends with vigor for his own meaning and values. Out of such contending comes integrated diversity rather than a legislated uniformity.

Each extends acceptance and forgiveness when the relationship has been hurt by the other and the other has the capacity wholly to believe himself forgiven and accepted.

Each completely abandons his body to the other.

Together both sing and dance and are joyous, but each knows the gratitude of apartness and aloneness.

Together both move toward an inclusiveness that acknowledges their marriage as part of the whole family of man.

Not only does contemporary marriage imply relationships between equals. The covenants of marriage which I observe are seen by the persons involved as unique relationships to the world. Marriage is viewed not as a mere covenant of faithfulness and intimacy between two persons but, in addition, as a mission in behalf of all mankind. Some marriage services begin this way: "The formal ceremony is a Christian covenant not only to one another but to a common mission we are called to perform in the twentieth-century community."

And what is the "common mission"? It is the good news that each participant in the covenant has the divine permission to be in history and that each can intentionally join with other families of the earth to shape a common, significant future. This view creates a new understanding of vocation in relation to families.

Marriage preparation in the past seemed to be geared to programming a peculiarly inverted kind of married happiness. Such questions as "Are you both well-rounded persons?" "Do you share common interests?" "Why not learn to ski together?" "Check this list and see if you like the same things" suggest that without superficial bonds you may be a poor marriage risk.

This approach admittedly has some validity and is used in marriage counseling; by itself the "compatibility" approach would base the marriage largely upon that mysterious ingredient called *adjustment*, which few persons can produce. The result: frustration, despair, and often a panicky search for new partners, but more often a dull conformity that bores imaginative persons.

Contemporary couples do not see their marriage covenants in terms of making a living and going on extended vacations. Rather, they view their relationship as an agent for creatively contributing to the total human adventure of civilization, toward the well-being of all men. One father recently observed just before the marriage worship of his son: "These kids are trying to save the world while they're getting married." It is really so.

A couple today sense that their marriage is not alone but part and parcel of every family on earth and of the whole family of man. Is it not true that our age calls on all human institutions, including the family, to hammer out new models of humanness that will assure the continuance of life itself on the face of the earth? Taking a clue from the scriptures and applying them to the nation, Abraham Lincoln once observed, "A house divided against itself cannot stand." The contemporary marriages I know recite: "A world divided against itself cannot stand." Living every day as we do under the continual threat of extinction, we families of the earth must stick together or hang separately. □

news

Mission One at midpoint: Is it touching parish life?

What evidence is there that Church of the Brethren congregations are turning in mission to the world, a direction much espoused in the 1965-70 Mission One emphasis?

Indications are strong that a corps of congregations and individuals during this period has begun to reflect anew on the question how and where God's work is carried out. Some of the more visible signs of this probing may be seen in the serious study of biblical resources and selected elective units, in the added uses to which church buildings are being put, in the interest of congregations in what is happening in the community at large, and in the ways in which individuals are relating voluntarily and, in some instances, vocationally, to decision-making processes and service-oriented causes in the community.

Yet despite the enthusiastic responses from many quarters, a survey of congregations revealed that the Mission One emphasis at its midpoint was looked upon by some with indifference or even resentment. Now and then sympathetic congregational leaders told of their bafflement in trying to clarify what the concept means. Others pressed for more tangible examples of what Mission One might look like in practice.

It is toward such ends that the following major round-up of congregational responses has been drawn together, to point up what Mission One has meant in specific settings and also to offer some appraisal by congregational leaders. This is supplemental to numerous accounts of Mission One happenings which have appeared previously in Messenger, often without a Mission One banner. Some of the developments described briefly here will be reported more fully in future issues.

"Space" ministry: Local members long sensitive to charges that their church plants stand virtually empty for hours or even days at a time are teaming up with community forces by lending congregational facilities, and often personnel and funds, to fulfill special needs. Beyond broadening the spectrum of parish activities, the wider use of facilities is casting congregations in a role of helping to develop persons in new ways.

The provision of space for use by community day care centers is becoming more and more common in Brethren parishes. Frequently the centers are for children of low-income families, but in some cases they are geared to offer preschool experience to other youngsters as well. The Reading church in Eastern Pennsylvania last year inaugurated a Montessori School; this year it will expand to enroll eighty students with four professional teachers.

"Handi-Camp," a preschool experience for handicapped children, was begun in June by the Tucson church in Arizona. Staffed by church volunteers who in turn were counseled by professionals, the venture was highly acclaimed by parents of the seven youngsters enrolled, youngsters who otherwise were without the opportunity for group experience. Currently the innovative program, which was watched closely by the press and by ecumenical groups in Tuscon, is in process of becoming a nine-month undertaking.

Elsewhere, the uses to which congregational facilities are being put are widely varied. Meeting at the Northview church in Indianapolis is a citizen's planning group working toward cleaning up the course of a nearby stream. The Reading church, besides housing the Montessori program, is used by a total of nine community organizations. The Waynesboro, Va., church formed a church school class for retarded children of the community. Central church, Roanoke, Va., sponsors a study hall program and tutoring service for fourth through twelfth graders of the neighborhood and a fellowship house for young women attending school or working in the city. The Hutchinson, Kan., church instituted a Diamond Jubilee group for senior citizens of the community and hosts its monthly meetings. The Highland Avenue church, Elgin, Ill., was used seven days a week this summer, five days by a VISTA-directed day camp program, on Saturdays by the Seventh Day Adventists, and on Sundays for congregational services.

One of the more comprehensive responses to community outreach, especially for children and youth, has been

At Tucson "Handi-Camp," Director Sylvia Claytor and retarded blind lad, age 8

New Enterprise coffeehouse, The Cave: A treasure of friendship and self-discovery via honest confrontation

undertaken by the Emmanuel church at Dayton, Ohio. Emmanuel representatives, after hearing Mission One Coordinator Carl E. Myers speak in a neighboring church, went home determined "to implement the Great Commission in the area nearest our church building." The first year's efforts: Opening a Well Baby Clinic under auspices of the County Welfare Department, reaching 50 preschoolers monthly; inaugurating a softball program for 100 junior high girls (there were considerable activities for boys but not girls, the committee found); conducting a fully accredited parochial kindergarten which this year will have two sessions (the community lacks a public kindergarten); offering a weekday religious education program after school each afternoon, with 80 percent of the enrollees not affiliated with Emmanuel church; providing meeting places for the Boy Scouts two nights a week and for the Community Flower Club and other outside groups; helping organize an Al-Anon, Inc., chapter which meets in the church and a Recovery, Inc., unit which meets in the YMCA; beginning a teen-age coffeehouse which is expected soon to outgrow the church's facilities; planning a "Six Saturdays for Soccer" program in which the ICYE German exchange student and others will teach boys a "new" game; and, during the past summer, sponsoring a community Bible school and day camp program. In such enterprises the nine-year-old congregation was assisted by two Brethren Volunteer Service girls and a $1,500 grant from the Southern Ohio District.

The Glendale, Calif., church, some years ago a pioneer in the community coffeehouse approach, more recently opened a youth center which in several months' time brought in scores and even hundreds of youth with whom the church previously had no contact. In recent weeks the church council voted to sponsor as a senior citizen's project the erection of Glendale Brethren Manor, a six-story, 200-unit apartment complex near the church. A similar enterprise for senior citizens has been completed by the Long Beach, Calif., church.

Moving out: Congregations pursuing a Mission One stance seek not only to bring the "world" to their doorstep; the members are moving out into new spheres of action and relationship. Again, the approaches are varied.

The Union Grove church in Southern Indiana, as an example, joined with three different Baptist bodies of the area in the purchase of a $45,000 former church building in Muncie to be used as a Christian Center. A branch of the public library, a clinic set up by the county health department, a Head Start program and an OEO Neighborhood Station are among the projected operations of the Center.

At Ephrata, Pa., a concern of Brethren to minister to unmet needs of community residents spurred the establishment of a series of smoking withdrawal clinics, sponsored by the medical staff of Ephrata Community Hospital and the Ephrata Ministerium, along with five Lancaster County health agencies. Several members of the Ephrata church, representing the community at large, joined with others in planning the clinics, which drew an overwhelming number of persons from a wide area. The effort even spawned three such clinics in Lancaster. For the 46 graduates of Ephrata's first week-long series of evening sessions, more than four-fifths were successful in quitting smoking.

An Experimental Mission conducted by the Wichita, Kan., church has enlisted 35 boys, mostly Negro, in a program of work orientation, vocational training, and recreation.

In other unique outreach ventures, the Agape church, near Fort Wayne, Ind., has collected and repaired more than 15 television sets for patients of a local sanitarium. The Northview parish in Indianapolis, through a member who is a social worker, is seeking to relate to lower income mountain whites in the inner city. As is occurring in several congregations, the East Chippewa, Ohio, church has several parishioners assisting residents of a local institution, in this instance teaching retardees at a state hospital. Men of the Hutchinson, Kan., church pledged themselves to visit inmates of the Kansas State Industrial Reformatory on a weekly basis. Brethren of the Reading, Pa., congregation are working closely with Teen Challenge in its ministry to drug addicts and with the elderly and handicapped through a "meals on wheels" hot lunch program. COME (Christian Organization to Meet Emergencies) has been set up by the Linville Creek church, Broadway, Va., to enable a ready response to a variety of crisis needs which may arise in the community.

"In the world" projects enlist members of the Mansfield, Ohio, church in work in a local detention home and in Project Head Start. The church's leadership in the latter area stirred a major citizen response, following the loss of federal funds, which led to the opening of 10 centers for five months, reaching 300 Head Start children.

Youth of the New Enterprise church in Middle Pennsylvania opened “The Cave” as a coffeehouse to serve the young people of the Southern Cove area. Located in the basement of a restaurant, “The Cave” was described by one Brethren youth as a place for explorers looking for “the treasure of real friendship and self-discovery found through honest confrontation.” The approach is similar to other coffeehouses to which Brethren are related in an estimated dozen communities across the country.

With others: The concern for persons “out there” prompted the Dixon, Ill., church to put its vacation church school “to bed” in favor of day camp activities for community children who have little relationship to any church. It also has brought a beginning involvement in community affairs and more cooperative action among churches.

Similarly, Mack Memorial church in Dayton, Ohio, which has opened an integrated Drop-In Center for high schoolers in cooperation with a neighboring congregation, finds Mission One affecting not only what the parish itself is doing; members have become more aware of other agencies working for understanding and justice. As a result, contributions have been made to the NAACP Legal Defense Fund, the YMCA/YWCA efforts in interracial camping, and the local lay academy known as MALACHI. Similarly, the pastor has assumed community leadership roles and several laymen, in striving to give expression to new concepts of mission, have changed either employment or attitudes about employment.

The concern that churchmen become involved in decision making in the community led one Rocky Ford, Colo., church member to run for city council. He was elected and took office this year.

This tendency for members to gain new vistas of concern and to find new levels of action – to discern and enlist in God's work outside conventional church channels – may be viewed as a threat by those institutionally oriented in the church. “Many laymen have come to see their employment as a mission field, and have felt less guilty about saying no to ‘church’ activities,” a Mack Memorial church member said. He viewed the direction as positive.

“Some say our church cares too much about nonchurch people,” stated a report from the Glendale, Calif., church, a congregation which has taken very seriously the call to ministry in the world. This is indeed a Mission One focal point – people outside the institutional church, yet people who, like those within the church, are the object of God's love and concern.

Boon: In virtually every area of the Brotherhood are church members who feel the outward thrust of the church is long overdue, a necessary turn from the congregation's preoccupation with internal doings. Reports from numerous congregations revealed that the idea of mission in the world has changed the climate from negativism and withdrawal to participation and involvement in creative, positive action.

Mission One is seen particularly as a boon to members who have longed for personal religion to find greater expression in action. And an occasional congregation asserts that if Mission One has not yet resulted in new ventures of action, it has opened the door for elective studies, a degree of experimentation in worship forms, or perhaps congregational reorganization.

Check-up: Doctor and preschoolers meet monthly at Emmanuel church, Dayton, O.

Others applaud the emphasis as a help in bridging the gap between secular and sacred, bringing a sense of calling to a wide variety of vocational pursuits. An Illinois pastor described Mission One as “a real catalyst and a sensitive and sensible approach to demythologizing the church.” Summed up a Pennsylvania minister: “The congregation has been encouraged to see that the church's mission is not just to save itself but to proclaim in word and deed the saving message of Christ to the world through involvement in the issues of life.”

Bafflement: On a less positive note, a surprising number of congregations reported that Mission One as a term means little or nothing to their members. Even so, the concepts it advances may have had at least limited airing through sermons and church school classes, though what is offered may not bear a Mission One label. A Michigan pastor said his was a lone voice locally on the matter of Christian witness in the world; in staunch opposition was a vast tide of radio preaching and other sentiment given to the counter theme, “Save thyself.”

There still persists considerable confusion as to the difference between Mission One and Mission Twelve, the latter largely a guided depth experience in the development of personal awareness and the renewal of Christian commitment. Mission Twelve and Mission One have much in common. The latter, however, goes on to seek a corporate expression of many of the values lifted out in the former.

Some congregational leaders feel that

Hook-up: BVSer Eunice Grimes on direct line with kindergartners at Emmanuel

Mission One defies widespread comprehension. Even at the Brotherhood level, one pastor contends, the direction has been "hazy, ill-defined, and relatively unchanneled." What such judgment fails to recognize is the deliberate care thus far taken to avoid offering the churches "another" prepackaged program, conceived and developed by national leaders for local implementation. Mission One was projected as a concept or value for examination by the local church with the hope that it might pervade all facets of the church's life, not to be looked upon merely as a program of something to add or to do. Still the pleas persist: What congregations need and are used to are manuals, outlines, strategies, and specific steps and measuring sticks and why does Mission One not provide them.

Do-goodism? Of the outright criticism, a dominant fear is that Mission One has brought a revival of the "works" emphasis, a "do-goodism" which perhaps may result in a flurry of token projects at best. There is considerable fear too that the emphasis on the world may say in effect that persons can find more outside the church than in it, thus "freeing" them into a false emancipation.

A handful of congregations reported that Mission One has contributed to a cleavage between the advocates of the personal gospel and those concerned with the social order, even to the point of withdrawal of membership. As one type of help, a Maryland pastor appealed for a clear, concise scripture text approach to the stated objectives of Mission One in order to meet conservative objection on its own ground. An Illinois pastor commented that in a day of rapid social change the anxieties of persons are such that almost any major event can bring about a crisis and polarization of thought in the congregation. Two of the urgent needs of the church, he suggested, are new insights into handling controversy and more overt support for pastors and others who get caught in the crossfire.

The concern of some congregations is that Mission One has been weighted too heavily toward the servant motif. What is now needed, a Pennsylvania pastor suggested, are ideas on how to serve the needs of the world without losing perspective and becoming another social service agency. "The church almost lost herself because she was unwilling to relate God's redemption and human justice," the pastor asserted. "Now she may be in danger because she is able to understand redemption only in terms of justice."

Common hurdle: What appears to be at the core of the running debate are differing views as to what constitutes the church's calling today, what evangelism means for our times, and how the gospel is faithfully and meaningfully proclaimed. Whether it is the old or the new interpretation of evangelism that is accented in a given parish, one of the biggest hurdles remains the same: how to move the whole congregation to responsive action. Is there any one way to motivate for mission?

Meanwhile, Mission One continues as a thrust for another two years, seeking, at the least, to bring a corrective to a gospel interpretation often preoccupied with the individual and the institution, and aspiring, at the most, to turn the church inside out and redirect its energies to reaching beyond itself to the world and the structures which shape men's lives.

From the congregational responses to the survey, it may be discerned that Mission One is off to a limited but solid impact. But it is only a beginning impact which likely will need to be felt for some years before the church is significantly reshaped. — H.E.R.

Cooperation, change on the local scene

ACTIVITIES ELSEWHERE on the congregational scene include the following developments:

Dual affiliation: Under study at State College, Pa., is the possibility of forming a church dually affiliated with the American Baptist Convention and the Church of the Brethren. Giving consideration to the proposal are the University Baptist Church and a fellowship group comprised of Brethren families and students.

According to the proposal, there would be no separation of church roll between Baptist and Brethren but the local church would be affiliated with both denominations. Since no division of membership is planned, there likewise would be no formal attempt to proportion representation on church boards.

As to where differences occur in the observance of ordinances, the congregation would follow that practice which seems most meaningful to it. The form of believer's baptism is to be the choice of the individual.

Materials from both denominations would be made available.

The University Baptist Church currently is giving careful study to the plan, as is the Brethren fellowship and the Middle Pennsylvania district. Final approval is to be sought by Nov. 1.

"The merging of these two traditions into a common ministry can strengthen the work of the church in this community," declared a background statement issued by a consultation of local and district leaders of both denominations.

Joint building: With recognition that both the Brethren and the Methodists at Mexico, Ind., were considering building projects, several members from each congregation suggested in April that the two parishes look at the possibility of a combined building program.

In subsequent sessions various relationships between the churches were suggested, but the point of interest finally centered on the prospect of one building for separate congregations.

Joe Balsbaugh, Brethren layman, was elected to chair a 10-member committee from the two churches to probe the implications. Joint study committees examined the areas of facilities, costs, and administration.

Acknowledging that the effort might not work, Mr. Balsbaugh urged an open weighing of the advantages and disadvantages of a single plant for the two churches. Some of the advantages, a committee report noted, were that together a more adequate facility could be built, the plant's use would be greatly enhanced, understanding would occur across denominational lines, and a "better witness" would be rendered to the community. On the negative side, the issues centered on whether joint planning was more of a task than either church wanted to tackle, whether in future years the pastoral relations might remain as amenable as at present, and whether eventually merger would not become inevitable.

The prospects outlined before them, the Mexico Brethren voted this summer 47 to 31 not to continue discussion with the Methodists on the shared building. Subsequently, the congregation set a special council this month to act on a recommendation to build a plant on its own.

But by openly pursuing the possibility of cooperation, said Brethren minister, Donald E. Ritchey, both congregations came to a healthy awareness of each other and the similarity of the problems they face.

Merger: The two congregations in Newport News, Va., in June became a single congregation in a ceremony of merger and holy communion.

As a result, the former Newport News congregation, founded in 1948, and the former Ivy Farms congregation, chartered in 1964, are using the sanctuary and facilities of the Ivy Farms church which was recently constructed. An educational unit is projected by the combined parish of 319 members.

The present pastors, David K. Webster of Newport News and Ira H. Gibbel of Ivy Farms, plan to continue in a copastoral relationship.

Following approval of the direction in the two church councils, a 10-member interim board has guided the merger development until a new organization is evolved.

Cooperative ministry: Under consideration in the Kansas City-St. Joseph area is a proposal for a "metropolitan ministry" involving four congregations in Kansas and Missouri.

Presented by Iowa-Minnesota-Missouri district executive Lyle C. Albright, in consultation with Kansas executive Gorman A. Zook, the proposal would involve the Messiah, St. Joseph, and Plattsburg churches in Missouri and the First Central church in Kansas in such cooperative ventures as a group ministry approach to pastoral leadership, a central office with full-time secretarial assistance, and coordinated witness initiated through a representative council.

The intent of the consolidation program across state and district lines is to strengthen the congregations internally, attaining standards established by Annual Conference, and externally, creating a unit able to participate in the task-oriented ministries of metropolitan and regional ecumenical groups.

A joint council of the four congregations is to be formed to work out the process for the cooperative thrust.

Congregational status: A recently formed fellowship at La Verne, Calif., will request the Pacific Southwest Conference to grant the group congregational status at the annual convocation of the conference on Oct. 12.

A delegation comprised of Bob Richards, Phil Cook, and Glenn Crago appeared before the executive committee of the Conference in June in behalf of the fellowship and obtained approval for steps under way to launch the new congregation.

A spokesman indicated that 85 percent of those in the fellowship were of Brethren background, among them ministers, deacons, and retired missionaries.

Federated ministry: Under the name of Community United Church, the Church of the Brethren and St. Luke's United Church of Christ in Erie, Pa., this summer projected a federated relationship. Under this arrangement, loyalties to both denominations will be maintained.

Currently the existing boards of the two congregations are meeting jointly, working toward the creation of a single board to be voted upon by the congregations in January. A unified operational budget totaling $22,650 has been established, with benevolence giving to be honored as designated by the donor. A professionally directed stewardship program has been approved.

St. Luke's church recently has been without a church building since its former plant was razed by the Redevelopment Authority of Erie. The congregation has been meeting in a Lutheran institution.

The Erie congregation, organized in 1951, recently dedicated a new facility which now is the home of the Community United Church.

Levi J. Ziegler, pastor of the Roxbury Church of the Brethren in Johnstown, Pa., was given a unanimous call to become the first pastor.

Commented Robert W. Knechel, who chaired the joint board meetings of the two congregations: "The work as it has developed over a six-week period has been a great miracle. Two congregations of differing denominational backgrounds have voted almost unanimously to move forward together. I believe a great day is ahead for the work in Erie."

Radio call-in shows: Time for tidying up

Radio call-in shows can be a town meeting of the air, a boon to an informed citizenry. But if care is not taken, they also can become a blatant mouthpiece of extremism.

Studies by the United Church of Christ revealed that in dozens of communities across the country, call-in programs are aired with no control as to fairness or balance. Flagrant misstatements are uttered over and over and go unchallenged. Given a crusading sponsor and a sympathetic moderator, the listener talkathons can be turned into an almost exclusive sounding board for reactionaries, a kind of private channel for public right winging.

The UCC findings noted that the problem is most acute in the mountain states (Montana, Utah, Idaho, Oregon, Washington, Colorado, Nevada, northern California, and Arizona), particularly in areas where well-funded extremist groups have been out to unseat liberal congressmen. The extremist programs attract likeminded listeners and counter contending views with insults or vilifications.

Targets: What then results is a steady diatribe of innuendoes, smear attacks, and occasional lies targeted against schools, Negroes, labor unions, Protestants, Catholics, Jews, the courts, the poor, welfare recipients, and government leaders. Moreover, the diatribes sometimes prove inflammatory.

As examples, *Saturday Review* earlier this year cited the following responses believed to be stirred by invectives issued over local call-ins.

– In Paradise, Calif., the police chief was led to believe an invasion of Negroes intent on battle was imminent and dispatched police cars to the town entrance.

– A "Coffee Time" program in Boise, Idaho, prompted war supporters to swarm over a Negotiations Now! booth at the state fair and try to have it removed.

– In Concord, Calif., a school psychologist was besieged by parents who felt the psychological testing he was doing was an effort to break down parental influence.

The concern, of course, is not to censor the listener talk shows or deny their exercise of the right of free expression but to tidy them up so that there is regard for fairness and balance. "The situation could be tolerated if it were not so pervasive," commented *Saturday Review's* radio-television columnist Robert Lewis Shayon.

Monitors: To invoke the complex and controversial fairness doctrine of the Federal Communications Commission, which regulates the airwaves, is a possible solution, though not an easy one. The present ruling requires stations to allow personal attacks to be answered, though the rebuttals need not be aired on the same show.

Within the past month, however, the equal time rules as they pertain to persons attacked politically in editorials by broadcasters have been upset in a decision by the U.S. Court of Appeals, which declared that the regulations are "unclear in their essential terms" and the FCC has "failed to articulate the meaning of the rules." Hence the provision may be shortlived.

When a station is totally unfair, totally biased without offering time for response to those attacked, the FCC can refuse to renew licensing if samples of comprehensive monitoring are convincing to the FCC.

The United Church of Christ's Office of Communication, with Field Foundation backing, is establishing monitoring groups in local areas to follow broadcasts and to see that fair practices are upheld. Such surveys already have prompted reforms by some station owners who have preferred to shape up rather than submit to FCC scrutiny.

While the monitoring effort goes on, a new nationwide radio program, "Night Call," has made its debut and suggests what a talk show can mean to listeners of varying views.

Moderator Del Shields in New York, his guest somewhere else in the country, and callers anywhere in the nation speak their minds on explosive topics.

Del Shields . . . talking as a safety valve

Inundation: Produced by the United Methodist Church in cooperation with the National Council of Churches and the National Catholic Office of Radio and Television, the show has hosted such guests as Jackie Robinson, H. Rap Brown, John Lindsay, Bill Cosby, Carl Stokes, Ralph Abernathy, and presidential aspirants. To such persons listeners may fire their questions directly. And they do – listeners both confused and articulate, despairing and hopeful, fierce and gentle. The night Stokely Carmichael appeared an estimated 64,000 calls came in.

Del Shields looks upon "Night Call" as a safety valve for black and white Americans, a means of voicing feelings openly on the air rather than expressing them violently in the streets. "Talking clarifies your thinking," he said. "You get exposed to other people's ideas and find your own thinking challenged. And you might have to rethink some of the things you've been dead sure about."

Confronted by a black caller who maintained that the white man will never do anything for blacks, Shields responded, "It's wrong to expect anyone to do something for you. You've got to do something for yourself. There's no turnstile in the ghetto that limits the number of people who can leave."

The church sponsors of "Night Call" believe that kind of talk and giving and seeking expression from all sides demonstrate the open line of communication the American public sorely needs.

Cordier's new crisis: Columbia University

The capacity for calmness which Andrew Wellington Cordier evidenced in his 16 years of quiet, diplomatic footwork for the United Nations is a quality he will need in great measure in his new job as acting president of Columbia University.

This was the assertion of *The New York Times* in reporting Dr. Cordier's elevation from dean of Columbia's School of International Affairs to temporary head of the embattled upper Manhattan campus. Of course *The Times* made clear that Dr. Cordier, international reconciler, was bringing far more to the position than a tranquil spirit.

Nervous? Following a press conference in which the retirement of President Grayson Kirk and the selection of his interim successor were announced, Dr. Cordier was asked by reporters if he was nervous about his new role at the center of Columbia's upheaval, at times at fever pitch in recent months. "No, I am not nervous," he responded. "All my life I've been student oriented. It's in my bones."

Yet the tasks of unclogging communications and bringing beginning reforms to a giant educational establishment and turning it toward the future entail an awesome responsibility. In an acceptance statement Dr. Cordier said he would stress "the human values and participatory possibilities of university life." He also suggested that persons in the central administration and deans and heads of schools and departments of the university reserve "a specific time every month or week to receive any student without prior appointment for discussion of matters of concern to the student."

The 67-year-old career diplomat and Church of the Brethren minister indicated he would not be available for permanent appointment as Columbia's president.

Upheaval: Since last spring Columbia has become the battleground for student rebellion and faculty discontent. Dr. Kirk, who had become the major target of the campus dispute, expressed hope his retirement would "insure the prospect of more normal university operations during the coming year."

Upon assuming the presidency in 1953, Dr. Kirk inherited an administration pointed toward decentralization, even to the extent that major fund drives later were conducted by the separate schools of the campus and architectural planning occurred without major coordination. Some observers stated that without firm central direction, the weaker divisions of the university declined at the expense of the strong.

In spite of fumbles in student and community relationships, Columbia made notable advances in several aspects under Grayson Kirk. The problems which led to the student revolts were believed partly that of the dilemma of mass education responding, or failing to respond, to change, a problem in no way unique to Columbia.

Critics laid Kirk's particular troubles to personal qualities which they contended put him out of tune with change, combined with the university structure itself which left a disastrous void in relationships with students and precluded significant faculty involvement in campus issues.

Columbia's Cordier: "It's in my bones"

More generous observers feel that President Kirk was much the victim of circumstances. The charter of Columbia is limiting in the power that can be bestowed upon faculty and students. Other pressures – the Vietnam war, federally funded research programs, the university's relations to defense, the tensions between the Morningside Height environs and neighboring Harlem – became campus sorepoints. Seemingly there was forthcoming from the administration neither the confrontation with persons nor the adaptation of machinery to make strides toward a shift in policies. Above all, reformers felt their leader inaccessible, shut off from the campus community.

Contrast: As somewhat a contrast, the stance of Andrew Cordier in his six years at Columbia has been to keep an "open door," the background article in *The Times* said. The profile continued:

"He has been known for his informality, directness and warmth with everyone from heads of state to receptionists. His office door at Columbia is always open, literally, one colleague said, and he can often be found in his shirtsleeves, wandering the halls, talking to students and chain-smoking cigarillos.

"His rare losses of temper have come, it is said, when subordinates have blocked a student's access to him without his knowledge.

"To others, however, Dr. Cordier appears reserved and not overly friendly. Even his admirers agree that he is not flashy. But they describe him as a jolly man, who laughs with his whole body."

The Times alluded to Cordier's boyhood and student experiences, his teaching at his alma mater, Manchester College, where he headed the history department from 1927 to 1944, his brief stint with the State Department, and his influential role in the United Nations from its draft stage until 1962. It commented particularly on his role as adviser to Secretaries-General Trygve Lie and Dag Hammarskjold.

"He ran the UN": "Newsmen who covered the United Nations in those formative years remember Andy Cordier as the man who ran the world body. 'I don't think Lie ever opened his mouth without Andy Cordier telling him what to say,' one recalled.

"Under Dag Hammarskjold, by contrast, Dr. Cordier was regarded as the one who executed the Secretary-General's policies. During the Congo crisis in 1960, Andrew Cordier coordinated the 18,000-man United Nations forces there, supervising airlifts of troops into the trouble spot."

Another incident in which Dr. Cordier played a pivotal behind-the-scene role, as reported in *The Times,* occurred at the Cordier home in Great Neck, Long Island.

"Dr. Cordier used that house once to help rebuild broken diplomatic bridges. At the end of the Korean War, when animosity between the United States and the Soviet Union had virtually eliminated contacts between the two powers, Dr. Cordier invited Dean Rusk – then Undersecretary of State – and Yakov Malik – then and now the Soviet representative to the United Nations – to the basement clubroom of his home. The men spent the evening in discussions that revived America-Soviet communication."

In reference to Dr. Cordier's new assignment at Columbia, *The New York Times* said that persons who have known his work both in the United Nations and at the university say that "if anyone can reconcile the conflicting forces among students, faculty, and administration, he is the one."

But whether on temporary call the new head of the university can unite the warring factions to avert new strikes and commence lasting reforms acceptable to a majority of the students and faculty and trustees is the overarching question. One thing is certain: Andrew Wellington Cordier, no newcomer to crisis and change, will surely try.

Abraham J. Heschel . . .

Rabbi and prophet

"I SPEAK as a member of a congregation whose founder is Abraham, and the name of my rabbi is Moses."

This claim is an appropriate one for a man who is as rooted in Jewish beginnings as is his name: Abraham Joshua Heschel. The internationally noted scholar will move among the Brethren shortly when he presents the annual Hoff Lectures at Bethany Theological Seminary Oct. 22.

Abraham Heschel is no novice in Protestant and Catholic circles. Three years ago he was the first rabbi to become a visiting professor at New York's Union Theological Seminary; the assignment included travel to many Christian institutions. A professor of Jewish ethics and mysticism at Jewish Theological Seminary of America, he appears with some frequency in the front ranks of interfaith movements for racial justice and for peace in Vietnam. He is looked upon by many as a source of a new understanding between Christians and Jews.

Prophetic ring: To American Judaism, the Polish-born theologian has sought to bring a recovery of the ancient prophetic message, applying the central insights of a historic faith to contemporary religious thought. He is particularly interested in re-creating in Judaism the biblical sense of man. "We teach our people either the law or the liturgy, but we do not try to develop the whole person, to show him wonder and amazement," he commented to *Newsweek* religion editor Kenneth Woodward.

Contending Judaism is like "a messenger who forgot the message," Heschel continued: "We have forgotten that Judaism is a way of thinking as well as doing. Sometimes, I feel that the soul of Judaism has been turned into a well-guarded secret surrounded by an impenetrable wall."

In what is regarded as a radically prophetic theology, Heschel has given foremost stress to God's initiative – "His willingness to become intimately involved in the history of man." The prophet, he asserts, is "impressed by God's concern with the world. This is the ultimate reality for prophetic spirituality."

Holy words: Descended from a long line of Hasidic scholars, the rabbi writes prolifically. Among his works is an impressive book of Yiddish poems produced while a teen-ager. Most noted among a score of volumes he has published since coming to the United States in 1940 are *Man Is Not Alone* (1951), *God in Search of Man* (1956), and *Who Is Man?* (1965). The writings are more than an espousal of the author's philosophy of religion; they are expressions of his own sense of prophetic spirituality. "We Jews have no holy mountains, monuments, or cathedrals," he has said, "only holy words."

In the use of words, it is not only when he speaks of the mystical, the ineffable, the "will to wonder," that Rabbi Heschel communicates with a cadence and a rapture. Even his prayers and essays on Vietnam, probing as they are, combine the poetic with the prophetic:

"Our government seems to recognize the tragic error and futility of the escalation of our involvement but feels that we cannot extricate ourselves without public embarrassment of such dimension as to cause damage to America's prestige. But the mire in which we flounder threatens us with an even greater danger. It is the dilemma of either losing face or losing our soul.

"America has been enticed by her own might. There is nothing so vile as the arrogance of the military mind. Of all the plagues with which the world is cursed, of every ill, militarism is the worst: the assumption that war is an answer to human agony. There are many wild beasts in the human heart, but the beastliest of all is the brutality of arms.

"We must continue to remind ourselves that in a free society, all are involved in what some are doing. *Some are guilty, all are responsible.*"

day by day

Have you ever considered the large role that colors play in our lives? They express our moods and feelings, attract attention and interest, and provide hours of enjoyment and relaxation.

We often speak of "feeling blue," of being "green with envy," or of blushing until we are "red as a beet." These emotions and many others have played an important part in the history of our lives. Many composers have felt these emotions as colors and expressed them through their songs and compositions.

"This color doesn't flatter me," someone will say. The colors of our clothes many times indicate our personalities and moods.

Colors are symbolic. The scriptures in the Reading Guide definitely show this. Many churches use symbolic color in their services to aid us in our worship. For example, black, used on Good Friday, signifies death, sorrow, and mourning. Green, the color of living vegetation and symbolic of hope, life, and nature, is used during Epiphany and Trinity. Red, because it suggests the blood shed by the Christian martyrs, is used to observe Pentecost, when the Holy Spirit came in tongues of fire. Purple, a symbol of penitence, reflects our preparing ourselves for the birth of Christ and then again for his resurrection. White suggests purity and joy and is used on such special days relating to Christ as Christmas, Easter, Epiphany, and Ascension.

Since color is so much a part of our lives, let us create, within the next two weeks, a new awareness of the beauty and meaning of colors. Perhaps such awareness will enrich our personalities and lead us to a better understanding of others and their needs.

Suggested activities

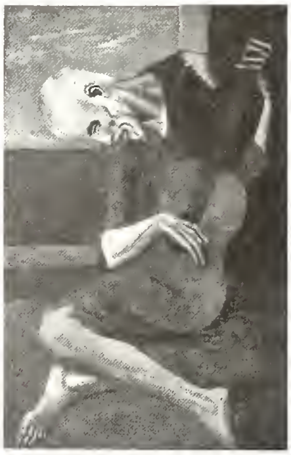
1. Study "The Old Guitarist," by Pablo Picasso. (You may obtain copies from the Art Institute of Chicago, Michigan Avenue at Adams Street, Chicago, Illinois 60603, or from an art store in your area.) Discuss what feelings and emotions this painting conveys to you. Read Wallace Stevens' poem, "The Man With the Blue Guitar," which he wrote after seeing this painting. *Blue* in this poem signifies the feelings of the real person or his soul.

2. Have the whole family try some free painting. Prepare ahead of time tempera paints of primary colors plus black, brushes, and a quantity of paper. Seat everyone comfortably. Suggest such words as anger, loneliness, jealousy, peace, kindness, rebellion, love, God, and have the participants paint the colors that they feel as they hear each word. (They may use as many sheets as they wish, but do not paint objects or representations of things that are real.) Later share the paintings, discussing the colors used to suggest mood and feelings.

3. Search *The Brethren Hymnal* for songs whose words or music suggest color and its tie to emotion. Learn some of them. Some possibilities: "Go to Dark Gethsemane" (No. 160), "God of the Spirit-wind" (No. 223), and "Dear Lord and Father of Mankind" (No. 334).

4. Visit an art museum or attend a concert to cast a new slant on your study of the ways in which color expresses feelings and thoughts.

5. Listen to the recording of Julie Andrews singing "My Favorite Things" from *The Sound of Music* and try to picture in your minds the colors it portrays. – Tom and Alice Geiman



"The Old Guitarist" by Pablo Picasso, courtesy of the Art Institute of Chicago

DAILY READING GUIDE October 13-26

Sunday. Job 10:20. Blackness and despair.
Monday. Matt. 28:2. The resurrection.
Tuesday. Psalm 107. Saved from darkness.
Wednesday. Psalm 143. David's prayer for mercy.
Thursday. Joel 3:9-17. The judgment of the people.
Friday. Amos 5:8-15. Seeking the Lord.
Saturday. Matt. 8:5-13. The consequences of lack of faith.
Sunday. Matt. 22:1-14. Parable of the marriage of the king's son.
Monday. Matt. 25:14-30. Parable of the talents.
Tuesday. Num. 15:38. A reminder of the commandments.
Wednesday. Heb. 9:19. Cleansing of sins.
Thursday. Psalm 51. David's prayer for forgiveness.
Friday. Is. 1:18. Reassurance of pardon.
Saturday. Mark 9:3. Transfiguration.

I AM AN AMERICAN

I am an American — a black American
awakening to another backward day
fighting off dogs
wiping off spit
walking proudly
crying
dying
stiffening
seething

I am an American — a red American
admiring the great mountains
wrestling with the urge to drink
ignoring the stares of ogling tourists
remembering my tribal heritage
swaggering
reeling
cringing
yielding

I am an American — a white American
rising to sterile comfort
rushing off to crowded corridors
escalating my own small peace
weeping invisible tears
frowning
smiling
losing
winning.

I am an American
yearning for colorlessness
campaigning for peace
hoping for compassion
praying for mercy on my immortal soul

by Rosemary Buckendorff

ENOUGH

I sat under a tall redwood tree
Beside me a tiny maple vine
So small I could scarcely see it
Climbed up the tree
Up, up till it was out of sight
It did not need all that strength
All that mightiness
All it needed was enough
A weed stalk would have sufficed
I admired the vine's choice
And wondered if the tree knew
It was there. . . .
My Heavenly Father is my redwood tree
I am the tiny vine
I clutch and claw at his power
But I do not need
All that strength and majesty
All I need
Is enough.

by Betty Fox Solberg

GOD IS SIDEWAYS

You worship God above.
It is *up* that you find love.
You get down on your knees, down.
God wants us down.

So I found when I was small,
If I found my God all,
Or he found me,
It was up or down, you see.

At forty, not so small,
I found God not at all
Up or down.
God was sideways.
Right by me
In an endless mass like me.

by Retha Boles

FROM MOMENTS OF DESPERATION

And the war came,
bringing its friends heartache and sorrow.
With pity for not even the smallest child,
this raging tyrant cut through a helpless land
and left a gaping wound to fester.
Man invented this demon of demons,
and it is said that it will remain with him forever.

O dear God, must it be this way?
I know that we are wretched beyond all comprehension.
Our evil doings have weakened us that we haven't
the power to undo our sins.
We don't deserve an ounce of mercy.
But I beg you on bended knee,
destroy this demon before it destroys us!
You are our only hope.
What little faith I had left in man got lost in Vietnam.

by Ruby Lynn

THEN AND NOW VIII

New Standards and Old Virtues

by V. F. SCHWALM

Life is never static or completely unchangeable. It does change in several ways. For example, many things change their physical forms. A plain, or even ugly moth may develop into a beautiful, many-colored butterfly; a small, freckle-faced lad into a handsome man; scrawny, gangly adolescent girl into a graceful, attractive woman.

But the greatest change may come in our understanding, as was the case with the boy of fifteen who thought his father to be woefully ignorant. But by the time the boy was twenty-one he was amazed to observe how much his father had learned during the past six years. No doubt, the father did add to his knowledge during those years, but not as much as the son enlarged his understanding of his father.

During the last one hundred and fifty years developments in the field of science and its application to the solution of human problems have occurred as if by some hidden magic, so vast as to alter the whole face of the earth. We would be amazed if the world of 1800 would suddenly displace the present.

Eighty-five percent of the people of that day lived on farms. Today, eighty-five percent live in towns and cities. Lines of steel railways cover the land in a great network like a spider's web. Automobiles thread their ways on paved highways at literally break-neck speeds. The telephone, telegraph, radio, and television make happenings anywhere in the world known almost instantly to most people of our world. Jet planes now hurl us through space faster than the planets seem to move, with seeming disregard of life. It is difficult to enumerate these great achievements of our scientific age, let alone to discover the various ways in which they have affected our homes, our daily work, our schools and our churches. Nor do we understand in how many ways the pressures of life due to these changes affect our outlook and spiritual well-being.

Due to the multiplicity of changes around us in the material world, we are inclined to say, "Everything has changed; nothing is the same," to insist that all values coming out of the ages that have passed are outmoded, that we must find and adopt a new scale of values for our day and discard the old. For "time makes ancient good uncouth."

Many persons feel that our religious concepts are too narrow, too exclusive, too passive, tending to produce weak and quiescent citizens rather than men of aggressiveness who dare to risk mixing with the world. Some have expressed the opinion that our idea of God is inadequate and that he might even be dead. But it may be that we have filled up our lives with lesser things and have not given him a place in our lives.

As to morality, there is a clamor for the church to relax its rigid restrictions in the fields of morality – especially those pertaining to sex – and set up standards more nearly on the level of common modern practice. If this desire for relaxation is intended to improve morality, I am sure all of us have sympathy. But if it merely seeks greater license, the Christian church would have slight sympathy with it.

A new set of values is not so important as is the forthright presentation of the moral ideals of the Christian church. Among the values that have been held high in America are honesty, integrity, industry, sobriety, morality, self-mastery, self-control, generosity, neighborliness, justice, freedom, self-realization, reverence toward the Diety, and self-respect.

These are not new values. Many of them reach back through the centuries to early beginnings. We have known of honesty and dishonesty ever since Jacob and his mother robbed Esau of his birthright. The old proverb claims, "Do you see a man skilful in his work? he will stand before kings." The penalties for immorality have been taught all through the Old Testament and by the great literary classics. Neighborliness, such as that illustrated by the good Samaritan, is one of the virtues that has been stressed for many centuries. How often have we quoted Shakespeare's words: "To thine own self be true, / And it must follow, as the night the day, / Thou canst not then be false to any man."

When we talk of a new standard of values, then, we are referring to a new and more effective means of realizing the old virtues. Many of them have perhaps been more honored in breaking them than in upholding them.

Is it not true that new conditions have arisen in which it is more difficult to practice the virtues we would like to attain? For example, the millions who today live huddled in the cities of America find that it is not so simple a matter

Vernon F. Schwalm has given more than forty years of his life to educational activities, as teacher and administrator. He served as dean of Manchester College, his alma mater, from 1917-1927; as president of McPherson College from 1927-1941; and as president of Manchester from 1941 until his retirement in 1956. A graduate also of the University of Chicago (M.A., 1916; Ph.D., 1926), Dr. Schwalm has served the church in a number of capacities, on various boards and committees and as moderator of Annual Conference in 1953. He is the author of two biographies of Brethren educators. His book about his predecessor, Otho Winger, *appeared in 1952;* Albert Cassell Wieand *in 1960. His home is in North Manchester, Indiana.*

to practice neighborliness. And conditions beyond his control prevent a man from being diligent in his business. Freedom is not easily maintained. Other people condition the life of a man or a woman in ways that prevent self-realization and self-respect.

Our task is not to discipline a few of the most glaring cases of misconduct but for all Americans to shake off our lethargy and to work, with God's help, to improve our civilization with all our scientific knowledge. Robert Theobald wrote in *The Christian Century*, "The United States is suffering from desperation. Its leaders have ceased to act; they only *re*act to developments initiated by others."

One of our major problems is to overcome the antagonisms that spring up between groups, to encourage them to work together to reach a common solution and then act on their decisions. Rioting, robbing, and burnings occur because diverse groups are melted into blocks of hatred, and when the conflagration starts then there is almost no stopping. But here and there leaders representing different points of view have sat down in mutual respect to reason together until some satisfactory solutions are found. This seems the only way it can be done.

Some would say, "Let the young take control. The older people have made pretty much of a mess of things." Any society that would provide leadership for a country, a state, or a nation must represent all groups. We need all classes. We need the young for their idealism, their fresh vision, and their boundless energy. But we also need the wisdom that comes with the years. Nothing wholly takes the place of experience. Anyone who turns either the older generation against the young, or the young against the more experienced is not a friend to either group. ☐

CAN THE NEWS BE GOOD?

In much of the world the United States is thought of as a violent nation. This is not the image we Americans have of ourselves; indeed, it is one we refuse to accept. But the facts seem to be against us. We have earned our reputation, and it is no lessening of our nation's problem to say that we are not the only ones who have it.

Last year in this country there were 5,600 gun deaths, an average of more than 100 per week. Many of these were accidental, of course; but they all involved guns. For the same period, England had less than thirty gun deaths, Belgium, less than twelve, and France, less than twenty. Yet we are far less careful about the registration of guns than we are about the registration of automobiles.

One Negro leader in the nonviolent civil rights movement suggested that the sixties will be known as the decade of assassinations. It has been that. And all of us have explanations, to be probed in a full-blown study of violence in our land. But it is becoming increasingly clear that it must not go on. How to stop it without developing a closed society and a police state is the question of the hour. As one newsman commented dryly, one sure way to stop the shooting of public servants is to form a police state in which it is no longer the people who shoot politicians but politicians who shoot the people.

William Shakespeare characterized the mood of our society in a line from *Hamlet*. Following an encounter with his father's ghost, Hamlet, the young prince of Denmark who determines to avenge his father's murder, mourns, "The time is out of joint; O cursed spite, That ever I was born to set it right!" Surely our time is out of joint, and it continues to have its parts torn from their sockets. If it is to be set right, men and women of courage and goodwill must see to it — and now, else it will be like Humpty Dumpty and will never be put together again.

It is as if a heavy coastal smog had settled over our country. We are choking the life out of ourselves with our hatred and our violence. We seem unable to acknowledge our sickness, even when it is a sickness unto death; we protest that it does not exist. I do not pretend to be able to explain the violence which some practice and of which we all are victims. But it seems to me that to write off each assassination as an act of individual lunacy or communist conspiracy is to write ourselves out of the story too easily.

Consider, for instance, the quality of many of our popular books and movies — their obvious appeals to violence. Think of what a steady diet of TV's "Combat" and other shows dedicated to the cult of violence may mean over a period of years. Or think about the New York psychiatrist's indictment of toy guns and the playing at killing that goes with them. Then throw in a Vietnam, and one can hardly give our society the perfectly clean bill of health that some would like to think we have now. Something is wrong. Even if we do not allow the indictment that we are a sick nation and a violent people, who can dispute that we are at least *too* violent?

There are those who will feel that preachers and churches should leave such events as assassinations to news commentators. I do not. My business is people, their relationships, the meaning of life and death. All of these are involved in the news which comes to us. And if they are not the churches' concerns, then the church should be buried along with the lifeless bodies of those who fall victim to bullets. Can the news be good? Is there such a thing in this

by RONALD D. PETRY

day? in our land? Does our faith have any relevance for us? for anyone?

It is as if this country were living in twenty-four-hour darkness. But it need not be so. For in the words of the prophet, "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them the light has shined. . . . Arise, shine, for your light has come." We Christians believe that light to be Jesus Christ, the best evidence the world has ever had that the news *can* be good and our best means of dealing with the bad news that hangs so heavily upon our nation. To live in him is to walk in everlasting and unfading light.

What, then, can the good news be when all about us is confusion? when ten children and a wife who carries her eleventh child are suddenly bereft of their father and husband? when violence strikes out across our land? If there can be good news, we need to know it. The scriptural account tells us how Jesus went to be with his friends when he learned of Lazarus' illness. He wanted to be there not because of any duty, but because he was close to them and he wanted to share the experience of those sorrowful days.

When he told the disciples his plan to return to Judea to join his friends, they quickly reminded him that in Judea he had nearly been stoned, and they could not believe that he would be so foolish as to go there again so soon. But he would not be swayed. His decision was made. The sentiment of the twelve was expressed by Thomas, who said to the others, "Let us also go, that we may die with him."

The good news that comes to us in Christ is that God cares. He cares when there is suffering. He cares for his hurting children better than a father who goes to his injured child lying on the street, better than a wife who cradles her wounded husband's head in her arms. He cares for all those who mourn and grieve. He cares for the little people, the unknowns, the poor. He cares for those who are filled with hate and for those obsessed with violence. He cares even for the assassins and murderers with a compassion we do not know.

The visit to Bethany suggests another bit of good news. Whatever else we make of it, the raising of Lazarus underscores the fact that people change. They are not doomed forever to be what they are now. They can leave a soiled past behind. They can pass from death into life. Though they are trapped in the tomb of hate and bound up in the winding sheet of selfishness, they can be freed by the grace of God. And in Christ they can walk in the newness of life. It has been done. It is being done. When men open themselves to the ministry of Christ's spirit, miracles of change take place in attitudes and in behavior that are every bit as dramatic as the stirring to life of a dead body. Thus, instead of being conformed to this world and to its violence, we are transformed by the renewal of our minds.

This thinking brings us to the threshold of more good news. Whatever else may be destroyed, love endures; it never ends — not even in the midst of strife, not in the valley of the shadow of death, not in the loneliness and the disillusionment that follow death. Nothing can isolate us from God's love, for we are his children. We may not respond to it, but he always reaches out in love to us. And when we do respond, we may say with the apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress or famine or nakedness or peril or sword? No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

So often the news we hear is bad. Much of it has to do with violence. With it have come depression and despair. And all of us must at times find ourselves asking that question, "Can the news be good?" Our very asking it is to say we are afraid that it cannot. But it can! It is! If the gospel has ever had meaning, it has it now. God cares! People change! Love endures! □

PALOMAR

Outsize eye of earth,
Peeping Tom of the universe,
Peeking past galaxies
To extravagant extremities,
Correcting perspectives on importances —
Such as me.

PETITION

Reach up, life,
  like cupped hands
  waiting for brimming.
Fill me to spilling with
  the water that is enough.
Then pour me
  on the world —
    every
      drained
        drop.

by Ernestine Hoff Emrick

speak up

Are We Giving Them Stones?

I am conscious that it is a bit dangerous and awkward for a person to be critical of his own profession. The dissenter is liable to misunderstanding. But may I be lovingly frank about some of my pastoral concerns in the Church of the Brethren?

First, we are not recruiting enough young men to the ministry. Science, business, education, the military are apparently presenting a greater challenge to our youth than is the church. Is the day passing when the church taps able young men on the shoulder and says, "Won't you seriously consider the ministry as your life vocation?"

Second, our problem may not really be a shortage of ministers. In a casual look around our colleges, college churches, hospitals, and homes for aged we find many ministers who have had seminary training. But they are doing something else. Might some of these men and women be "harnessed up" again?

Third, I am disturbed that many men are leaving the pastoral ministry. Their reasons vary. Some wish to pursue another profession. And in some cases they have used the pastoral ministry only as a stepping-stone to something else. At Annual Conference this year we learned that we have lost twenty-seven such pastors in the last two years. If one has been "called of God" to preach his Good News, if one has really become a "new creation" in Christ – can he leave his vocation?

Fourth, I am disturbed about district offices, colleges, the Seminary, and the Brotherhood, which are reaching into our churches and pulling out some of our proven or most promising pastors for staff members.

Fifth, I am disturbed that when calling a new pastor, the laity of a church too often give priority to such questions as: Is he a good mixer? Can he work with youth? Is he a good organizer? Is he a good preacher and caller? How big a family does he have? I do not hear them asking: Is this man a "man of God"? Is he Spirit-led and is he likely to lead us into greater Christlikeness?

Sixth, I have a fear, shared by others, that the Church of the Brethren is not producing enough "spiritual, pulpit giants." It has been my privilege, with many of you, to have heard "great spirits" of the church, who inspired us, not only by what they said or the way they said it, but more, by who they were and how they lived in the glow of a living Lord.

I recall people like Otho Winger, J. O. Winger, J. Edson Ulrey, D. W. Kurtz, C. C. Ellis, Charles D. Bonsack, Edward Frantz, Rufus Bowman, William Beahm, John W. Lear, Vernon Schwalm, James M. Moore, Harper Will, Anna B. Mow, to mention a few. One could never be the same, listening to such persons.

One goes to Annual Conference with expectancy, hoping to be inspired by the assigned "messengers of God."

With a few exceptions of course, I have not felt this "stirring" in our worship services. This year was no exception! I sense a lack of power of the Holy Spirit, a fire burning in the soul of God's man in the pulpit.

Are we Brethren afraid of this? As one said, "Why don't Brethren preach as if they mean and believe what they say?" This is what people want. They cry hungrily, for bread! Are we giving them stones? – BYRON MILLER

Pietists and Secularists Need Each Other

THE AMBIGUITY OF RELIGION, by David B. Harned. Westminster Press, 1968. 158 pages, $2.45 paper

SECULAR CHRIST, by John J. Vincent. Abingdon Press, 1968. 240 pages, $4.95

THE SECULAR SAINT, by Allan R. Brockway. Doubleday, 1968. 238 pages, $4.95

THE SECULAR CONGREGATION, by Robert A. Raines. Harper and Row, 1968. 145 pages, $3.95

The word *secular* has become a popular coin in the theological realm. Books titled with this adjective reflect not only what is in vogue but attempt to reinterpret the Christian faith for this part of the twentieth century. Volumes already widely distributed and discussed are familiar: *The Secular City* (Harvey Cox), *Secular Christianity* (Ronald G. Smith), *The Secular Meaning of the Gospel* (Paul van Buren), *Secular Salvation: The Rites and Symbols of Political Religion* (E. B. Koenker).

Now we have these books! Their purpose, even though described variously, is to make religion, particularly the Christian faith, meaningful in an age which as Bonhoeffer observed no longer needs a religious interpretation of existence or even the hypothesis of God. Brockway's purpose can be made to speak for the others: It "is for those who have the suspicion that God is not dead, but can see no logical alternatives."

Choir & Pulpit Robes

ENHANCE
THE BEAUTY OF CHRISTMAS
A complete selection of styles and modern fabrics. Write today for FREE catalog C-18 (Choir Robes); J-18 (Children's Robes); P-18 (Pulpit Robes).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL. 1000 N. MARKET ST.
OKLAHOMA CITY, OKLA. 801 N. Western Ave.
CHICAGO 1, ILL. 169 W. Wacker Dr.
LONG ISLAND CITY, N.Y. 48-25 36th St.
VAN NUYS, CAL. 15525 Cabrito Rd.

These four volumes reflect the influence of Bonhoeffer. They insist upon a reinterpretation of the traditional ideas about Christ and the Christian faith and upon a discovery of an approach which makes sense for our age. They insist that a secular religion, Christ, saint, and congregation must be dynamically related to this life. Raine's question (p. 2) pulls the meaning of *secular* into focus: "Does the gospel of Jesus Christ have to do with the real, throbbing world where people live – the world of race, sex, politics, modern art, drama, poetry – or not?"

The Ambiguity of Religion is a positive response to the negative elements in secularized Christianity. Harned, thoroughly informed about the prophets of secularized religion, interprets what they have been saying, reveals their inadequacies, and develops his understanding of Christianity. He explains how and why the very ambiguities of religion which have caused many to misunderstand and abandon it are also the basis for its revitalized relevance for today. He asserts that much of our current religion removes God and that both the prophets and Jesus plead for allegiance to God rather than to religion. The religion of the Establishment has betrayed both God and man.

Harned's chapter "Agape, Defender of Eros' City" is a brilliant exegesis of various words translated into the English *love* and of agape's power to be liberator and guardian of the secular. To illustrate that the disparity between what religion is and what it claims to represent does not justify its repudiation, he uses figures of the Pharisee and the publican and of the Sadducees and the Essenes to propose a biblical, Christocentric faith.

In *The Secular Christ* Vincent, a Britisher, pleads for an urgent new assessment of Jesus, upon which, he feels, depends his very survival. Inasmuch as the thought forms of today are secular, a new understanding can occur only by a secular approach to the Jesus story. Using the gospel of Mark – the most secular of the gospels – as his exegetical base, the author develops his own unique approach to the secular Christ. The incarnation demands this; "the word became flesh" is very secular. The whole story of the gospels, to Vincent, is "Jesus walking, healing, getting into arguments, evading opponents, securing friends, explaining himself, explaining his teaching. His whole story is about a secular event, an event within this world, which presupposes the limitations and opportunities of living in this world" (p. 79).

The author is concerned about the "perversion" of religion, philosophy, and even christology and ecclesiology which hide the Christ of the gospels. They remove his essential secularity. Vincent is thoroughly familiar with the biblical witness regarding Christ as well as with modern scholarship. He disavows "the humanists like the Cambridge so-called radicals," and the "continental-American secularizers" found in the World Council of Churches, "who can end up leaving us a Christless Christianity and a church which has emptied itself into the world without any source from which the dosage can be repeated by the next generation" (p. 181). His construct of the Christ and Christianity he calls *dynamic christological*. "Christ is where his deeds are done; and the disciple is called to service." The clearer and more relevant one's christology, the more significant and vital is his Christianity. To this end Vincent's contribution is valuable.

Allan Brockway is a theologian, an editor, and, as Franklin Littell says, "one of the most creative young minds in the Methodist Church." His *The Secular Saint* is the most creative of these four books – a "radical analysis of the Christian faith in a world without religion." His analysis is compellingly fresh, biblical, and provocative.

Brockway gives a sweeping view of the world of the secular saint (chap. 1); the kind of God modern men no longer need or can accept; and a redefinition of sin, God, Christ, and the Holy Spirit. Part Three of his book is given to not only identifying the secular saint (with a brilliant paragraph on "the self"), the saints together (the body of Christ, and people of God, the communion of saints), and the corporate saints (interpreting the secular saint's relationship with churches in evangelism, in celebrations, in worship, and in social action).

The secular saint lives as a free, responsible being, enjoying life. He succeeds in varying degrees to relate to the absolute limits and impossible demands of life (God) by receiving them as great, good gifts which he calls the Christ possibility. Fascinating are Brockway's "Creed for a Secular Saint," his modern application of the parable of the Good Samaritan, and his description of the secular saint as a "dilettante." Cast in nontraditional language, this book will shock some, leave others cold, worry others whose rigidity demands traditional orthodoxy; but indisputably a serious reading will so stretch minds that they will never quite return again to the languid religiosity of many church folk.

One of the delightful features of the book is Brockway's use of poems (calling them "shouting stones") by e. e. cummings, Dylan Thomas, D. H. Lawrence, Stephen Crane, and Irving Layton and his commentary on artists and poetry.

For Brethren struggling with a turn-to-the-world pitch, with their emphasis upon "God loves the world so," Robert Raines's *The Secular Congregation* is the most readable, exciting, and helpful of the books in this review. Raines, whom we have met before (*New Life in the Church, Reshaping the Christian Life, Creative Brooding*), gets down to where most Brethren live, worship, and serve.

Attempting to define terms, Raines emphasizes that he is "not speaking here of pietism, which is a distortion, a sentimentalization, or an introversion of biblical piety." Nor, he goes on, is he "speaking of secularism, which is the name for a godless ideology, a closed world-view operating very much like a religion without transcendence" (p. 3).

His classification is lucid. The pietist is church-centered, looks for God there; thinks of God as primarily in the past; views the Death-of-God theologians as heretics or atheists; thinks of morality in terms of content rather than context; sees in Jesus a divine mystery; and takes the Bible as quite literally the Word of God. The secularist, conversely, is more world-centered, thinks of God as active primarily in terms of the future, senses the need for a contemporary retranslation and reinterpretation of the doctrines of the church, thinks of morality in terms of context and not content, is fascinated by the humanity of Jesus, and looks for the words of men in the Bible.

Raines's conclusion is that the pietist and the secularist need each other and that each provides a necessary corrective. A critical task of every congregation is to keep them within hearing distance of each other and to reconcile them. Accordingly, the church – which Raines is not ready to junk because he is convinced of its renewal-ability – must grope its way toward a secular piety which will be both relevant to the world and faithful to Jesus Christ.

Much of this valuable book is a description of what Raines and his clergy and lay colleagues have been attempting – often successfully – in First Methodist Church at Germantown, Pennsylvania. Experimental ministries, carefully described, are numerous and courageous, and have reached impressive levels of success. *The Secular Saint* must be studied by churches attempting to take Mission One seriously.

These four volumes can be strongly recommended as a stimulating and rewarding year's course for alert, concerned, hardworking study groups in local churches. The first three are academic; the fourth is a thrilling testimony of what one local church, once groping for a sense of purpose and struggling for survival, has been doing. – Harold Z. Bomberger

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is, regrettably, one which could be addressed to many church members who neglect this vital area of Christian responsibility.

It is surprising how many Christian men and women serve God with an entire lifetime of exemplary stewardship and then at death leave their resources to be dissipated by circumstances.

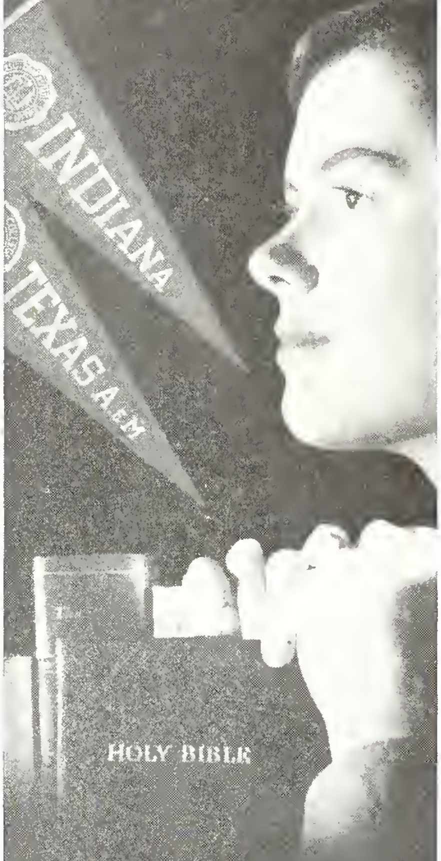
Your will is probably the most important document you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, the undersigned urges that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative 26-page booklet, "Making Your Will," written by a distinguished attorney. A copy is yours for the asking; there is no charge, and of course, no obligation.

Ask for "Making Your Will" when you write to:

Harl L. Russell, Director of Special Gifts
Ralph M. Delk, Associate Director
General Brotherhood Board
1451 Dundee Ave., Elgin, Ill. 60120

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH
— Ecclesiastes 12.1



There is no book of guidance, no textbook for the young, that can equal the Great Textbook of the Ages — the Book that gives us rules for living that will never be superseded, that will never pass away.

There are no Bibles made with more care and skill than the Bibles made in Cambridge, where the printing of Bibles has been a responsibility of fine craftsmen since the sixteenth century.

Cambridge Bibles

AT ALL BOOKSTORES

Egypt and the River Nile

by Carol and John Conner

1	2	3	4	■	5	6	7	■	8	9	10	11
12				■	13			■	14			
15				■	16			■	17			
■	■	■	18	19			■	20				
21	22	23				■	24				■	■
25					■	26				■	27	28
29			■	30	31				■	32		
33		■	34				■	35	36			
■	■	37				■	38					
39	40				■	41				■	■	■
42				■	43			■	44	45	46	47
48				■	49			■	50			
51				■	52			■	53			

ACROSS

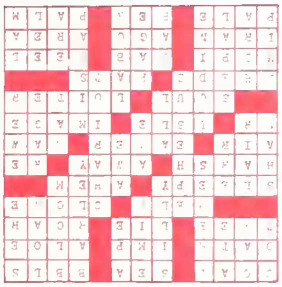
1 Joseph's many-colored garment (Gen. 37:3)
5 Body of water east of Nile (Ex. 13:18)
8 Barrels (abbr.)
12 Joseph took an _______ of the Israelites to carry his bones from Egypt (Gen. 50:25).
13 Equip with wings
14 Century plant
15 "He shall be like a _______ planted by the rivers of water" (Ps. 1:3).
16 "He maketh me to _______ down in green pastures" (Ps. 23:2).
17 "Let the sea _______, and the fullness thereof" (1 Chron. 16:32).
18 Fertile strip along Nile
20 Group of cultivated plants
21 Drowsy
24 Throat-clearing sound
25 Bleak, sandy, windswept
26 At a distance
27 Concerning
29 Desert _______ is dry and hot.
30 Keen
32 Mouth
33 Mister (abbr.)
34 Island
35 "Thou shalt not make unto thee any graven _______" (Ex. 20:4).
37 "As cold waters to a thirsty _______, so is good news from a far country" (Prov. 25:25).
38 Linger
39 Huts
41 Taps
42 Pueblo Indians
43 Engineer's part of train
44 "Take _______ that ye despise not one of these little ones" (Matt. 18:10).
48 Persia
49 In the past
50 The most fertile _______ in Egypt is along the Nile.
51 Whitish
52 For each
53 Trees along the Nile

DOWN

1 Shelter for sheep
2 Rowing tool
3 Consumed
4 City of ancient Egypt
5 Foolish
6 Give off
7 Imitate
8 Crop grown in Nile Valley

9 The Aswan Dam makes the desert ______.
10 Lend
11 Changes in a plant area
19 One of the early churches (Eph. 1:1)
20 Kind of vehicle covered by sea in Ex. 15:28
21 Imitation
22 Den
23 Do wrong
24 "Let all the inhabitants of the world stand in ______ of him" (Ps. 33:8).
26 Period in history
27 Move violently (Ps. 89:9)
28 Pitcher
31 "A friend loveth at ______ times" (Prov. 17:17).
32 Floor pad
34 Antiseptic
36 Unlucky accident
37 Part of flower
38 Work at building pyramids
39 Cargo-carrying vessel
40 Israeli folk dance
41 Errand boy
43 To surpass
45 Period of time
46 Long slippery fish
47 Construction to store the Nile's floodwaters for irrigation

(Biblical references from King James Version)



[illegible]	C	A	[illegible]	🟥	S	E	A	🟥	B	B	L	S
D	A	T	[illegible]	🟥	I	M	P	🟥	A	L	O	E
[illegible]	[illegible]	E	E	🟥	L	I	E	🟥	R	C	A	H
🟥	🟥	🟥	[illegible]	E	L	[illegible]	🟥	C	L	O	[illegible]	E
S	L	E	E	P	Y	🟥	A	H	E	M	🟥	🟥
H	A	R	S	H	🟥	A	W	A	Y	🟥	R	E
A	I	R	🟥	E	A	[illegible]	E	R	🟥	[illegible]	A	W
[illegible]	R	🟥	I	S	L	E	🟥	I	M	A	G	E
🟥	🟥	S	O	U	L	🟥	L	O	I	T	E	R
[illegible]	H	E	D	[illegible]	🟥	F	A	T	S	🟥	🟥	🟥
[illegible]	[illegible]	P	I	🟥	[illegible]	A	B	🟥	[illegible]	E	E	L
I	R	A	N	🟥	A	G	O	🟥	A	R	E	A
P	A	L	E	🟥	F	E	[illegible]	🟥	P	A	L	M

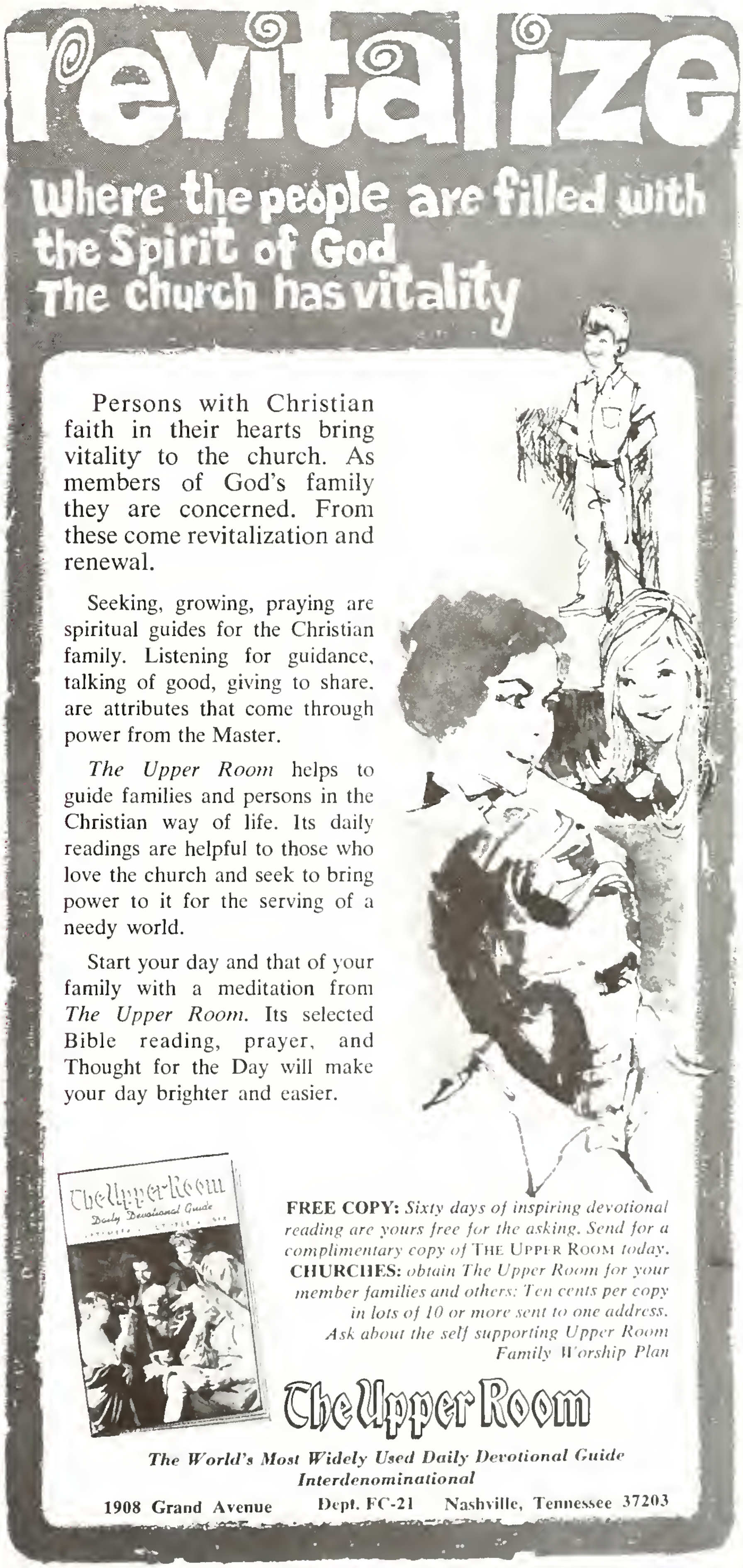
CLASSIFIED ADS

WANTED: In Colorado Springs, Colo., journeyman plumber by Brethren plumbing business. Nonunion shop. Fast growing business and residential area. Assistance in obtaining housing and possible financial assistance with moving expenses. R. E. Johnson, Wright Plumbing Co., 1823 W. Vermijo St., Colorado Springs, Colo. 80904.

GOWNS

CHOIR-PULPIT
HANGINGS
ALTAR BRASS WARE
Catalog on request

THE C. E. WARD CO.
Box 85 New London, Ohio



Persons with Christian faith in their hearts bring vitality to the church. As members of God's family they are concerned. From these come revitalization and renewal.

Seeking, growing, praying are spiritual guides for the Christian family. Listening for guidance, talking of good, giving to share, are attributes that come through power from the Master.

The Upper Room helps to guide families and persons in the Christian way of life. Its daily readings are helpful to those who love the church and seek to bring power to it for the serving of a needy world.

Start your day and that of your family with a meditation from *The Upper Room.* Its selected Bible reading, prayer, and Thought for the Day will make your day brighter and easier.

FREE COPY: *Sixty days of inspiring devotional reading are yours free for the asking. Send for a complimentary copy of* THE UPPER ROOM *today.*
CHURCHES: *obtain The Upper Room for your member families and others: Ten cents per copy in lots of 10 or more sent to one address. Ask about the self supporting Upper Room Family Worship Plan*

The Upper Room

The World's Most Widely Used Daily Devotional Guide
Interdenominational

1908 Grand Avenue Dept. FC-21 Nashville, Tennessee 37203

in brief

PERSONAL MENTION

September marked the return to the States of **Robert Minnich**, Brethren Service director in West Berlin, Germany, and his wife, **Eva**. . . . Named as interim coordinator for the Brethren Colleges Abroad program is **R. V. Bollinger** of Manchester College. He succeeds the late **Earl S. Garver** in the BCA assignment.

W. Harold Row left Sept. 19 for Europe for a brief administrative visit related to Brethren Service programs and to participate as the American member on the working committee of the Christian Peace Conference, scheduled to meet in Paris early this month. He expected to visit Sofia, Bulgaria, for contacts with persons assisting there on the agricultural exchange program. He planned also to work with representatives of the Russian Orthodox Church on developing future exchange programs and a peace seminar slated for next year.

Face-to-face sharing with Christian educators and students in fifteen countries will be undertaken by **Miss Hazel Kennedy**, editor for twenty years of children's publications, during a five-month professional leave which began in late September. Miss Kennedy will include visits to Brethren missions in Nigeria and India among her contacts.

Dartmouth College student **Roger H. Sollenberger,** grandson of Church of the Brethren missionaries to China and the son of Mr. and Mrs. Howard E. Sollenberger of McLean, Va., died Sept. 1 in a drowning accident near Taiwan, Formosa, where he was to continue Chinese studies in his junior year. He was 19. His father, an alumnus of Manchester College, is associate director of the Foreign Service Institute in Washington, D.C.

Congratulations go to couples celebrating wedding anniversaries: **Mr. and Mrs. Walter Petry**, West Manchester, Ohio, fifty-five; **Mr. and Mrs. J. Arthur Smith**, Baltimore, Md., fifty-eight; **Mr. and Mrs. George Masters**, Johnson City, Tenn., sixty; **Mrs. and Mrs. Fred Greenawalt**, Elgin, Ill., sixty; and **Mr. and Mrs. A. C. Kessler**, Mount Morris, seventy-six.

ON THE AIR

A profile of Rembrandt, presented by the Southern Baptist Convention Nov. 10, will open the series of **Directions** programs on ABC television. "Directions," an ecumenical venture, later in the year will feature programs coordinated by the Jewish Theological Seminary of America, the National Council of Churches, and the National Council of Catholic Men. Viewers may check local TV schedules for correct day and time.

CALENDAR

Oct. 11-13	**District conference, Florida, Sebring**
Oct. 11-13	**District conference, Pacific Southwest, Long Beach, Calif.**
Oct. 13	**Layman's Sunday**
Oct. 20	**World Order Sunday**
Oct. 21-28	**United Nations Week**
Oct. 24	**United Nations Day**
Oct. 27	**World Temperance Day**
Oct. 31	**Reformation Day**
Nov. 1	**World Community Day**
Nov. 1-2	**District conference, Eastern Pennsylvania, Hatfield**
Nov. 1-3	**District conference, Southern Ohio, Covington**
Nov. 5	**Election Day**
Nov. 7-9	**District conference, Idaho, Twin Falls**
Nov. 10	**Peace Emphasis Sunday**
Nov. 12-15	**General Board Meeting**
Nov. 24	**Brethren Service SOS Offering**
Nov. 28	**Thanksgiving Day**
Dec. 8	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**

PASTORS AND PARISHES

Members of the Koontz church in Middle Pennsylvania recently honored **Merle Detwiler**, pastor there for nearly thirty years, in special services. Sons and daughters of the Detwilers participated in the recognition.

The joint executive committee of Virginia's First and Southern districts has appointed **Robert Jones** acting executive director until **Owen Stultz** assumes the permanent assignment in February. Mr. Jones is pastor of the Christiansburg church in the Southern District.

Recent licensees to the ministry include **Franklin E. Keller** of the Woodberry church in Baltimore, Md.; **Thomas Anker** of the Ephrata, Pa., church; **Luther Bartron** of the Glendale church in California; and **Richard Stuver** of the Tire Hill church in Western Pennsylvania.

A former counselor for parolees in Illinois and Wisconsin, **Robert H. Hess,** has gone to the Stone church at Huntingdon, Pa., as assistant pastor. . . . **Harold E. Kettering** has assumed the pastorate of Western Pennsylvania's Uniontown church. Until Sept. 1 he served at Painter Creek church in Southern Ohio. . . . Former pastor at the Lewiston, Minn., church and high school instructor at Lewiston, **Michael Totzauer,** accepted a part-time pastorate in the Reedley congregation in California.

Walter E. Westrom should be accustomed to the demands of a yoked parish. He has left the Manor and Purchase Line churches in Western Pennsylvania to assume the pastorate of the Beaver Run and White Pine churches in West Marva. . . . The Cherry Lane congregation in Middle Pennsylvania welcomed its new pastor, **Joseph E. Whitacre,** who was serving at the Natrona Heights church in Western Pennsylvania.

POTPOURRI

Beaverton church in Michigan will host a harvest homecoming Oct. 13, with new pastor Henry List speaking. A carry-in dinner and an afternoon of visiting will highlight the event. . . . The **New Paris, Ind., congregation** plans a fiftieth anniversary homecoming on Oct. 20. Russell V. Bollinger, dean of students at Manchester College, will lead morning worship. Midday dinner and afternoon services complete the slate of activities.

A new warehouse and packing facility at the **Brethren Service Center,** New Windsor, Md., will be completed in December. The building will be used primarily for the Interchurch Medical Assistance program which supplies medicines and equipment to approximately 600 mission hospitals. Ecumenical sources will finance the steel structure.

After undergoing eye surgery during the summer, **L. Gene Bucher,** pastor of the First church at Virginia Beach, Va., has experienced complete recovery. He extends appreciation to those who shared cards, letters, and prayers.

Fire destroyed the administration building of the **Everett church** in Middle Pennsylvania early in August. Church records, books, and material in classrooms underwent smoke and water damage. Other buildings in the area were unharmed.

In its first year with a full-time pastoral program, the Calvary church at Winchester, Va., seeks to expand its membership. Names of new residents of the community and of persons who might wish to share in the church fellowship may be sent to Pastor Fred M. Bowman, Route 3, Box 529, Winchester, Va. 22601.

Mrs. Mildred Welty, collector of church bulletins, will answer all correspondence from persons who wish to send bulletins to her. She may be reached at 313 E. Ninth St., Ashland, Ohio 44805.

THE CAMPUS SCENE

The Free Church Style of Unity was the theme of an early September retreat bringing together faculty members from four seminaries — Bethany Theological Seminary at Oak Brook, Ill.; Earlham School of Religion, Richmond, Ind.; and Associated Mennonite Biblical seminaries of Goshen and Elkhart, Ind. Bethany professors Warren Groff and Graydon F. Snyder were among participants.

On Sept. 23-24 the faculties of two neighboring campuses, Bethany and Northern Baptist Seminary, met in a retreat on the theme, "Theological Education in the 1970s."

Five **Elizabethtown College** students left in August to study for one trimester at the University of Ghana at Legon. The five, who studied African politics at Lincoln University last year, are James Appleby, Robert Strickler, Harley Miller, Norman Rigel, and George Price.

Mr. and Mrs. Allen Weldy have accepted positions with Manchester College as resident directors of the new V. F. Schwalm Hall for men.

Manchester College and Indiana University will join in an interinstitutional **residence hall internship experiment.** The university's present student personnel internship program gives selected graduate students on-the-job counseling and administrative experience as residence hall assistants while earning a master's degree in student personnel administration. The program will provide both experience for increased numbers of university student personnel interns and a larger student personnel staff for the college.

Bids for construction of the hexagonal **Alumni Physical Education Building** at Elizabethtown College were accepted during a special meeting of the board of trustees. The new building will include special physical education facilities, classrooms, faculty offices, and a gymnasium with seating for 3,300 persons.

BVS ASSIGNMENTS

Volunteers in the April training unit have been assigned to projects. They are **Leendert Baggerman,** Material Aid Services, New Windsor, Md., pending assignment to Lybrook Navajo Mission, Cuba, N. Mex.; **Douglas Brubaker,** Brethren Service Center, Nappanee, Ind.; **Paul Brubaker,** Material Aid Services, pending assignment to Texas Migrant Ministry, San Juan;

Robert Dickinson, Brotherhood Pilot House, Baltimore, Md.; **Bob Hess,** Bethany Brethren Hospital, Chicago, Ill.; **Alan Holsinger,** Material Aid Services, pending assignment to Brethren Service Center, Nappanee, Ind.; **Marie Jehnsen,** Pinecrest Manor, Mount Morris, Ill.; **Linda Krug,** Bethany Brethren Hospital; **David Martin,** Church of the Brethren General Offices, Elgin, Ill.;

Gary Replogle, Material Aid Services, pending assignment to Church World Service Center and Brethren Service Center, Houston, Texas; **Steve Rutledge,** Material Aid Services, pending assignment to Church World Service Center and Brethren Service Center, Houston, Texas; **Drew Smith,** Pinecrest Manor; **Heidi Valentine,** Washington City church, Washington, D.C.;

Forrest Wilkinson, Lend-A-Hand Center, Walker, Ky.; **Steve Wilkinson,** National Institutes of Health, Bethesda, Md.; and **David Williford,** Material Aid Services, pending assignment to Nigeria.

Transferring from International Volunteer Service (IVS) are **Ronald Beahm,** to Gossner Mission, Germany, and **Charles Cable,** to Europe.

DEATHS

Allen, Josephine, South Bend, Ind., on July 19, 1968, aged 83

Back, Theodore, Covington, Ky., on April 8, 1968, aged 79

Barkdoll, Charles, Warrenville, Ill., on July 1, 1968, aged 98

Beall, Mark, Muncie, Ind., aged 72

Bechtel, John, Roaring Spring, Pa., on June 25, 1968, aged 69

Benson, Ruth, Palestine, Ill., on June 30, 1968, aged 69

Bowman, Altha M., Greenville, Ohio, on April 3, 1968, aged 82

Burket, Mahlon B., Martinsburg, Pa., on March 28, 1968, aged 59

Carson, Mary B., Strafford, Pa., on Feb. 21, 1968, aged 91

Chandler, Sam, Morrill, Kansas, on July 26, 1968

Connor, Martha, Morrill, Kansas, on Jan. 8, 1968

Devine, Will, Morrill, Kansas, on March 8, 1968

Draper, Louise W., Martinsville, Va., on March 18, 1968, aged 53

Erb, Beulah M., Panora, Iowa, on July 1, 1968, aged 68

Fike, Aaron S., West Plains, Mo., on July 16, 1968, aged 61

Finchum, Freddie T., Orlando, Fla., on May 25, 1968, aged 32

Fishburn, Ross, Mexico, Ind., on July 21, 1968, aged 79

Frederick, Joseph S., Woodbury, Pa., on March 2, 1968, aged 90

Gable, Agnes, Woodbury, Pa., on April 24, 1968, aged 58

Hawthorn, Victor F., Mount Joy, Pa., on Aug. 1, 1968, aged 74

Hays, Curtis, Lawrenceville, Ill., on July 2, 1968, aged 27

Ihrig, Mary, Winter Park, Fla., on July 22, 1968

Johnson, Effie, Flora, Ind., on July 23, 1968, aged 90

Miller, Gilbert, Clearville, Pa., on May 22, 1968, aged 81

Miller, Norbert V., Salisbury, Pa., on March 21, 1968, aged 78

Neff, Viola, Ephrata, Pa., on June 16, 1968, aged 79

Peck, Verna, Morrill, Kansas, on April 1, 1968

Plasterer, Lena, Marion, Ind., on July 10, 1968, aged 76

Ross, Rosa, North Manchester, Ind., on May 6, 1968, aged 91

Sandy, Martha H., Kidder, Mo., in May 1968, aged 87

Shaner, Margaret, Spring City, Pa., on June 8, 1968, aged 75

Stinebaugh, Olive, North Manchester, Ind., on July 21, 1968, aged 75

Wareham, R. Snyder, Woodbury, Pa., on June 13, 1968, aged 68

Weybright, Samuel R., Westminster, Md., on July 21, 1968, aged 92

Williams, Clara, Thomas, Okla., on June 3, 1968, aged 78

Williams, Jacob E., Mount Joy, Pa., on July 25, 1968, aged 85

Wood, Arthur S., Guthrie Center, Iowa, on June 25, 1968, aged 86

Yeatter, George F., Cocolamus, Pa., on June 16, 1968, aged 83

Do Voters Have a Choice Concerning Vietnam?

The Vietnam war has the dubious honor of being the longest war in American history. It is also one of the most unpopular, having never been officially declared by an act of Congress and never enthusiastically supported by American citizens. Indeed, a sizable proportion of our population, for one reason or another, opposes the war.

Yet the tragedy of 1968 is that we are engaged in a presidential election campaign that ought to provide an opportunity to discuss and decide an issue like Vietnam, but neither major party is prepared to offer an alternative – a real alternative – to what we already have. Both party platforms ask the South Vietnamese to assume more responsibility so that American forces can be cut back. But neither one is willing to support the decisive steps that could help to end the war now. There are prominent and influential leaders in each party who have urged such steps and who would have liked to have them made a part of their platforms. But their views have not prevailed. And neither candidate has yet (in mid-September as the campaign gets under way) indicated that he would offer decisive leadership for the radical shift in policy required to end the war.

The situation is especially perplexing for those who believe it is right and proper, as our Annual Conference has encouraged us, "to exercise the right of suffrage and to regard public office as an opportunity to work for good government in keeping with our Christian values." Yet the same Annual Conference, in summarizing more than two hundred years of Brethren witness against war, says that "all war is sin. We, therefore, cannot encourage, engage in, or willingly profit from armed conflict at home or abroad. We cannot, in the event of war, accept military service or support the military machine in any capacity." Brethren are expected to vote, but how can they vote for their convictions?

The situation is also discouraging for those young people who have been repeatedly told that instead of protesting publicly against the war they should take their cause before the electorate – that this is the way we decide issues of such import. Yet how is the electorate really to make a decision – if there is no choice? These are the young people, surprisingly well informed on issues of the day, who should be encouraged to participate more fully in our democratic processes (lowering the voting age would help). They have already indicated their interest and their concern. Where there was opportunity to support peace candidates they have done so. But now, in the critical weeks before November 5, where can they turn?

We are aware that many of our readers, perhaps a majority of them, will not be greatly troubled by the questions we raise. They have their own political preferences and they have convictions as to the directions they want to see our nation follow. Many of them are not as impressed as we are by the strong and firm New Testament witness against the kind of hideous slaughter we are helping to perpetrate in Vietnam. They talk as if they are opposed to war in general, but they find convenient excuses to justify this war in particular.

But for some of us, at least, the war is not only immoral in itself but also demoralizing to those who either support it or act as if they can do nothing to stop it. We wonder how long the Christian churches of America can profess that they love their enemies, that they trust in the power of God rather than in military might, that they believe in the brotherhood of all men, and yet remain silent when such basic convictions are violated by the policies of their own government.

For the sake of the church and its own integrity, for the sake of the youth who cannot accept the duplicity of a church that says one thing and does another, we appeal to church members to find some way to register their objection to our involvement in Vietnam – before, during, and following a national election. – K.M.

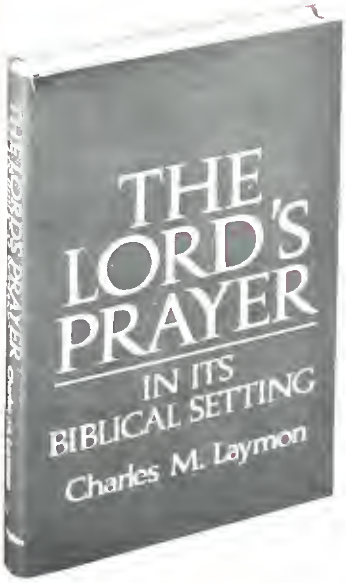
Guides to understanding the Bible

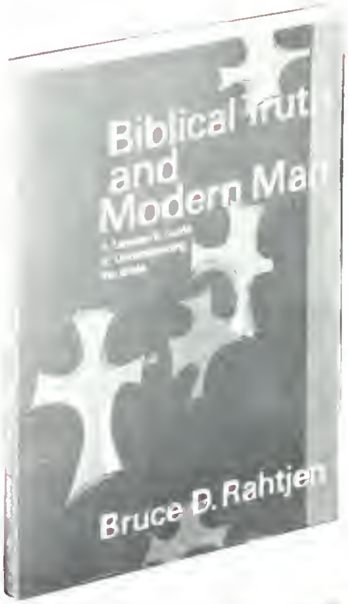
THE LORD'S PRAYER IN ITS BIBLICAL SETTING
Charles M. Laymon. $3.50
A succinct new interpretation of Christianity's greatest prayer — viewed from its biblical perspective. In this brief but solid study, the author draws together all relevant scholarship into a fresh approach emphasizing the prayer's fundamental significance in the life of Christ, the church, and the individual Christian.

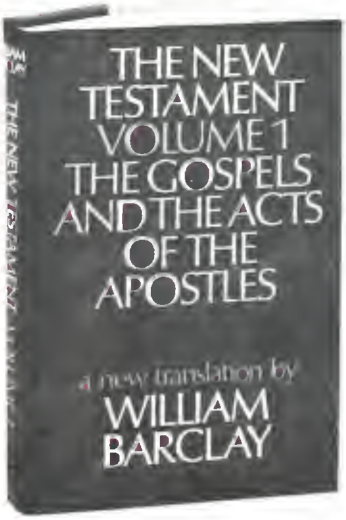
BIBLICAL TRUTH AND MODERN MAN
Bruce D. Rahtjen. $1.75 paper
A discussion of the questions that confront modern man as he seeks to place the Bible in the context of contemporary life. Dr. Rahtjen considers the following questions: How does a man whose language is scientific read a prescientific account of creation? How should a twentieth-century man interpret New Testament miracles? What can we do with "history" that appears to contradict itself? Concluding chapters suggest ways in which the modern reader can increase his resources for understanding the Bible.

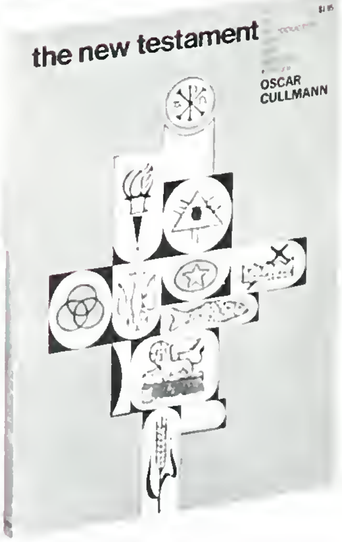
THE NEW TESTAMENT — GOSPELS AND ACTS OF THE APOSTLES
William Barclay. $4.95
This first volume of Professor Barclay's long-awaited translation of the New Testament contains the Gospels and the Acts of the Apostles, and includes an introduction to each book. It conveys the meaning of the original text in language that is genuinely of and for today. It combines accuracy with readability and translates key words and situations in a way that makes the meaning immediately plain and thus avoids the need for elaborate footnotes and glossaries.

THE NEW TESTAMENT
Oscar Cullmann. $1.95 paper
Although small in size, this volume attempts to grapple with the literary and historical problems brought up in all twenty-seven books of the New Testament. An effort has been made to inject an elementary knowledge of the problems regarding formation and content of the New Testament. In other words, at a general reader's level, this book attempts to be technical — without actually being technical.


THE LORD'S PRAYER
IN ITS BIBLICAL SETTING
Charles M. Laymon
THE LORD'S PRAYER


Biblical Truth and Modern Man
Bruce D. Rahtjen


THE NEW TESTAMENT VOLUME 1 THE GOSPELS AND THE ACTS OF THE APOSTLES
a new translation by
WILLIAM BARCLAY
THE NEW TESTAMENT


the new testament
OSCAR CULLMANN

Church of the Brethren General Offices, Elgin, Ill. 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Turkey: Land of the Bible. *Modern highways still follow the course of old trade routes, and the remains of ancient cities recall the early years of thriving Christian communities.* text by Jeri Engh, pictures by Rohn Engh. page 1

The Right to Die — What Shall the Church Say? *A well-known theologian takes a look at eight basic questions confronting Christians in regard to mercy killing.* first of two articles, by J. Robert Nelson. page 6

Marriage Covenants Are Different Today. *Marriage can be viewed not only in terms of faithfulness and intimacy but also as a mission in behalf of mankind.* by Robert Mock. page 10

Mission One at Midpoint. *A round-up of reports from congregations illustrate to what extent they are turning in mission to the world — "a limited but solid impact."* by Howard E. Royer. page 12

New Standards and Old Virtues. *Changing times require all sorts of adjustments, but there is still need for a forthright presentation of Christian ideals.* by Vernon F. Schwalm. page 22

OTHER FEATURES include news stories about "Radio Call-in Shows" (page 17) and "Cordier's New Crisis" (page 18); "Day by Day," by Tom and Alice Geiman (page 20); poems by Rosemary Buckendorff, Betty Fox Solberg, Retha Boles, Ruby Lynn (page 21) and Ernestine Hoff Emrick (page 24); "Can the News Be Good?" by Ronald D. Petry (page 23); "Are We Giving Them Stones?" by Byron Miller (page 25); and a review article, "Pietists and Secularists Need Each Other," by Harold Z. Bomberger (page 26).

COMING NEXT

Stephen Rose looks at both the evangelical and the liberal wings of Protestantism and finds them lacking, in "Reformation or Revolution." . . . Lena Willoughby tells of an interview with Reuel B. Pritchett, well-known octogenarian, preacher, collector, and historian. . . . J. Robert Nelson continues his analysis of the issues involved in discussion about mercy killing.

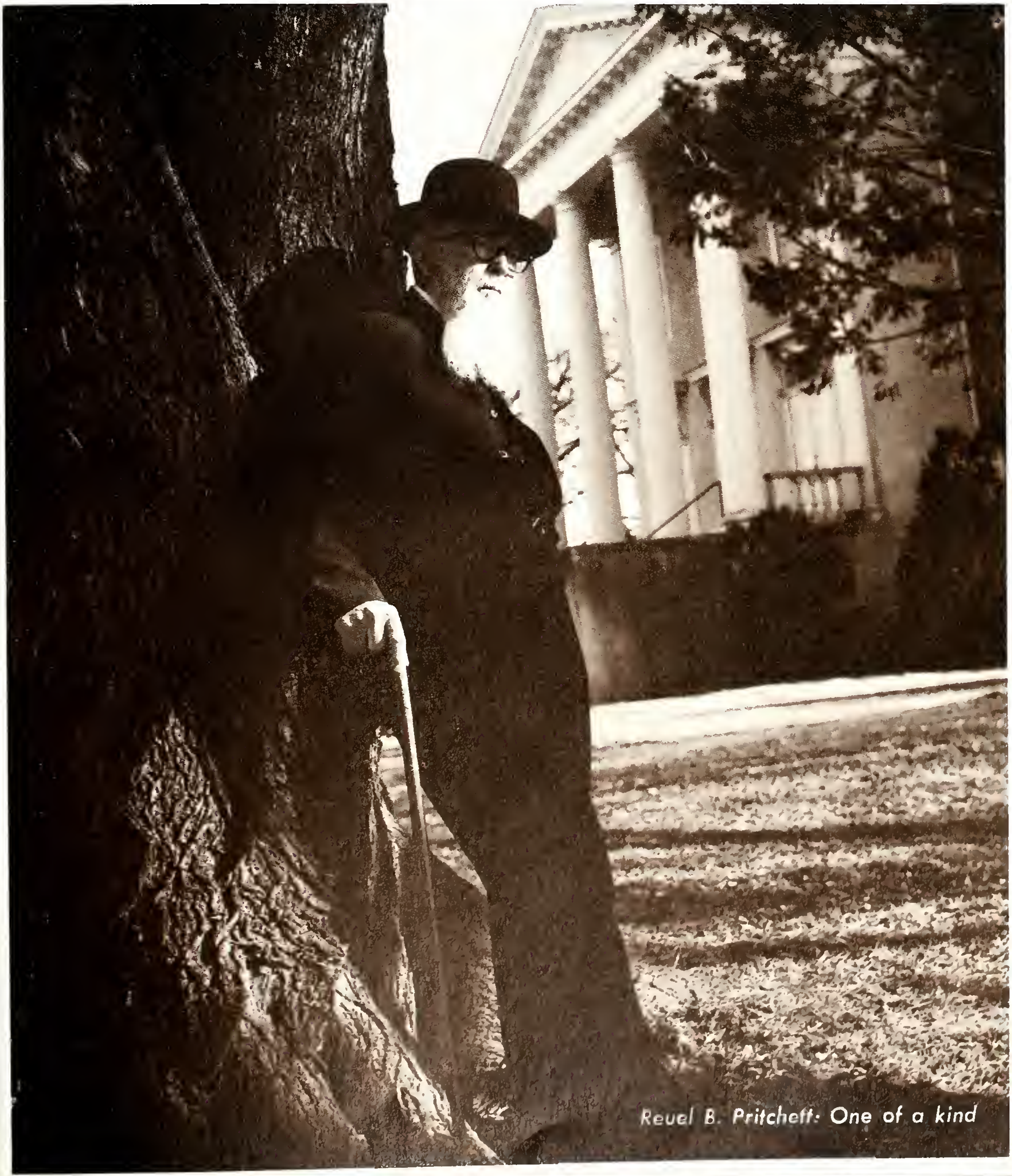
PHOTO CREDITS: Cover Wallowitch; 1-5 Rohn Engh; 12 L. C. Vath, courtesy of *Arizona Register;* 14, 15 James Tyler; 18 Blackstone-Shelburne; 19 National Conference on Religion and Race;

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the Church of the Brethren General Board. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 21

1968: Reformation or Revolution? .. 6
The Right to Die: What Shall the Church Say? Part 2 9
A Church Alive for the World's Sake! . 26

messenger
CHURCH OF THE BRETHREN 10/24/68



Reuel B. Pritchett: One of a kind

readers write

TRANSFORMING WORK

We want to thank you for printing the article, "New Hope for Drug Addicts" (Aug. 15). We were indeed happy to know that Brethren Volunteer Service recognizes the wonderful transforming work being done through Teen Challenge Training Center at Rehersburg, Pa., and elsewhere.

We have had the opportunity to hear, firsthand, some of these testimonies and want to commend you for helping . . . in this work.

We hope that Brethren Service projects will continue to include Teen Challenge Training Center (I believe there is one started in Baltimore, Md.) and that MESSENGER will carry articles in the future about BVSers and their work on project.

MR. AND MRS. SETH BAKER
Greenwood, Del.

WHAT GOD IS UP TO

Chalmer Faw's article "Beyond Destruction" (Aug. 1) is a classic.

There are enough indications in what is happening these days to tell us "the end of the world" is near. But what is really meant by "the end of the world" probably is as misunderstood as anything Christians are thinking about these days.

Chalmer explains this most effectively. "The end of the world" that many of us are anticipating right now actually is the end of the world as we have known it. There can be little doubt that much in which the modern twentieth-century American glories the most is like a tree about to receive the axe – like Jerusalem at the time of Jeremiah. The coming of Martin Luther King has been almost like the appearing of another Elijah. The least we can say of him is that he was a prophet.

But this is not the end of all things. It means only that God is up to something right now such as the world has never seen since the time of Christ. Events are moving as he has determined that they will, more or less regardless of what we may think about them. Where we are able to show an enlightened Christian conscience, he is able to use us. Where we oppose him, he goes on about his business, running roughshod over nations if their national stubbornness gets them in the way. And out of it all is coming something good that staggers the imagination and defies description at this time. If we think a revolution is going on in the United States, we haven't seen the half of it!

Chalmer speaks like Jeremiah himself, when the prophet counseled his compatriots, who had been taken to Babylon in captivity, "to seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (Jer. 29:7).

Chalmer also points out most effectively that God wants to use us through this great revolution he is mounting. Never before in the temporal history of the kingdom of God has there been a greater opportunity to prepare ourselves for the good things that are to come after the tumult is over – things on earth.

This is not just an appeal to a completely spiritualized interpretation. This is a wonderful opportunity, if we will make the effort, to find out what God is up to and then get on his side.

EARL E. SNADER
Sandstone, Minn.

A MUCH-NEEDED PLUG

Out of a sharp concern of a few persons that the number of Brethren Volunteer Service volunteers has dropped off considerably in 1968, a program was initiated to get Brethren youth and their advisers to the Service Center in New Windsor to see and hear what was going on. Of 200 youth groups asked to participate, representatives totaling 261 youth and their advisers from forty-four different Church of the Brethren in Virginia, Maryland, Pennsylvania, and Ohio came.

All stayed for two days, some for three. The purpose was to show them what service through working is, in the sorting and packing of clothing; to tour; to hear about all the programs initiated and carried on by the center; and to participate in discussions about Brethren Volunteer Service. Many persons were influenced toward the peace effort our church is trying to make. I want to urge each member of our denomination to search his conscience for new and effective ideas to put in a much-needed plug for the terrific volunteer program we have.

A NEW WINDSOR BVSER

HITS NAIL ON THE HEAD

After reading a part of Matthew M. Meyer's article, "New Persons Through New Forms of Ministry" (Aug. 29), I wish I could yell "Amen" from the housetops (or mountaintops where the rocks are!). He really hit the nail on the head in so many respects. I especially like the paragraph:

"It seems that too often we want to be involved without being very much involved. We want to enter into an experience without danger, pain, or inconvenience. We want to win the battle without injury, sacrifice, or loss. If we are to participate in new forms of ministry, we must be willing to place ourselves vulnerable to criticism, objections, and sometimes ostracism."

This covers many persons in the world and in the Christian church of today, I feel. This paragraph also brings to mind BVS and perhaps why there are not as many persons willing to give just a very small part of their lives (one or two or three years) to serve others in Christian love. Maybe the same things should be said about persons entering missionary service. Maybe people are afraid to love for fear they will not get something in return.

MARTIN R. ROCK
Akron, Pa.

BYLINES: **Lena Willoughby** and her husband William, professor of philosophy and religion at Bridgewater College, live in Harrisonburg, Virginia. . . . Editor of "Renewal" magazine **Stephen C. Rose** has authored two books and has served as a staff writer for the World Council of Churches in Geneva, Switzerland. . . . Boston University professor **J. Robert Nelson** teaches systematic theology. . . . **Ellis G. Guthrie** serves as pastor for the Eaton Church of the Brethren in the Southern Ohio District. . . . An active layman in Southern Ohio's Lower Miami church, **James H. Gay** has been involved in the music ministry there and attended Annual Conference at Ocean Grove. . . . Book reviewer **Virginia S. Fisher** (Mrs. Nevin W.), director of Christian education for the Eastern and Southern districts of Pennsylvania and the North Atlantic District, maintains an office in Harrisburg and her home in Elizabethtown.

MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second class postage paid at Elgin, Ill.

SECOND THOUGHT, SECOND SIGHT — SECOND WIND?

See here, Robert Browning, I said, you are wrong.
The best of life yet to be?
When totters the step and quavers the song?
Surely you're jesting with me!

But I had forgotten how mortal mind
Can dance, with thought running free,
How love in a carillon-heart can unbind
Vibrations of ecstasy,

And how warming flame of autumn's decor
Spills wind-drifted mystery. . . .
Yes, Mr. Browning, the spirit can soar
Beyond all earth-time's decree —

Still . . . now that years are more fleet than before,
They are crowding my destiny.

by Emily Sargent Councilman

NEIGHBORS

With escalating blows
I tried to crack the shell
Of his determined will,
And then I was to find
That thus estrangement grows,
That now we face the hell
Of hates deep wounds instill.

I beat in hot pursuit
And threw him to the ground
To make him do his part . . . .
But once again, neighbors,
No really pleasant fruit
Of love's goodwill was found,
For I had lost his heart.

by Harry A. Brandt

THE SURPRISE

To help dispel the emptiness
Now that their only child was gone
To Vietnam, they often ate
Their evening meal with TV on.

Tonight would be a special treat;
A color set would greet their eyes —
A wish fulfilled — sent by their son,
A gift of love, as a surprise.

And so all afternoon she cooked
A fancy meal to celebrate.
Now eagerly they viewed with awe
And heard the commentator state

That Telstar in perfected form
Would for the first time, instantly,
Cover "live," events and news
Wherever cameras chanced to be.

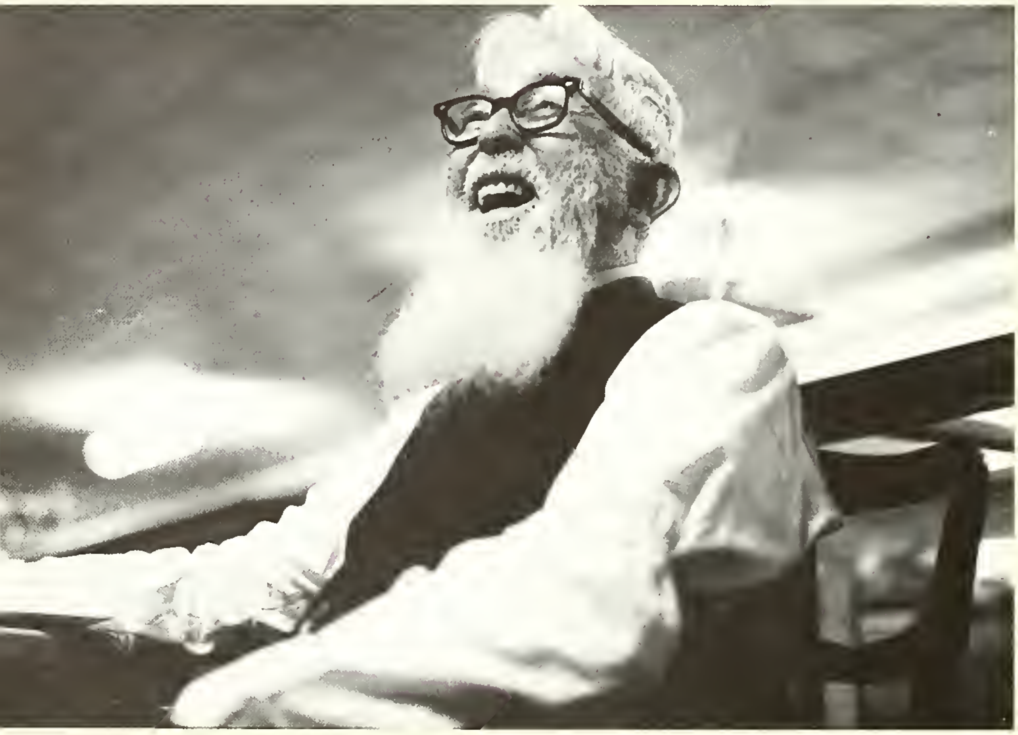
"What a miracle!" they said,
"To think how Man could do just that!"
People . . . places . . . now the war . . .
And so it was that as they sat

Absorbed, a sniper's bullet cut
Across the screen, and that is why
In vibrant, living color, then
Transfixed, they saw their own son die.

by Mildred Morris Gilbert

The books he collects are one-of-a-kind.
And so is

Reuel B. Pritchett: Minister



It is by no means unusual to see a vivacious, white-bearded, frock-coated gentleman crossing the Bridgewater College campus – engaged in animated conversation with companions of all ages.

Nor is it out of the ordinary to hear his laughter – spontaneous and merry – ring out at various Brethren conferences.

Already, an aura of legendary tales is taking shape around this colorful and unique individual, Reuel Bowman Pritchett, born in Washington County, Tennessee, on April 13, 1884 – octogenarian, minister, politician, teacher, traveler, collector, and museum builder. His own words speak eloquently concerning his personal affirmation of life:

"In the year nineteen-o-seven, a vacancy occurred in the United States Postal service in the State of Tennessee. I was just a boy down on the farm and hadn't thought much about being anything else. But I applied for the job.

"I go to bed at ten o'clock with one shoe on. . ."

CHINA...
UNITED CHINA RELIEF
LOOKS TO US!

raveler, Collector

Thirty-two other young men applied for the job. Months passed and none of us were notified if we had been accepted or not. . . . "

"Then in August of nineteen-o-eight, the Knob Creek Church of the Brethren elected me to the ministry. This was also down in Tennessee. I was still working on the farm and hadn't any plan for doing otherwise. There wasn't any reason, though, why I shouldn't accept such a call. But if I did, I'd have just two weeks to drop everything and go off to college – which I did. I came up here to Bridgewater College and graduated with the class of nineteen and eleven."

"You know that election changed my whole life. It made it possible for me to get an education, to meet the good woman who later became my mate, and to travel to lands I'd never dreamed I'd see. . . . "

"And do you know! Just two weeks after I came up here to Virginia, I was offered that postal job in Tennessee. But it was too late for that, then!"

An appropriate place to interview Reuel B. Pritchett is in the Reuel B. Pritchett Museum – a museum located on the Bridgewater College campus and open regularly to all visitors. According to Fred Pfissterer, reporter for the *Staunton Leader*, this is "one of the finest 'undiscovered' small museums in the State of Virginia." In the words of its donor this is how it all began:

"One day, when I was a little lad in Tennessee, a man came by selling books, and he told my father that he should buy me one. He did. I started collecting books and just branched out. . . . "

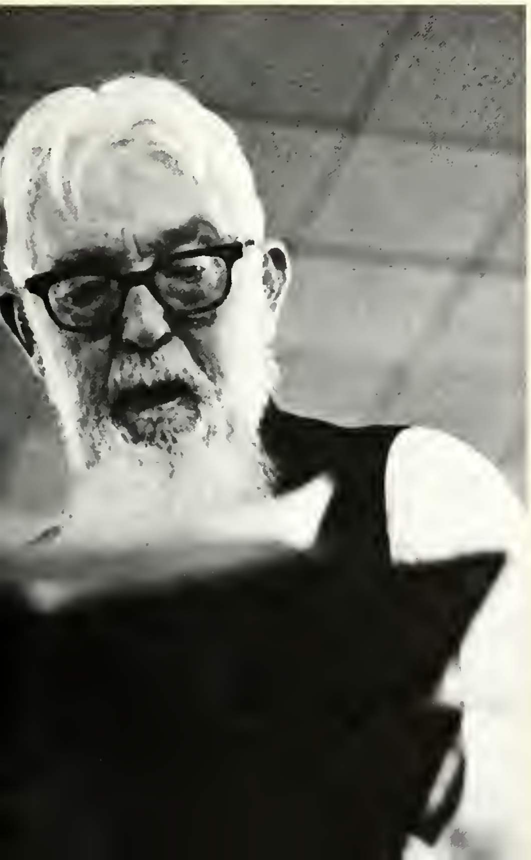
With wit and apparent good humor he explained how he had been able to acquire a collection valued at more than $100,000, much of which is irreplaceable.

"I find books," he continued, "valuable books – in many places, but mostly in old bookstores and libraries. Some people know what they have, and others don't.

"So I put on a long face and a sad story, and try to get them (the owners) to give it (the book) to me. If I don't get it that way, I try to borrow it (for the museum). A few people silll don't give in. Then I offer to buy it, if I have any money. If I can't make a deal of any kind, then I find out if they go to church, and when they're going to be away!"

Reuel Pritchett quite obviously enjoys "pulling the leg" of his captive audience – and he has no intention of revealing the tactics he uses in his profession.

The core of this museum rests in its priceless collection of rare books – some 200 of them. "Coca-Cola bottles are all alike," he remarked. "They make millions of them, you know. But my books are one of a kind!" (Reuel Pritchett himself



"I started collecting books and just branched out. . ."

by Lena Willoughby

is unquestionably one of a kind.)

"My Venice Bible is the most valuable book here. It is in nearly perfect condition. It's a skin-bound vellum Bible, and its pages are decorated with solid gold inlay. This Bible was printed in Italy in the year fourteen hundred and eighty-two in three volumes, and I was able to get all three. It is just twenty-six years younger than the famous Gutenberg Bible and it was printed ten years before Columbus discovered America."

For Brethren visitors, his ten well-preserved Sauer Bibles – printed in Germantown, Pennsylvania –share an equally treasured spot in the glass-enclosed cases. Copies from all three of the original Sauer editions are included here.

Singularly alone – in the center of the room – is a reading stand, holding a book of a quite different nature. It is larger than most pulpit Bibles.

As Reuel Pritchett approached this book, his entire bearing changed. There was no gleam of humor in his eye, no buoyancy in his manner. He spoke with a strange solemnity:

"This is *The Book of Evil.* Listen to it. These are documented stories." He read, and paused. "Are you listening?" he asked. "When you return to visit the museum read more of this book for yourself. These are the stories of the greatest evils perpetrated up to the date of publication."

The question of good and evil is still insolvable and the evidences of both are contained in this museum.

Mr. Pritchett has a remarkable facility for remembering facts and stories relating to the objects he has collected. Because these personal experiences contribute greatly to the interest value of the total museum (as well as to a keen appreciation of Reuel Pritchett, the man) Mr. Orland Wages, college librarian, has taped them for future use. It is hoped that these tapes will soon be recorded and made available for all museum visitors to hear in Reuel Pritchett's own vibrant voice.

Many of these stories indirectly reveal the multifaceted character of a most unusual man – a man dedicated to his church, loyal to the vows of his ordination, convinced of a Christian's responsibility for involvement in politics and government, respectful of the teaching profession, and believing profoundly in the divine guidance of God in history. These tapes reveal a man just as unique as his museum is unique. They reveal a man who represents a passing generation – a generation secure in its faith and dedicated to a clearly defined mission.

The scope of Reuel Pritchett's interest seems endless. He is continually engaged by the process of learning, in spite of – or perhaps because of – living through a lifetime of kaleidoscopic change, this man has been able to retain an almost childlike sense of wonder, awe, and gratitude for every new experience.

Beside each of the numerous displays, the collector has written an original description, adding a personal touch to articles which might otherwise seem very impersonal. The inscriptions are often as intriguing as the objects themselves and produce through the revealed personality of the man a unity to the museum not evident at a first superficial glance.

On one wall hangs a Chinese relief poster – once a common sight in Brethren churches – now a painfully poignant reminder of the deteriorating relationship between two great countries.

In another corner stands his clothmaking equipment, one of the most complete in the country. "I can go from the flax plant to the finished cloth by two routes – the spinning wheel or the flax wheel – right here."

In 1945 when the Church of the Brethren launched a new relief program, Reuel Pritchett volunteered to sail on a cattle boat bound for Greece.

"I was the captain of twenty-five men on that cattle boat –a Brethren cowboy. We were taking livestock to Europe after World War II."

While the cattle boat lay at anchor in the beautiful Athenian harbor, Captain Pritchett discovered the joy of browsing through some of Europe's quaint little shops. There, for five American dollars, he purchased a truly rare gem – a book of Gregorian chants.

When he returned to the ship via motor boat he clutched this small paperbound book under his arm and began to climb the rope to the cattle boat dock. His small treasure fell into the salty sea.

"And yet it was saved and unharmed," he reiterated, still with genuinely fresh amazement and wonder.

While in Greece, in addition to the book of Gregorian chants, he secured a silver flint lock pistol to add to his collection of weapons, a pistol originally designed for a Greek prince.

This weapon collection begins with Indian arrowheads, includes gunpowder weapons from the Civil War era, and concludes with an assortment of copper tools used at Oak Ridge, Tennessee, in the perfecting of the atom bomb.

Concerning his collection of weapons he told this tale: "When I decided in 1954 to donate my collection to Bridgewater College, Dr. Warren Bowman came down to Tennessee to look me over. He liked my collection (which I had stored in the outbuildings on my farm) but he didn't want to take my weapons. I insisted that my collection be kept intact. So here (at Bridgewater) everything is – except what's still down on my farm – or on exhibit at other places. I told Dr. Bowman that in a museum my weapons would do no more harm and that it would be a better world if all

"It would be a better world if all weapons were in my collection. . ."

weapons were in my collection."

A display case with special fascination for children is that containing a mastodon tooth.

This is merely an additional example of the interest he has in life.

"All my life," he explained, "I've been interested in animals, but especially in elephants."

"I'm also interested in multiple births from all over the world, and I have kept a record of them down home in Tennessee."

Reuel Pritchett obviously feels a close kinship with things, but he is perhaps just as deeply involved with ideas.

He has compiled forty-five scrapbooks covering a vast variety of subject matter. He has collected an even greater number of documented short stories.

"I usually go to bed at ten o'clock — with one shoe on. Then if I think of something I want to know, I get up and look it up in my encyclopedia. Then I might get back to bed by eleven or sometimes twelve o'clock!"

"I collect bit by bit," he explained, "and have numerous projects going at the same time."

At present he is collecting items illustrative of Bridgewater's history. He has already procured the original college dining hall bell, the classroom clock, the first organ, and the first diploma.

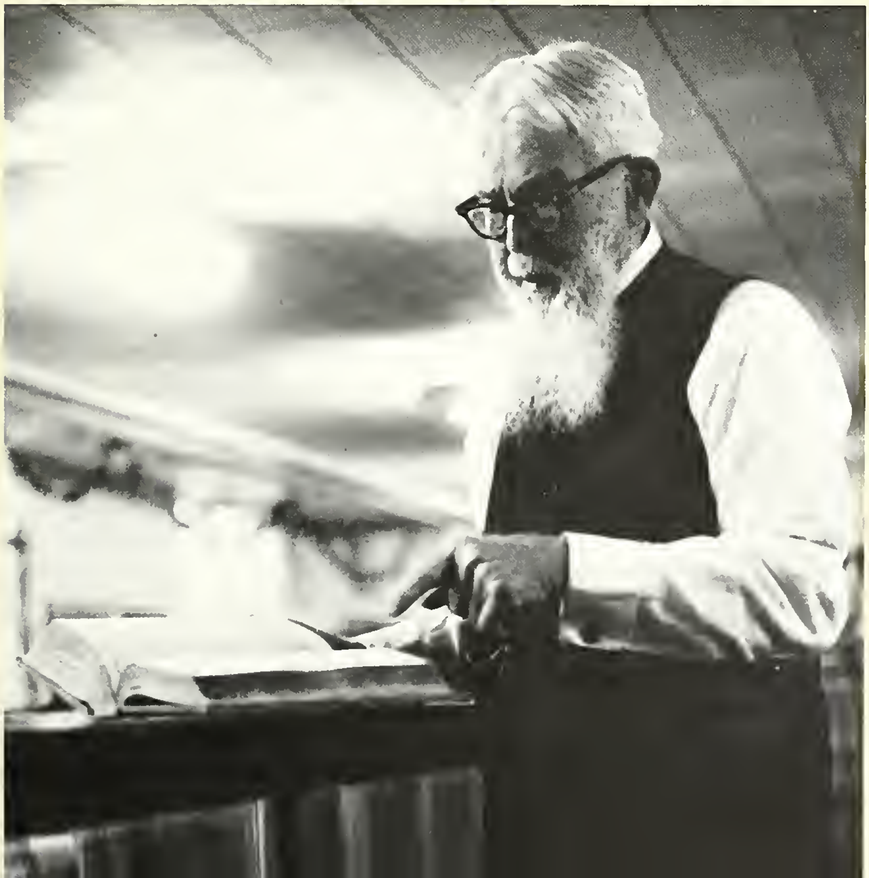
Few people mature as vigorously as this octogenarian. Few people so richly savor the wealth of the joy of living. Reuel Pritchett's great versatility shows little evidence of apathy or decay. His wit and intellect are keen. His life is well-balanced, able to encompass both continuity and change. He has not allowed himself to become imprisoned by comfortable traditions nor tyrannized by faddism and trivia. Though his life span has enveloped incomparable change, he has accepted the challenge and has kept the faith.

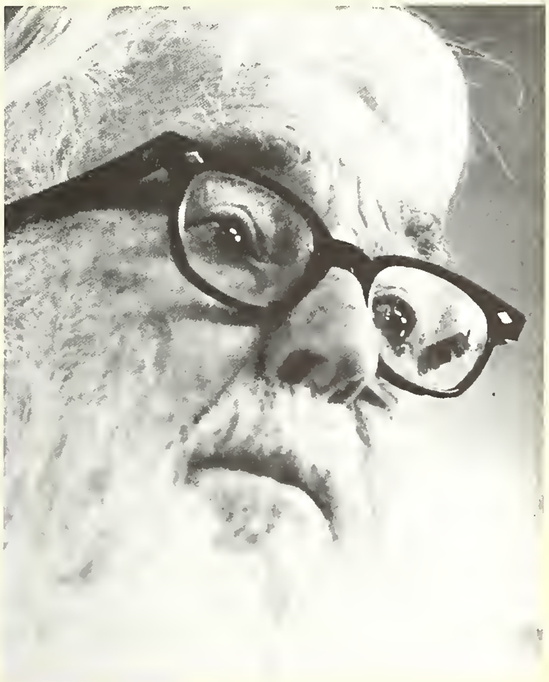
At the close of the interview, when I asked if he could isolate any experience or influence which may have played a role in the commitment and motivation of his life, he paused. Obviously, he was deeply moved by this question. He replied humbly, "If there is such a thing as being called — without it being mentioned from an outside source, that is — then, I think I have had it."

From the inscription he wrote for the museum guest book come these words:

"The improvements of the past become a stepping stone for the generations ahead. . . . Every generation adds a link in the chain. . . . Truly God is in history."

Here is a man — one man — who through a sense of personal worth and mission has found validity in living. "If there is such a thing as being called, then I think I have had it." ☐





"I was a Brethren cowboy. . ."

1968: REFORMATION OR REVOLUTION?

The only church merger worth discussing is one based on a social evangelicalism — a wedding of the personal and the public, of justice with love

by Stephen C. Rose

It is time to celebrate the Reformation once again.

I cannot do it this year.

I can ask only whether there is anything left to reform.

Strangely enough, I am also forced to confess the limitations of my own past thinking about what might constitute the reform of today's church. I used to believe a bit of social relevance might do the trick — a few more clergymen on the picket lines! Today, I am pessimistic about reformation for "conservative" as well as for "liberal" reasons.

Indeed, the subtitle of this article might well be: "Confessions of a Jaundiced Liberal."

The philosopher Hegel developed a mode of thought that has dominated Western philosophy for a century and a half. Simply put, history moves forward positively when two opposites come together to form a new reality — a synthesis. Karl Marx used Hegel's dialectic to envision history as a class war. I would like to use it to express the problem facing the Protestant church in America, indeed throughout the world.

On one side of Protestantism we have the liberal thesis. The liberal holds that the individual mind is the basic judge of what constitutes authority. Thus, neither the Bible nor the church is authoritative. Man becomes the measure of all things.

Then we have what I would call the fundamentalist antithesis. It holds that there is an infallible and accessible body of truth which constitutes a working authority for the church and the Christian. This authority is the Bible.

It is easy to recall in my own life how the fundamentalist and the liberal visions have conflicted.

I became involved with "religion" as a senior in high school. I took a course taught by a graduate of New York's Union Theological Seminary. I learned about sin by reading Reinhold Niebuhr and studying the Old Testament. I emerged with a vague intellectual interest and a Bible prize.

In college — at the end of the silent 1950s — I became involved on weekends with an interracial work camp that brought students and inner-city people together under the sponsorship of a Presbyterian Church. The experience was literally "saving" for me; I really developed during those years what the late theological Paul Tillich called "ultimate concern." For the first time I sensed the possibility of God. Community and service to others, breaking out of my own shell, the majesty of the creation — these were all factors in this experience of being what might be called "once born."

I went on to Union Theological Seminary. The 1960s were dawning. Already the institutional church was under attack for such sins as suburban captivity, the edifice complex, and general irrelevance. I found seminary intellectually repressive. Neo-orthodox and liberal theology alike (the two staples at Union) had seemingly lost their power. The only fundamentalists at Union were ex-fundamentalists, more than willing to accept any alternative to what they regarded as a dispensable past.

During the seminary years I lived on the capital of the past. Toward the close of college I had two experiences — one sacramental, the other almost mystical — which I took to be in the "twice-born" category. Without elaborating, forgiveness mediated by Christ and the vision of the ultimate unity of all things in God became the staples of my personal faith. What seminary did was to advance me closer to that dreaded sociological reality, scarcely mystical or forgiving or relevant in its general aspect: the institution called the church.

The church — not belief, nor lack of concern nor a sense of God's absence — the church alone was the stumbling block for me; it was the central question, the main theological issue. How can Christianity be possible if the church is impossible? The church was important precisely because it claimed to be a special and unique community ministering to the world. What if there were no churches, only masqueraders? Should the church exist? Why?

And it was in the church during the fateful 1960s that the bankruptcy of both liberalism and fundamentalism — and the consequent threat to reformation — became clear.

For what did one see upon leaving one's particular denominational burrow? On one side were the evangelicals and their "brethren to the right," the fundamentalists. Evangelicals were more sophisticated than fundamentalists; scholarship was emphasized; there were limitations on literalism. But the exclusive insistence on the central authority of the Bible remained.

On the other side stood the liberal churches in splendid array. Their shrine was the architectural cube which bears the address 475 Riverside Drive, New York. Here at Interchurch Center was the National Council of Churches, the alleged archenemy of all evangelicalism. The great denominations of the main line were in place, largely purged of strident evangelicals. It was to this liberal complex that, by birth and education, someone like myself would naturally look for leadership and inspiration.

Then, to illuminate the apparent impotence of both wings of a supposedly reformed Protestantism, came several events.

I went to listen to Billy Graham in Chicago and found that his words were prophetic; then it dawned on me that it would be impossible to walk up the aisle without a commitment to a radical justice that the followers of Graham seemed totally unprepared to make. Graham seemed to have no flock.

Then a friend of mine on the staff of the National Council of Churches resigned when the Council sought to curb his insistence that preaching constituted one means of dealing with the cancer of white racism in America. The National Council had subordinated theology to liberal sociology, with disastrous results.

Experience in local congregations convinced me that the whole top-down character of church union negotiations was fatal to the cause of union. There had to be grass roots renewal; cooperative ministry had to appear at the local level. The self-preservation instincts of the denominations became very clear. Denominations refused to subsidize what they could not control.

Then too, after seminary, I served as a white assistant pastor in a black Baptist Church in Nashville, Tennessee. Now is any reader going to tell me that a black Baptist Church is not evangelical? I learned to preach there. And I found out that the primary difference between a black evangelical church and a white one had to do with the selection of scripture. Later, at the Moody Church in Chicago, I would drop in to hear sermons allegedly based on the Bible but much more concerned to defend the inerrancy of scripture as a whole than to deal with a particular text. While in Nashville I heard the minister take sections of scripture and apply them with great integrity to the realities of our time.

I gradually came to the cynical conclusion that an evangelical might be all right if he would just select texts fairly. I have never heard an evangelical sermon on Christ's exhortations about the rich or God's call through Amos that justice roll down as waters.

In Nashville in 1961 I participated in the nonviolent civil rights movement — a movement that was as truly Christian in its root understandings as any secular movement of our decade. It was clear to me that nonviolence was the only alternative to a bloodbath; future events have proved me right. I believe firmly that the Bible provides us with the basic tools for understanding the nature of our time in history.

But what happened?

The polls say that massive numbers of Americans are Christian.

The polls do not say that there are at least two Christianities and that both the fundamentalistic (or evangelical) and liberal (or denominational) modes have been totally inadequate to meet the present social and ecclesiastical crisis. This is the meaning to me of my recent experience.

How so?

Let me deal with my own liberal camp first. The failure of liberalism within the church and in the society at large may be summed up in a single sentence: The conservatives were right when they accused the liberals of speaking in an unrepresentative, possibly hypocritical, manner. The glorious statements made by the denominations against racism and war were largely unsupported by any efforts to encounter racism and war on native grounds, that is, in the segregated white liberal churches at the local level.

Liberal denominations and councils tended to assume that the role of the clergy lay in being the congregation. Ministers became the vanguard of church participation in secular events when they might have spent their time more profitably in showing laymen the folly of an unpracticed faith.

This clerical response may have foreclosed the possibility of the clergyman becoming, as he once was, a catalyst for the laity rather than a jack-of-all-trades.

Is it any wonder that laymen have reacted either by leaving churches where no gospel was preached or by closing their ears to the legitimate demands of justice in the society at large?

Now it may be unfair to heap such scorn on liberal denominations and clergymen. It would perhaps surprise evangelicals and fundamentalists to learn that many of the very radical activist clergy (along with socially concerned laymen) are operating on the basis of a posture which they regard sincerely as having biblical roots. They are genuine men of faith. They are orthodox radicals.

It has also been unfair of conservatives to stigmatize Councils of Churches with such venom. It is all right to fault a National Council of Churches statement on the grounds that the Council does not take scripture seriously, but it might be more productive to run the problem of peace or racism through the scriptures to see where genuine points of difference lie. It would be helpful, too, if evangelicals would make the elementary observation that what defines the Christian is the internal work of the Spirit, not the outward act. Often evangelicals join liberals in a false insistence on justification by works. Only the required works are different.

Liberalism's greatest failing is its relative loss of any theological basis. As the social situation in America has escalated — as the possibility of revolutionary action and totalitarian response has emerged — liberals have been as quick as conservatives to consent to a policy of repression and "law and order" based on self-interest. Liberals have ignored the essentially conservative validity of Black Power and self-determination in favor of top-down solutions, centralization, and hand-outs. Essentially, believing that man is the measure of all things, liberals have been tried and found wanting. They are unequipped for tragedy and the possibility of prolonged violence. They are cast loose with no anchor of faith and no authority for guidance.

But the evangelical and, more particularly, the fundamentalist response has been little better. If the conservative diagnosis of our ills has been accurate to a large exent, conservative programs for combating social evils have been minor in scope. Why, for example, have there been so few conservative initiatives in the ecumenical movement? Conservatives have more of a theological basis, but biblical allegiance has tended to become domesticated. A sharp edge is lacking. One senses that the conservative would falter if ever confronted with the choice between biblical allegiance and national loyalty. The conservative speaks of individual initiative: Is he willing to allow this principle to work in the nation's ghettos?

Protestant evangelicals have become so acculturated that, in certain parts of the country, they would be hard pressed to preach on the topic of God's having made of one blood all nations of the earth. Conservatives have emphasized individual moralism at the expense of the fulfillment of the law. Their God is large indeed, but the world he sent his son to reconcile to himself is made too small.

And both conservatives and liberals have tended to ignore the realities most clearly brought home by both the black and the Roman Catholic churches. The black church teaches us that personal faith is in vain without a social dimension. The Roman Catholic Church teaches us that the Protestant principle of the ever-reforming church needs to be set against the need for prayer, worship, and discipline in a time when the church lives — biblically speaking — between the ages.

What we have done is to limit the ecumenical movement to the point that it has almost no reforming potential. We have fought one another over dead issues while the living perish. The organic union of the WASP denominations will be meaningless if it is not a revitalization of a working nonviolent center in American life capable of dealing with the issues confronting church and nation. Fundamentalists on one side and liberals on the other will only aid the process of polarization which leads to the substitution of revolution for reformation. Unless they come together.

Perhaps it is already too late.

I shall believe in America and in the reformation of the church when Carl McIntire shares communion with Eugene Carson Blake and when Carl F. H. Henry walks the same picket line with some contemporary Martin Luther King, Jr. I shall believe in the possibility of reform when the opposite poles of a dead liberalism and a bankrupt fundamentalism provide the basis for the only church merger worth discussing: a new synthesis based on a wedding of the personal and the public, of justice with love, of God's law with man's. What is needed is a social evangelicalism.

The process of such synthesis is happening from place to place. The importance of the church for me is expressed in the view that the failure of the church to achieve such a synthesis is spelling the doom of the nation.

When the truly Pentecostal reality of the gospel of God is manifested in the church, it will be time again to celebrate the Reformation. ☐

The Right to Die: What Shall the Church Say? Part 2

by J. Robert Nelson

For every con there is a pro, and that is why this urgent debate is both an exciting and a perplexing one. The case in favor of mercy killing, euthanasia, and antidysthanasia has been pressed vigorously by persons and groups of both religious and humanistic motivation. As in the struggle for peace, civil rights, and the guaranteed annual wage, the beds are often occupied by some strange fellows. A clearly unequivocal coincidence of religious profession and ethical conviction is found with respect to only a few major issues. Euthanasia is not one of them. Jews, Unitarians, Episcopalians, and nontheistic humanists are among the leaders of the Euthanasia Society in America and its counterpart in Great Britain. So intense is the feeling of Father Daly against what he regards as a betrayal of Christian faith that he charges Professor Joseph Fletcher with saying nothing that Lord Bertrand Russell had not already written. The only difference, he observes, is that Russell is "rather more Christian than the Reverend Mr. Fletcher."

Fletcher, who has written most effectively on this issue, calls its protagonists the "euthanasiasts." Considering the vigor of his and their writing, I would call such euthanasiasts enthusiasts.

Why their passionate contending for public approval and legal sanction of the practice? At least five reasons stand out.

First, although euthanasia is not yet *de jure* in any country, it is obviously *de facto*. So it has been since mankind's primitive history, when malformed baby boys and superfluous girls were allowed to die without care or when Eskimos led their aged grandparents to a desolate icy waste where they would painlessly freeze. So it is today in our country to an undetermined extent. Remember the notorious case of Dr. Herman Sander of New Hampshire, who injected an air bubble in the veins of his hopeless cancer patient. Or recall the typical entry of Dr. X in the book, *Intern:*

> Mrs. Blomberg died Sunday morning. It was a long hard struggle over and done with. . . . She had intractable pain which was relieved by Dr. Cornell's finally agreeing to cut the pain-carrying nerves in the lower spine. . . . Finally she went into coma from liver failure, and was kept alive on intravenous fluids alone. When Dr. Slater gave verbal orders to stop her I.V.s, that was that; she expired in coma a few days later.

Then the young doctor comments on this action:

> I know they say a doctor can't play God. . . . But I think the ones who say this should be given the joy of special-nursing a Mrs. Blomberg – a woman who is nothing but a breathing, suffering corpse. I don't know whether Dr. Slater was playing God or just doing a little bit of God's work for Him, on orders (*Reader's Digest* edition, pp. 198-199).

Had the wretched woman been able to request this action, the mind of Dr. Slater would probably have had even less cause for anxiety than it did. In any case, we may assume that the sympathies of many in the medical profession and of many in our whole population support his decision. This being so, it is argued, why not pass legislation which will exonerate the physician completely from legal as well as professional and moral malpractice?

The religiously informed ethical reasoning behind this thesis, secondly, has been indicated by the anonymous intern. It is fully in accord with the divine will and love to terminate a life of excruiating suffering, manifest uselessness, and utter hopelessness. To prolong such lives by the ingenious employment of scalpels, drugs, tubes, and machines may indeed constitute the very opposite of God's will for the person. Certainly the primary meaning of *life* in developed biblical faith is not biological vitality but quality of personal existence: the life abundant.

It is argued that for Christians in the years ahead this theological interpretation can legitimate responsible reaction to a pathological situation which can otherwise have disastrous social and economic consequences. There is now an escalation of cases of such degenerative diseases as arteriosclerosis and cancer. This is due, of course, to the magnificent effects of medical science upon the curing of diseases which until recently were considered lethal. Thanks to medicine we confidently expect greater longevity. But the older we become, the more susceptible we are to the degenerative diseases which kill, not swiftly, but slowly and painfully. The number and proportion of old people will keep growing. So will the charges for intensive care, surgical and medical services, and all hospital services. It is most unlikely that facilities and personnel can keep pace with the increase of such cases. What is to be done, except to allow policies of retraction of programs to prolong the lives – or literally to prolong the deaths – of these hopeless patients? Meanwhile, of course, medical research will continue to seek new formulas and techniques for dealing with these dreaded diseases. And one can rightly emphasize the fact that, due to medical care in younger years, millions of persons are now enjoying extra years of what is conventionally called "happy and useful life."

We turn again to the question of the proprietorship of life in the case of voluntary antidysthanasia. It has been urged as a matter of Christian faith that God alone has the ownership of every human life. This is difficult to dispute. But does it necessarily follow that a person's freedom to be a moral agent (also a gift of God) does not permit him in some circumstances to say, "It is enough," as did Elijah: "Now, O Lord, take away my life" (1 Kings 19:4)?

Is the death wish under these circumstances always a sinful suicidal intent? Or may it not be a final, thankful gesture to the Creator? Indeed, in respect to those whose Christian faith is rooted in the doctrine of resurrection, who genuinely have faith that eyes have not seen and ears have not heard the glory of communion with God, which is the concomitant of resurrection, the wish to die may not be a sinful rebellion but a faithful act of aspiration and hope.

Turning our sympathetic attention away from those who suffer terminal diseases to those pitiable patients whom popular hospital vernacular likens to turnips and cabbages, that is, to vegetables, what ethical counsel can be offered? They feel no pain or suffering, nor do they have much power of sensory response at all. Between their brains and the rest of the world there appears to be no communication at all. Yet their pulses are steady and may continue so for years, or else they may be so stimulated by mechanical devices. The number of such cases is evidenced by the fact that almost anyone with whom one discusses euthanasia can cite the case of a relative or friend in this condition.

It is likely that in practice there are few physicians or other persons who, upon consultation with immediate family members, will stop the biological activity of this comatose person. It is just as likely that in theory a great many physicians would recognize here that the patient has a right to die, that he would (still in theory) effect this with impunity and a clear conscience, and that few people relative to the population would hold him culpable.

Does it not hinge on this nagging new question which modern medicine throws at us: What is death? When does it occur? Mary McDermott Shideler seems to be correct in judging that "the dilemma of whether death shall be defined by means of the electrocardiograph or the electoencephalograph" is not being resolved "because no one is willing to give or take the responsibility for these decisions" (*Christian Century*, Dec. 7, 1966, p. 1500).

Mrs. Shideler and other writers have claimed, however, that it is entirely possible for our society to assume the responsibility for honoring the right to die for those who request it, as well as the blessing of death for those whose families and physicians regard recovery as totally beyond hope. In a proposal similar to that of the Euthanasia Society, she envisions a panel of judges, a legally constituted court for this kind of appeal, which would lift the decision from the minds of individual physicians and families of patients and place it before the persons chosen to represent society. Note that this panel of judges would consider only the cases in which the patient himself has volunteered. It would not touch the problem of the comatose and incommunicable; neither would it deal with the morally dubious proposal for planned social eugenics.

The very feasibility of this kind of responsible adjudication constitutes a fifth reason why some persons keep contending for the legitimacy of the right to die.

A counterargument could be launched, to the effect that euthanasists are naive about human wisdom and moral rectitude if they think that a system of such death courts can resolve all the dilemmas presented by this whole concern. But no such perfection is anticipated. "Under such a scheme as this," admits Mrs. Shideler, "tragic mistakes would be made. But tragic mistakes are being made now." The hope is that the number and seriousness of those errors in judgment can be reduced through the agency of legally constituted panels or courts.

These five considerations, then, favor a positive stance with respect to voluntary euthanasia: first, the implicit acceptance of it by many people already; second, its compatibility with an understanding of the love of God for man; third, the belief that one may surrender to death without suicidal intent but rather in hope; fourth, the shifting concept of when death actually commences; and fifth, the feasibility of society's responsible control.

In the light of these five reasons pro and five reasons con we move on to the consideration of what the church ought to say about man's right to die.

We all recognize the moral and legal ambiguities of this question. We also see the need for the church to lend its aid to persons as they encounter and struggle with the issue. And we recognize further that this is but one among many public moral issues on which the Christian community must speak, even while admitting that its membership has no unanimous opinion, and admitting further that its decisions are at best approximations to a satisfying solution.

Having thus protected ourselves by these qualifications, I take a deep breath and dare to propose some theses.

First, when we ask, "What shall the church say about the right to die?" our first response is, "What church?" I believe firmly in church unity and give most of my efforts to its realization. Even so, the one church cannot give a single answer to the question. We decide and speak on the basis of a variety of theological persuasions and traditions. Only the Catholics have demonstrated a consistent position on euthanasia, but even this is being reexamined.

But our very confrontation with this

fact of a divided Christian witness impresses upon us today the truth that the question of the ethics of death is an ecumenical issue. It must be taken up in the ecumenical dialogue of our day with at least the same vigor as apostolic succession and the baptizing of infants!

At least we can all agree that the church as total community should undertake a constant campaign of compassion. In this day, compassion for the sick and dying and for all unfortunates is a diminishing commodity. It is not just a sentimental, pious appeal. For us Christians, compassion is our business, our vocation. And the spread of this attitude is a major ingredient in the formula for dealing with the dying.

Thirdly, Christians should move toward a pattern of consistency on the condoning or condemning of killing. Catholic and Protestant churches are culpably inconsistent if, on the one hand, they condemn mercy killing, while on the other hand condoning capital punishment, modern warfare with its indiscriminate slaughter of civilians as well as military and medals for those who kill the most. Further, we must have sufficiently clear ethical perception to see that our careless or willful withholding of food and food-producing means from today's starving millions (and perhaps tomorrow's billions!) is in effect a silent condoning of death. I say again, if our faith in God as the creator and sustainer of life makes us sensitive to the issue of euthanasia, let us be equally sensitive to the other issues of death which are far more widely spread.

So, fourthly, what about the right to die voluntarily? I believe that Christians should strive to recapture the possibility of what was called "holy dying" and "meeting one's maker." Joseph Fletcher's descriptive statement is true: "The classical deathbed scene, with its loving partings and solemn last words, is practically a thing of the past." But if not a thing of the present, can it not again become a thing of the future? It may sound very retrogressive, but I believe there are profoundly valuable experiences for the family — deeply human, memorable experiences — in a domestic death. It is within the moral prerogative for Christians to condone the doctor's decision not to prescribe major surgery or massive medication if (1) his prognosis is virtually negative and (2) if the patient himself has previously given consent with agreement of the nearest of kin.

Finally, I believe that the church — or churches or Christians — has moral reason to discourage any decision and action of one or more practitioners which would terminate the life of a patient, despite the pain and suffering, so long as that patient has been unwilling or unable to elect this cessation of life. In other words, I am not ready to see the church giving support or approval to involuntary euthanasia. Inasmuch as a position must be taken, if we are to be at all responsible; and inasmuch as no position can satisfy every moral aspect of this complicated issue; I think we can and should at least hold to this line against arbitrary mercy killing. ☐

Given at the Annual Convention of the American Protestant Hospital Association, January 16, 1968, Cleveland, Ohio. Copies available from the headquarters office, 840 North Lake Shore Drive, Chicago, Illinois 60611.

A paraphrase of 1 Corinthians 13

A Modern Message for Man's Ancient Sin

by ELLIS G. GUTHRIE

It doesn't matter if I can orate with the eloquence of a William Jennings Bryan, or thunder forth God's message like a flaming archangel. If I do not love, I am nothing more than a screech owl disturbing the silent night.

I may be able to foretell the future and to know details of truth missed by the greatest scientists; I may even have the kind of faith that makes the impossible possible. But if I do not love, I am no better than the fish which swims the silent deep.

I may give to the poor everything I possess or die a martyr's death, but if I do not love man and God I am no better than the snake that slithers in dark shadows.

Love waits like an expectant but obedient child; love is like the soft caressing fingers of a baby on its mother's tender face.

Love is not concerned that others have more. Love does not count wrongs; it is not secretly happy over others' failures but is happy only in justice and truth.

Love can look any situation in the eye without hate. There is nothing godly love will not do in its concern for people.

Love does not rejoice at violence but rejoices in mercy.

It suffers everything for the sake of others.

Hate may destroy both black and white; violence may topple governments; war may obliterate nations. Yet those who love will live in the new Eden.

When I was a child I thought only of myself; I wanted revenge for every hurt real or imagined. But when I became a man in Christ I put away childish attitudes and actions.

Now we cannot understand the power of love in the face of hate and injustice. But if we love we shall understand even as God understands our own need for love and compassion.

There are three prerequisites for life and life eternal. They are faith, hope and love. But the most necessary one is love. ☐

news

BVS after 20 years: The accent is on the future

Brethren Volunteer Service this fall moved into its 21st year with the accent falling not upon its first two decades, but upon what lies ahead.

In several ways a pioneering venture, BVS justifiably can point to a number of distinctive attainments to date. It has recruited and assigned 2,700 persons, largely youth from a broad cross section of the church, and deployed them in various service-oriented ministries. Its trailblazing pattern has offered something of a model for the nation's Peace Corps and for voluntary services commenced by other agencies. In supplying normal control patients, BVS has rendered a marked contribution to medical research. It has provided the bulk of the manpower needed to operate a network of relief processing centers across the country. It has dispatched workers on fairly high risk assignments in teeming inner cities and in tranquil, underdeveloped hamlets. Now and then volunteers have been able to cross political and ideological barriers to establish ties with estranged peoples. Many a BVSer has found his project assignment opening up new vocational vistas. And for most, the training period itself has vibrantly stimulated self-understanding and awareness of others.

The future: But the dominant note on BVS today is not on what it has been but on what it can become. And to concretize thoughts in this direction, the Church of the Brethren General Board has before it a major study produced by a BVS Review Committee. Members of the committee included Paul H. Bowman, Jr., chairman; D. W. Bittinger; Paul Grubb, Jr.; J. Jack Melhorn; Lauree Hersch Meyer; Kent E. Naylor; W. Harold Row; Donald L. Lowdermilk, consultant; and Wilbur E. Mullen, staff executive.

In brief, the widely researched recommendations of the committee are centered on two aspects of the program. The first major program thrust calls for expansion of BVS into a churchwide effort, geared more to serving the causes of peace and social justice.

On this point, the committee noted that "BVS probably was too narrowly conceived as to age limits and type of program." As evidence, there are numerous persons in the church who have been volunteers in the denominational program or in similar ventures but who are not technically regarded as BVSers, largely because they served prior to or apart from the BVS structure. Also, too many congregations view BVS as a denominational program, not really their own. One outcome is that two out of five Church of the Brethren congregations have sent no volunteers into the program.

More inclusive: Beyond expansion, BVS in the future should become more inclusive in its scope, more specialized in its projects, and more encompassing in its recruitment, the committee report suggests. Persons of a wider range of age, education, and skills should be called upon, but with adequate selection procedures followed. "A volunteer service program is not envisioned as a therapeutic one and persons in need of 'treatment' should not be admitted," the committee stated.

"Projects should be carefully selected to focus as much as possible on basic issues and concerns with a minimum of routine, maintenance type of work," the report notes. It urges that emphasis be put upon projects for the highly skilled and the professional, although not bypassing tasks for the unskilled. The call is sounded for projects "which do not serve the institutional church itself, in the belief that volunteer services should be directed beyond ourselves."

Priority should be given to members of the church and others "to confront personally and directly the major spiritual and social issues of the day," asserts a subsequent recommendation before the Executive Committee of the General Board.

In proposing that different kinds of projects be recognized, the report mentions that large numbers of volunteers might be involved during weekends in their home communities or during vacation periods while others may serve in one- to four-year assignments at some distance from home.

As to training, the report suggests that more varied approaches might be followed, working with some volunteers over a few days, with others over a few months, and frequently in locales other than at the present training center at New Windsor, Md. The current priority

Overseas post: Dick and Joy Welch serve on rural team under Bolivian Methodists

on personal development should be continued in the training, according to the committee, along with adequate treatment of such components as religion, skills, and awareness of the world today.

Other suggestions in regard to voluntary service call for more follow-up with workers on project, stepped-up interpretation of the program to congregations and colleges, and additional budget and staff.

1-W proposals: The second major thrust of the report deals with the separation of the alternative service and voluntary services programs, at the points of recruiting, training, and placement. From 1960 to 1967 the 1-Ws represented 55 percent of the persons entering BVS.

An adjunct proposal is for a more aggressive move in draft counseling, offering information widely on all options open to young men facing the draft — combatant, noncombatant, alternative service, selective objector, and draft resistance positions. Among channels open to 1-Ws for placement would be as volunteers in the BVS progam.

As reasons for shifting alternative service out of the BVS program, the report notes that the present combination gives many youth the impression that nonpacifists have no place in BVS; pastors are reluctant to apprise youth of 1-W salary opportunities, thinking voluntary service is somehow better; 1-Ws sense they have not really volunteered for BVS but are there because of the coercion of the draft; and BVS cannot adequately screen applicants when it is united with the 1-W program. In sum, the committee feels both programs would take on clearer purposes and directions if separation were achieved.

Cost factors: The proposed changes have considerable economic implications. Two years ago the cost of training a volunteer at New Windsor was $342. Of this, $209 came from the Brotherhood budget for BVS and $133 came from earnings received from Material Aid Services as reimbursement for work performed during training. Were the training program to lose a major share of its present reimbursement from Material Aid Services and were other program proposals inaugurated, the committee estimates additional funds of $50,000 to $60,000 a year would be needed.

The current status of the Review Committee's report is that it has been received by the General Board but will be studied further before major program revisions are introduced. No small part of the deliberations will be to find sources of funds for recommended changes.

In data accompanying the report, it was noted that 343 volunteers at the time of the study were on 123 projects in 16 countries. The Church of the Brethren's International Services and Foreign Mission programs had placed 69 of the then current volunteers; retirement homes and hospitals in the United States, 67; inner city programs, 51; and Material Aid Services, 42.

Emphasis: Significantly, the summary data noted also that the persons entering BVS, through their qualifications, largely determine where BVS places its primary emphasis. To upgrade the character of projects generally would call for a higher proportion of better trained, more mature volunteers. It is in this direction that some observers would like to see the program redirected.

Donald Lowdermilk of the youth ministries staff and consultant to the Review Committee, in one of seven articles on BVS in the fall issue of *Brethren Life and Thought*, treats the concern for a more issue-centered program.

Essentially BVS up to this point has been oriented to social service far more than to social change. Whether the program can be directed to a more radical type of witness may depend not only on how its volunteers are trained, but what qualifications and readiness they bring with them into the program.

Reflecting on volunteers of the past, Jerry Davis of McFarland, Calif., a former BVSer in Puerto Rico and director of the Navajo Lybrook Mission in New Mexico, commented in another *Brethren Life and Thought* article: "Part of the problems have come from trying to fit individuals from too wide a variation in maturity and commitment into one overall pattern of training and service."

Domestic assignment: BVSer Dennis Coffman, Navajo 4-Her in leathercraft project

Additional articles in the same periodical also give insight into what BVS has become since the first two units trained simultaneously at Camp Harmony in Pennsylvania and at the New Windsor Service Center in September 1948. Describing what BVS means to the individual participant, former BVS director J. Rodney Davis of LaVerne, Calif., stated, "The volunteer finds that service is sharing, but sharing in the sense of participating rather than giving."

"BVSers have not made a drastic change in the world during the past 20 years," summed up another contributor, Miss Linda Logan, a former volunteer in Europe and now a teacher in Richmond, Va. "They have, however, exerted a positive Christian influence, probably far out of proportion to their numbers. The influence of the program on the Church of the Brethren undoubtedly has been great. But the greatest changes, I am convinced, have taken place within the BVSers themselves."

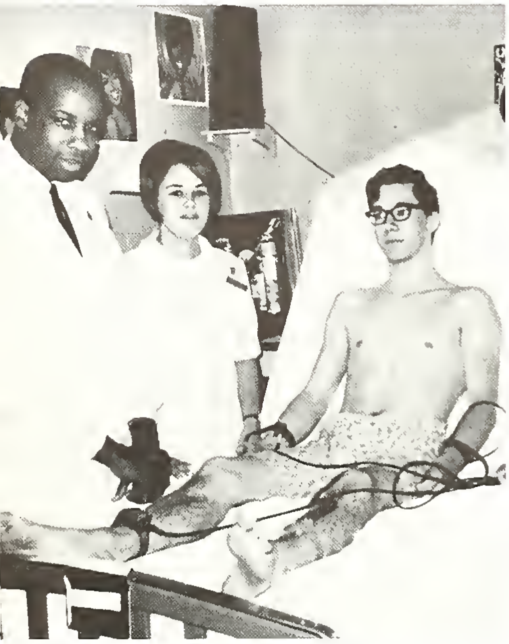
With these assessments and these projections, BVS moves toward that awesome yet glorious milestone: the coming of age.

Volunteer completes space travel testing

Perfectly healthy persons' being hospitalized is nothing new among Brethren volunteers. Since 1954 more than 1,200 youth under the Church of the Brethren have been normal control patients in Public Health Service projects.

A Brethren Volunteer Service worker completing a pioneering testing program, and breaking a record in the process, was Gary Berkey, a 22-year-old Goshen, Ind., youth and now a junior at Manchester College. For a study aimed at filling in an informational gap related to future space flights, he was the first of three volunteer patients to finish a 30-week period of scientific confinement. The previous known record was eight weeks.

Simulation: The research, conducted at the U.S. Public Health Service Hospital in San Francisco, was under conditions believed identical to those which astronauts will be subjected to in extended space travel. Both during and after the actual bed confinement the patients were examined for physiological and psychological effects.



Wired and about to walk: Space research patient Gary Berkey at end of 30 weeks

A team of nearly a dozen doctors, technicians, consultants and nurses measured what the volunteers ate and all body excretions as well, even running sweat tests to record perspiration.

One of the major findings was that total bed rest, simulating as it does the weightlessness of outer space, temporarily reduces the calcium in the bone. Mr. Berkey will return to San Francisco in November for subsequent tests to check the rebuilding of the calcium supply, expected to occur at about the same rate as the loss.

The study in Mr. Berkey's case indicated the rate of calcium and bone density loss slowed after the first seven weeks; from then on the losses were minimal. From this scientists believe long space flights would not produce unending deterioration of an astronaut's calcium metabolism.

Effects: Two months after his release from bed Mr. Berkey reported that he had gained back his muscle tone and strength; the main discernible lack, he said, was in wind. Also the ankles revealed some weakness while running but not while walking.

A sociology major at Manchester who had served part of his BVS-1-W service at Pilot House in Baltimore, Berkey described the ordeal as not really difficult, with television and stereo and all, except when he viewed sportscasts or saw neighborhood youth playing football. It was then the urge to exercise became great.

The tests with Mr. Berkey and the two other volunteers completed the first phase of a long-term, $250,000 experiment directed by the National Aeronautics and Space Administration. In the next phase, soon to follow, three new volunteers will go to bed for 36 weeks but will have lying-down exercises and a high-mineral diet aimed at overcoming the calcium loss during inactivity.

Deans to Nigeria

The architect who for nine years counseled churches across the Brotherhood on building developments will leave next month to render similar professional service in Nigeria.

Arthur L. Dean and his wife, Frances, residents of Cleburne, Texas, since 1965, will be stationed at Garkida, Nigeria, during their two years of volunteer service.

During this period Mr. Dean will be using his varied skills to survey, make recommendations, and draw plans for the improvement of the medical facilities of the Church of the Brethren mission.

Mr. Dean served as church building consultant for the denomination from 1956 to 1965, and since that time has been engaged in private business. He was architect for the Zigler Hall at the New Windsor, Md., Service Center.

The Deans have six children and twenty grandchildren.

Feminine power cry: Stamp out tokenism

The status with which women are regarded in many Christian churches is of foremost concern to a recently formed ecumenical group known as National Organization of Women (NOW). Hence, coming on top of demands for black power, student power, and lay power in the church is an appeal for feminine power.

As defined by a NOW spokeswoman, feminine power entails "full participation of women on an equal basis with men in all areas and levels of church life and practice."

Crux: In some churches, among the Lutherans, Catholics, and Orthodox for example, the prime issue is ordination to the ministry. In others, like the Missouri Synod Lutherans and Episcopalians, it is the right to vote. In the 30 American Protestant churches where ordination and voting for women have been recognized and have ceased to be an issue, the persistent problem is "tokenism" – the slim representation of women in policy making.

It is this latter concern which could well receive more attention in the Church of the Brethren, commented Miss Anna Warstler, director of the Adult Program and Women's Fellowship.

Tally: A check of the current organizational roster shows the participation of Church of the Brethren women on policy-shaping boards meager indeed. There are two women on the 25-member General Board, none on the 10-member Board of Bethany Theological Seminary, none on the Committee on Interchurch Relations, none among the 10 representatives to the National Council of Churches, one – the first – just elected to the Annual Conference Central Committee, and of more than 30 members on Annual Conference study committees in the past or current year, the number of women totals one. At the district level, there are no women executive secretaries, moderators, or board chairmen.

A NOW-sponsored Task Force on Women and Religion asserted, "Women must demand proportional – not token – representation on all policy-making church bodies." To date the cry has not been echoed in the Church of the Brethren, or, if it has, the results are yet to be seen.

Who? Interestingly, one of the new items before Annual Conference in June was a concern on who are selected as committee personnel. But the issue as raised in the query and as reflected in the response was centered on the frequency with which an individual may serve in a conference assignment, giving no mention to a more proportionate representation for women.

All of which prompts the question: What does all this say about women's place in the Church of the Brethren?

Christian hope, Christian realism . . .

An election perspective

Elements both negative and positive are apparent in the current election campaign. How can we best express Christian realism and Christian hope in this situation?

Obviously, we need in the White House and Congress the most intelligent, dedicated, and skilled leadership available. But we must also realize that our nation's problems are so pervasive and complex that no president or congress can fully solve them. There are no political messiahs. So while not expecting miracles in public affairs, we are called to do the best we know, drawing on Christian idealism to set our goals and give us a long view. Christian realism can help us take a step at a time.

Divisions: This year's campaign reflects a greater polarization between the left and right extremes in the American electorate than in many campaigns. And those in the wings are aggressive and articulate.

But let us not become obsessed with the presidential election or the polarization which it has produced. Let us remember that the political make-up of the Congress will determine in large measure the success or failure of the new president's program. Hence the choice of representatives and senators also is extremely crucial.

Inadequacies: While we believe our American political system may be the best in the world, it has inadequacies which came into view during the party conventions and recent sessions of Congress. There is obvious need to restructure our parties and election process toward more adequate representation and participation.

In this campaign, some citizens say there is little if any difference between the Republican and Democratic parties and presidential candidates, that there is no real choice. Others say, "A plague on both your houses," and will either not vote at all or vote for a third candidate. Still others will vote *against* a particular candidate or party because of disgust or despair.

In such an atmosphere there is always danger of intolerance, exaggeration, and self-righteousness. Terms like "crime in the streets," "your home is your castle," "school busing," and "law and order" may be used more to convey emotion than fact. One thing responsible Christian citizens can do is to reject vague labels and stereotypes.

Choice? There are important, meaningful, measurable differences between the parties and their presidential candidates. This becomes quite clear when one studies the platforms, the candidates' records and speeches, the directions they lean, and the groups and personalities who support them. There is a real choice – although at times the choice may not appear to be great or may seem to be between the lesser of evils.

In the current election race the most responsible position for the Christian is to support and use our free democratic political process, to study carefully the issues and candidates, to vote for those whom he thinks can best lead our nation, and to work toward improving the process in time to come.

Balance wheel: The world will not come to an end nor will our country "go to the dogs" regardless of how the election comes out. Our task as Christians in the world is to fight on; God calls us to faithfulness, not to success. We must try to relate the gospel as we understand it to the problems at hand. As Reinhold Niebuhr once said, "The impossible becomes possible when people go after it."

A note of hope and optimism needs to be injected into this campaign. Despair and pessimism must not overcome us. Crisis provides opportunity for creativity.

Christian realism recognizes both the good and evil in man, in the state, in politics. Christian hope is joining with God in overcoming evil with good. We need both in this election year. – Ralph E. Smeltzer

The Vatican and those bones of contention

When Eugene McCarthy was asked while campaigning for the presidential nomination about two current controversies in the Roman Catholic Church, of which he is a member, he responded that he would quite happily relegate both matters to the office of vice-president. One issue was the pope's stand on birth control; the second the pope's claim regarding the bones of the apostle Peter.

However tragic the ban on birth control may seem to American Protestants and however inconsequential the identification of ancient bones, Pope Paul VI was willing in recent months to stake his prestige on both. In a somewhat typical Protestant retort on the latter issue, *The Christian Century* editorialized, "If there is a connection between bone veneration and the gospel, we have yet to find it."

Roots of papacy: But to many devout Catholics, the announcement regarding the relics from St. Peter's tomb was of great moment. For some, it was the discovery of Roman Catholicism's prime treasure. For many, it added credence to the long-standing claim that Jesus foresaw a church with primary authority vested in a single man and his successors, of whom Peter, as bishop of Rome, was the first in a continuous line.

Archaeological research on the reputed tomb of Peter beneath the Vatican basilica named in his honor has been under way for a quarter of a century. Scholars familiar with this research reacted to the pontiff's claim mostly with silence or skepticism. Many felt he was acting prematurely on evidence which at best was only circumstantial.

Among a handful of American churchmen with firsthand background on the issue is Bethany Seminary professor Graydon F. Snyder, who recently spent a year researching in the archives of Rome. In assessing Pope Paul's contention, Dr. Snyder was drawn upon as an authoritative source by *The New York Times* and was author of a letter to *The Christian Century.* Moreover, in December the *Biblical Archaeologist* will publish a scholarly research article he has prepared on the bones of Peter.

At odds: In commenting to Messenger on the matter, Dr. Snyder explained that the scholar who found the bones, Prof. Margherita Guarducci, with whom he has talked personally, is at odds with other scholars in regard to both inscriptions and interpretation of the cult of Peter and Paul in the early church. She uncovered bones which were not found by the original excavators of St. Peter's but which were placed in another section of the crypt.

"Even though these bones had been 'lost' for 13 years, still the pope has taken a 'leap of faith' and proclaimed them to be the actual bones of Peter," the Bethany teacher stated. "While as a matter of fact this may be true, his proclamation of the fact will make it impossible for those scholars closest to the situation to do any further work on it. Only a few Protestants like myself will be able to criticize it and needless to say, our critique will not amount to much."

Short circuit: Along with the question as to where the actual truth lies about the identification of the bones is another as to why Pope Paul made such a jump, short-circuiting further scientific investigation. Conceivably, said Dr. Snyder, he may have seized on it as his moment to make history, utilizing the 1900th year of the martyrdom of Peter and Paul in Rome as the appropriate occasion for issuing the claim.

Graydon Snyder in a strictly personal view wonders if there may have been another factor as well, a political one. At the time the pope was making overtures to the World Council of Churches for some closer relationship, the announcement of the discovery of Peter's bones was in effect affirming that papal authority is still what it used to be, councils notwithstanding. His claim implied that St. Peter's Cathedral is indeed the geographical locus of the church universal, and that both the authority and worship of the Roman Catholic Church is based upon the first leader of the apostolic church. "I wonder if the bones of Peter were not necessary to counterbalance the stance of Vatican representatives in Uppsala," Dr. Snyder said.

Wrong questions? As the Brethren scholar points out in his forthcoming research article, factual and personality problems may have so cluttered the Vatican's archaeological study that the truth may never be known. But in the article Dr. Snyder also asserts that the wrong questions are being asked, that the real significance is not in whose the bones are or where they are located but in what meaning they had for the early church. At stake in this, he states, is how the early Christians worshiped, why the house church changed to a public building, and how they combined a pagan death cult with the Christian agape to create the present-day Catholic mass.

In pursuing this deeper concern, the meaning of some of the church's practices in the early centuries, Snyder believes the research has only begun.

Listening Post opens

With initiative coming from a corps of Church of the Brethren ministers, a Pastoral Listening Post opened this month in Johnstown, Pa., to reach persons of the community who are distraught.

An estimated 20 Brethren clergymen, along with eight ministers from other denominations, are staffing the center on a voluntary basis. The program is located in the First Presbyterian Church.

Most of the participating ministers are in a second course of professional instruction on counseling, led by the Pittsburgh Pastoral Institute. They have also attended workshops at the Brook-lane Psychiatric Center, a Mennonite program, at Hagerstown, Md.

The Western Pennsylvania District of the Church of the Brethren has assisted in the program through $2,200 of scholarship help and support.

SPECIAL REPORT / *A profile of the Protestant body with whom Brethren spokesmen have been most conversant in the '60s*

INTRODUCING THE BAPTISTS

"Baptists and Brethren have much in common, many reasons to talk together." This is the point of view that has evolved from a series of conversations over the past eight years among interchurch committees of the two bodies. It is a point of view now being subjected to mutual examination by Baptists and Brethren in local communities and at district or state levels.

As a point of focus in these deliberations, study groups may use as a resource a statement called Principles for a Plan of Union. In this statement the understandings reached by Baptist and Brethren representatives on the nature of the church, its witness, regard for the scriptures, ordinances, and organizational life are detailed briefly and suggested questions noted.

The principles were drawn together out of the conversations of the American Baptist Convention's Commission on Christian Unity and the Church of the Brethren's Fraternal Relations Committee, now the Committee on Interchurch Relations. To guide future directions in Baptist and Brethren affairs, reports of local encounters and appraisals of the draft on principles are sought by the two committees. Where possible, the responses are desired by Dec. 1, or at the latest, by Jan. 1, just prior to the committee's next meeting on Jan. 7. Brethren responses are to be sent to the Committee on Interchurch Relations, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120.

To help acquaint readers with the background of the Baptists, Messenger publishes the following statement taken from the leaflet, "American Baptist Convention and Church of the Brethren Conversations," the same leaflet in which the Principles for a Plan of Union appears. The leaflet is available in quantity for use by study groups.

Scope: The American Baptist Convention is a national organization of 6,097 churches composed of 1,555,460 members engaged in world mission through 36 affiliating state conventions, 13 standard city societies, and 5 national organizations (Foreign Mission Societies, Home Mission Societies, Board of Education and Publication, Ministers and Missionaries Benefit Board, and a unit directly related to the General Council known as General Program and Administration).

The Convention was organized in 1907 in response to numerous suggestions and efforts, beginning in 1896, to bring the national societies, the state conventions, and the city societies with their supporting churches into a national body. It was, in effect, a general association representing Baptist churches created "to give expression to the opinions of its constituency upon moral, religious, and denominational matters and to promote denominational unity and efficiency in efforts for the evangelization of the world," while leaving to the societies the management of the great missionary and publication work which they had been conducting since 1814. It has been said that the Convention, in effect, "became the instrument to raise the finances, provide the delegates, and furnish inspiration and fellowship during the annual meetings — colorful, but with a low budget and little authority."

Headquarters of ABC, Valley Forge, Pa.

Gap: This ambiguity of purpose and other problems haunted the new organization: doctrinal disputes, emerging ecumenical relationships, and a theological erosion among American Protestants which affected Baptists. This erosion resulted from the fact that evangelists concentrated on the conversion experience while leaving the deeper theological problems to a limited circle of theologically concerned people, creating a gap which has not been fully closed.

For more than half a century, there has been a trial-and-error process of attempting to accommodate the society method of organization to a procedure of local church representation. In place of the central theological concepts of the Christian church, ideas like efficiency, harmony, and unity were given precedence. Promotional emphases of the Societies displaced any "deliberative role" of the Convention at annual meetings. Little by little, however, the Convention sought to eliminate duplication and to coordinate its work. By 1950, it was possible to create the office of general secretary of the Convention (Reuben E. Nelson to 1959 and Edwin H. Tuller since 1959). In 1961, at Portland, Oregon, a reorganization was effected which resulted in the national societies' and boards' becoming in reality program agencies of the American Baptist Convention. The executive secretary of each became an associate general secretary of the Convention, working in a coordinative relationship to the general secretary. In addition, there were two other associate general secretaries: one for general program and administration, the other to assist in servicing the office of the general secretary.

Conventions: The basis of representation to annual conventions combines a local-church-membership base with a financial-support base. State conventions are related to the National Convention as "affiliating" organization. The function is to promote the work of the denomination, to cultivate closer relationship to the Convention, while they remain independent units with full recognition by the American Baptist Convention.

The educational work of the American Baptist Convention was strengthened by the coordination of the American Baptist Publication Society (1824) and the Board of Education (1911) into the Board of Education and Publication in 1944, by the work of its Department of Theological Education since the 1940's, and by the purchase of the American Baptist Assembly in 1943.

The Ministers and Missionaries Benefit Board, organized by the Convention in 1911 and charged with support of the ministry, has become one of its strongest instruments.

The Overseas Mission has undergone much change since 1912, when it was decided to undertake an intensive work in existing fields rather than to open new fields. There has been a steady development of indigenization, with transfer of leadership and property ownership to nationals. Since the communist penetration of China following the Second World War, American Baptists lost their three mission fields in that country, but continued work in Burma, India (Assam, Bengal-Orissa-Bihar, South India), the Far East (Japan, the Philippines, Hong Kong, Thailand, Okinawa), the Congo, and continued support in Europe on a financial basis only.

The Home Mission enterprise has reflected the vast sociological changes in American life. There has been a move away from bilingual churches, prevalent in the early years of the present century; there has been modification in the city mission societies, with increasing attention to new forms of ministries in the face of inner-city problems; refugee relocations work and church extension followed the close of the Second World War. Evangelism has developed in new dimensions of social action and Christian witness in the structures of society. Latin American work, like the overseas mission, has become more indigenous and independent.

Family issues: During the past half-century there have been problems in inter-Baptist relationships which have included: (1) early tensions over comity agreements between the American Baptist and the Southern Baptist conventions in such areas as New Mexico, Arizona, California, Illinois; (2) expansion in the last twenty-five years of Southern Baptist church development in Indiana, Ohio, southern California, Oregon, and other states in the North; (3) the influence of an extreme emphasis upon local churchism, known as landmarkism, which has troubled both the American and the Southern Baptist conventions; (4) contention within the American Baptist Convention over missionary policy, some accusing the American Baptist Foreign Mission Society of "including" among its appointees nonevangelicals, to which the Society responded by claiming an "evangelical" policy by which it commissioned missionaries not on the basis of adherence to a creedal statement but by a personal statement of faith and dedication to the gospel; (5) two defections: one in 1933, when fifty churches organized the General Association of Regular Baptists, which rejected the convention type of organization and affiliated with independent missionary agencies; the other in 1947, when the Conservative Baptist Association was formed on the basis of a doctrinal platform and in opposition to agencies supporting the alleged "inclusive policy."

BEGINNINGS: Informally opening Baptist-Brethren talks in 1961 (l. to r.), Paul H. Bowman, Foster B. Statler, John E.

Pluses: On the positive side of the ledger, Baptist relationships have been strengthened in some measure through the Baptist Jubilee Advance (1959-64), a cooperative emphasis on evangelism to mark the one hundred-fiftieth anniversary of the first nationwide organization of Baptist work in the United States in 1814, and through the Baptist Joint Committee on Public Affairs. The Joint Committee is the agency through which major Baptist bodies in the nation keep the field of public affairs under continual review in the light of the demands of Christian conscience and the Baptist devotion to the principle of religious liberty and its corollary, the separation of church and state.

American Baptists participated in and helped to organize most of the interdenominational agencies that find their continuing expressions in the National and World Councils of Churches. They

Skoglund, Edwin H. Tuller, Norman J. Baugher, and Edwin T. Dahlberg. Eight subsequent conversations have occurred

were charter members of the Federal Council of the Churches of Christ in America (1908), the World Council of Churches (1948), and the National Council of the Churches of Christ in the U.S.A. (1950).

In 1958, American Baptists voted at Cincinnati to establish a unified headquarters building in which to house its scattered national agencies. The move was consummated in 1962 with the dedication of the new edifice at Valley Forge, Pennsylvania.

Search: In the years since, the Convention has engaged in a World Mission Campaign to strengthen its partners in mission overseas and at home; and it has continued to give significant leadership in the ecumenical movement while seeking a fuller understanding of the implications of that movement for American Baptists in a revolutionary age.

GUIDE: Major authors of a current Baptist-Brethren study guide are Robert G. Torbet, left, and Edward K. Ziegler

COOPERATION: In Iowa explorations are under way on closer Baptist-Brethren work. At left are the two executives, Harry Coulter of the ABC, Lyle C. Albright of the Church of the Brethren

ENCOUNTER: At the historic March for Jobs and Equality in 1963, ABC general secretary Ed Tuller, r., talked with Brethren participants

CHURCH
OF THE
BRETHREN

day by day

"Why did he get invited to a party instead of me?" "I didn't get to do those things when I was his age." "He made the team, and I play just as well, I think." "I work just as hard, but he got the promotion."

At age six, sixteen, or sixty it takes much self-understanding and Christian grace to enter with joy into the successes of others when we feel disappointment that the success did not come to us. It takes understanding and strength to keep disappointment from growing into full-blown envy, resentment, and self-pity.

Paul came home one day with the happy news that his fifth-grade class had been chosen to spend a week at the Outdoor Education Camp. His older brothers jumped on this news. "A special ed kid, huh? A real retard?" And loud laughter followed and a few friendly (?) pokes at each other. Yes, thankfully, friendly! Two parents listened with some concern. They heard two older brothers, who could not quite come out and say they were proud of their little brother, express their pride and joy in other ways. "Let's see your equipment list." "You can borrow my canteen." "Will your sleeping bag be warm enough?" "Can you bait a fish hook by yourself?" And two grateful parents relaxed and joined the family in the joy of planning a big experience for a member of the family.

To grow in Christlike love is to grow beyond a continual centering on self. To grow in Christlike love is to grow to the point of sharing joyfully in the honors, successes, and achievements of others. Happy is the person who has the opportunity to experiment with and learn this Christian grace within the friendly boundaries of home. For everywhere life presents the problem. Someone else gets the better report card, the athletic honor, the longed-for baby girl, the pay raise, the promotion, the special recognition, the majority vote, the new car, the new house, the trip abroad. Yes, it takes self-understanding and Christian grace.

Suggested activities

1. When you play competitive games talk about how it feels to win and how it feels to lose. Decide what a winner should say to the loser. Listen to victory and concession speeches of politicians and discuss them.

2. Talk about the individuality of persons. Make the important point of the uniqueness of every life. Raise the subject of vocations often. Don't push or pressure, but talk about the many opportunities for the use of life and how to match opportunity to individual uniqueness.

3. Celebrate birthdays. Make them genuinely special, festive, and individual. Let each family member know he is special! Anna Laura and Edward W. Gebhard's book *Guideposts to Creative Family Worship* has a helpful chapter on Family Festivals and a sample prayer for a child's birthday.

4. Use a bulletin board for prominent display of family and individual news and achievements. Let the entire family share these things for a while. Later the pictures, clippings, and keepsakes can go into individual scrapbooks.

5. Make an occasion of all successes and achievements of the family. Mealtime is good, or center family worship around the good news. Have a prayer of thanksgiving for the person involved and pray that his success may be helpful and worthwhile for him and for others.

6. Ask each member of the family to write down all the ways he has been helped by other persons in one day. Then have each one record all the ways he has helped others in one day. Then discuss how the achievements of a person bring good into the lives of others.

7. Talk about failure. When some hoped-for success does not come, talk it over. Would harder work have brought success? Some things are beyond our reach no matter how hard we try. (Because we are unique!) Sometimes the judgments of other people which we may not fully understand determine what happens to us. To accept this is part of life. But talk about the fine line which runs between accepting our limitation and finding the courage to challenge failure.

8. Parents, admit to your children that it is difficult to act in fairness and consistency toward them. But "show and tell" them that you act in love. Explain that because each person is unique he cannot then be treated just like every other. Help them to know that what may seem inconsistent on your part is your effort to treat them as persons — very special persons. — Sam and Lillie Ann Flora

DAILY READING GUIDE October 27 — November 10

Sunday. Gen. 1:26-31. To have life is very good.
Monday. Phil. 2:1-11. Christ centers his life interest on others.
Tuesday. 1 Cor. 13:1-7. A tough definition of love.
Wednesday. John 13:1, 5, 12-17. A tough act of love.
Thursday. Ex. 20:17. An ancient law about jealousy.
Friday. 1 Sam. 18:6-9. A king is jealous of a boy's success.
Saturday. Jonah 3:4-10, 4:1-3. A man is angry when God forgives others.
Sunday. Luke 15:11-24. A father loves an undeserving son.
Monday. Luke 15:25-32. A brother resents a brother.
Tuesday. Luke 15:3-10. It is good to rejoice with others.
Wednesday. Matt. 20:20-28. Should Christians seek special honor?
Thursday. Matt. 3:11, 12, John 3:25-30. One preacher gladly introduces a greater one.
Friday. Rom. 12:3-8. The church needs the unique gifts of many persons.
Saturday. Rom. 12:15-21. Christians share freely in the lives of others.

speak up

A BLACK LAYMAN'S RESPONSE

For many years I have been reading the editorials in daily newspapers. Many of these I find to be of sound judgment, pleasant to read, and some a bit breathtaking and shocking. But by the same token I strongly believe that the general public should have this freedom to write and express opinions regardless of one's own judgment or criticism on a particular subject.

I find myself so involved in the work of the Christian church and other activities that, like many, I do not take time to voice my own positive or negative opinions. And when our two older children ask about some of the harsh things they read, we hurriedly say, "These opinions and expressions are of the general public and not of the Christian church. Just overlook them." And God helps us bear the pain.

This same pain in recent weeks has become very piercing after reading the Readers Write comments in Messenger by some of our fellow laymen about Dr. Martin Luther King, Jr.

We find that explanations to our black Christian friends for our church are becoming more and more difficult. How can Christian members of the Church of the Brethren have so much hatred in their hearts for a fellow Christian who believed so strongly in the doctrines of our church – love, peace, brotherhood – and who was by all means a great preacher, teacher, and follower of the New Testament, which is the foundation of the Church of the Brethren?

As Jesus trod the dusty roads of Galilee, his eyes could not miss the needs of people. He saw their spiritual and physical needs. Dr. King saw the same needs of people as he tried to spread God's message and to correct the injustices of our land. I am sure there are many Christians in the Church of the Brethren who saw Dr. King as I saw him: a man of complete commitment, a man of abiding faith, a man of great courage. He was an inspirer of men.

Mahatma Ghandi once said, "No man, if he is pure, has anything more precious to give than his life." Christian friends, what could be more descriptive of Dr. Martin Luther King? Dr. King said of himself, "I won't have any money to leave behind. I won't have the luxurious things of life to leave behind. But I just want to leave a committed life behind." My brethren, before we can leave a committed life behind, it is a must that we learn to love our fellowman.

CONTINUED

SPEAK UP / *continued*

I realize many of the comments in the recent letters stem from prejudice. Prejudice is real, and prejudice is active, but prejudice has no place in the life of any Christian, black or white. I know of no better way to get rid of this non-Christian evil than through the demonstration of biblical Christianity every day.

If I were a white churchman seeking to live up to the true meaning of the New Testament and the Church of the Brethren, I would try to free myself from hypocritical lip service to religion and democracy, realizing that my religion has been only a superficially accepted body of principles and ideals which I have never had any intention of following and that when I speak of such things as "the brotherhood of man," "democracy," and "equality," I am thinking in terms of white people only.

The church follows the crowd and adopts its prejudices. It is growing – but growing weaker because it is now a mere hollow symbol, an echo from an age when religion actually influenced the daily lives of men. The fact that there are millions of non-Christians who actually follow the teachings of Christ more closely than church members should arouse our professed Christians to action.

I should feel uneasy in my church unless I saw at least a few members of other races present or unless their absence did not mean that they could not attend if they wished to do so. I would insist that my church redeem its traditional stand on the side of special privilege by instigating an overall social crusade for peace and goodwill among men. This means that instead of slavishly following and preaching to justify whatever its community, section, or nation does, the church would recognize its responsibility to do God's will alone, fearlessly condemning wrong wherever it may arise, and opposing bloody conflicts – even if it called for leaving beautiful pulpits and preaching in the streets or for marches of ministers of all faiths to preach to Congress. This would be a return to the real mission of the church.

In 1963, at the funeral services of the four little black children killed in the bombing of a Birmingham, Alabama, church, Dr. King said, "In the spirit of the darkness of this hour, we must not despair, we must not become bitter, we must not lose faith in our white brothers."

I would like to repeat this to the few black members in the Church of the Brethren, in America and in Nigeria, who might have read the recent comments in Messenger, and also to the many white pastors and laymen who are laboring so hard in the struggle for Christian brotherhood.

To those fellow Brethren who criticized Dr. Martin Luther King I write this article not with hatred and malice in my heart in return for what many of you have said about a fellow Christian. I write, instead, with my deepest love for you and my concern for your soul's salvation.

Brethren, brotherhood is a practical, necessary test of the love of Christ as it should be manifested in true, born-again believers. Will we accept the challenge or be spiritual cowards in this regard? – James H. Gay

Theologians Wh

FROM THE ASHES OF CHRISTIANITY, by Mary Jean Irion. J. P. Lippincott Co., Philadelphia. 191 pages, $2.25

A CREED FOR A CHRISTIAN SKEPTIC, by Mary McDermott Shideler. William B. Eerdmans Publishing Co., Grand Rapids, Michigan. 167 pages, $3.95

What disparate books! One (Mrs. Irion's) reads like a fast-paced novel; the other reads like an updated and interesting catechism! The first one is an outgrowth of the "death of God" school of theology; the other is theistic. The one begins with an existential circumstance – the burning of a friend's old Pennsylvania farmhouse furnished with priceless antiques, while the other begins and ends with the traditional Apostles' Creed. They do have things in common: They are both written by erudite, modern theologians who happen to be women. They both use history as a framework. Mary Jean Irion uses the familiar theme from folklore that out of the ashes of the dead new forms of life emerge – the Phoenix; Mrs. Shideler uses the structure of the familiar Creed on which to hang her thesis. Creativity in the first book comes from the negation of traditional theology, while the second uses traditional theology as its basis.

Mary Jean Irion's book intrigued me from the beginning words, "Christianity was a great religion," and I could scarcely lay it down until its last word was finished. She argues that man must "affirm the universe" as we can understand it and that in doing so we affirm our brother and ourselves as a part of the whole. Christianity formerly offered the means for integration, but the world changes and man must change with it. She senses that the world is waiting for a new birth, which she states is sensed more by intuition than by demonstration. (As a woman, I fully appreciated this statement in a world dominated by scientific demonstrations.)

Most of us long for the world and ourselves to be better, and a new birth is eagerly awaited. For want of a better term, Mrs. Irion uses the expression "post-Christianity" – which she defines

lappen to Be Women

as "humanistic, naturalistic, nontheistic religion." She views the church as being a part of the creation of the new if it will just give itself over to the revolutionary spirit. However, she is not very hopeful that the church will survive through this Post-Christian age.

Mrs. Irion builds her thesis carefully and logically. She analyzes the present forms in which Christianity is cast and finds them "straight out of the Middle Ages" and otherworldly. But the otherworldly model will hardly do in today's world and she states that post-Christianity exists in the church alongside of Christianity. The symbol of "human relationships . . . provides an organizing principle which raises and redeems life wherever it is applied." . . . This "does not necessarily presuppose a Supreme Being, nor is Jesus a God-man. This can be a humanistic, naturalistic, nontheistic affirmation. It attempts no dualistic description of reality."

Time and change, states Mrs. Irion, wrought their mischief and Thomas Aquinas is no longer Saint Thomas Aquinas. Logically and almost hypotically the reader is taken through the effects of Augustinian thinking, the Renaissance, the Reformation, and the Enlightenment to Galileo and Newton and scientific thinking. Darwin, Freud, and Einstein became "latter-day saints" to the post-Christian movement within western culture and even in the church itself. It is Darwin to whom she gives the credit for setting "man squarely in nature" and who "did away with the theory of an Outside Creative Power," and she has given Newton credit for doing away with an "Outside Maintaining Power."

Her chapter called "The Alarm" gives credence to the role of the artist and the particular artists who have shaped the modern world. This aspect of our heritage has all too often been neglected, and this chapter alone is well worth the price of the book. The philosophers, Schleiermacher and Feuerbach, who challenged the traditional Christian frameworks, are her high priests. They promoted the two ideas of dependency upon the universe as the ground of religion, and that human values are to be cherished and deserve our highest possible commitment. The past cannot be kept excepting as an idol and "one must give himself at last to idols or the wind."

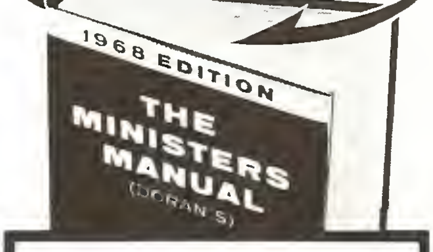
And so the book continues relentlessly through all of the household philosophers' names and through works from Kierkegaard, Ritschly, Fosdick, R. Niebuhr, Tillich, Bonhoeffer, and Barth to Hamilton and Altizer and on to Frederic Ferré. It is a fascinating journey and one I recommend that any serious thinker take. But two chapters remain, "The Ashes" and "The Phoenix" and here I take my leave of Mrs. Irion. But let us call for Mrs. Shideler.

She begins where Western theology and philosophy must always begin: "Who am I, and where am I and what am I doing here?" She explores these questions by way of epistemology (how do we know what we know), metaphysics (what kind of a world is this), and ethics (what should we be doing). According to Mrs. Shideler her "chief target is the dogmatic spirit – in fundamentalism, liberalism, radicalism, traditionalism, and skepticism itself – that prevents us from thinking lucidly, cogently, and creatively about the Christian faith or our own faith." She feels that too often the layman's questions are not answered and that even to pursue them will lead many to abandon their "childhood joy . . . present intuitions or holiness and peace and their impulse to worship." She feels one of the most fundamental problems for the layman in our time is "how he can be intelligent in his faith without subverting his worship and how he can worship without violating his intellect and his orientation in the world." So the problem is one of integration and integrity. If we are living in a post-Christian era, Mrs. Shideler's thesis is that it is "not because belief in traditional Christianity is impossible within a scientifically oriented culture, but only because it is prohibited by certain currently fashionable philosophies of science." By her own admission, her language and approach are not those used by the professional theologian, but by lay writers Charles Williams, C. S. Lewis, and Charles Morgan. Her framework is "The Apostles' Creed."

And thus for fifteen short, but interesting, chapters the book pursues its way as a map "more than a loyalty oath" and leaves man still free to question and to grow. In other words it is open-ended.

But I have a feeling that if this very open-endedness led one to the place where Mrs. Irion comes out Mrs. Shideler would feel that one had gone too far. In fact, the structure of using the Apostles' Creed would seem to forbid such a leap. Mrs. Shideler is on the way, her quest is still in process; Mrs. Irion has arrived at Post-Christianity and has gone a step further in stating that from the ashes will arise the new. Mrs. Shideler's journey may take her through chaos (which I wonder if she will reject if and when she gets there). Mrs. Irion has been through the chaos and has left the vestiges of the old behind. Mrs. Shideler holds on to the old forms and gives them meaning for man nearing the end of the twentieth century, while Mrs. Irion glimpses the intoxicating new forms which have left the old completely behind and has emerged into the dawn of an exciting new day. Knowing that "something does not come from nothing"

"Fresh and exciting... most valuable."
—Gerald Kennedy



The original DORAN'S — for all who preach and teach.
At your bookseller · $3.95 · HARPER

37 THINGS PEOPLE "KNOW" ABOUT WILLS THAT AREN'T REALLY SO

Information that is vital to you is yours for the asking. Order the pamphlet by the above title. You incur no obligation. Write to:

Harl L. Russell,
Director of Special Gifts
Ralph M. Delk,
Assistant in Special Gifts
General Brotherhood Board
1451 Dundee Ave.
Elgin, Ill. 60120

Choir & Pulpit Robes

ENHANCE THE BEAUTY OF CHRISTMAS

A complete selection of styles and modern fabrics. Write today for FREE catalog C-18 (Choir Robes); J-18 (Children's Robes); P-18 (Pulpit Robes).

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL. 1000 N. MARKET ST.
OKLAHOMA CITY, OKLA. 801 N. Western Ave.
CHICAGO, ILL. 158 W. Wacker Dr.
LONG ISLAND CITY, N.Y. 48-25 36th St.
VAN NUYS, CAL. 15525 Cabrito Rd.

CLASSIFIED ADS

BRETHREN TRAVEL — There are still seven unfilled reservations remaining for anyone who would like to join the group of Brethren who plan to spend Christmas in beautiful Hawaii. Visit Hawaii December 23-31, and see the Rose Bowl Parade in person on the way home. Write: J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

WANTED — Christian lady for housekeeper for elderly woman in small Illinois town. Please state age and qualifications in letter of reference addressed to: Mrs. Elnora Heaton, 205 Monroe Ave., Dixon, Ill. 61021.

she uses the form of the ancient mythological bird as emerging from the ashes of the old Christian form. Her trust is no longer in a book but in man; Mrs. Shideler's is putting new meaning into old forms.

Mrs. Irion's book excited me; I reacted vigorously to its brilliant writing and I identified emotionally with much that I found here. To Mrs. Shideler's book I brought my traditional thesis of Christian belief, but I could not get excited about its postcatechetical form and content. But neither could I accept Mrs. Irion's thesis which is materialistic and intellectual, with no attempt at interpreting the spiritual universe. Her attitude seems to be that the spiritual dimension does not exist.

To have read these two books by women theologians and philosophers with the view in mind of comparing and contrasting them was an exciting venture. I am glad that at last we must recognize that women can think and write intellectually and theologically. I recommend these two books to be read by everyone who is interested in the present theological scene. Both of these women are wives of professors (which may give them some advantages) and both are active in their communities. (Mrs. Shideler's husband was once a pastor in the Church of the Brethren, and Mrs. Irion's husband teaches at the Lancaster, Pennsylvania, Theological Seminary, where some members of the Church of the Brethren have studied.) — Virginia S. Fisher

Rosemary's Baby

Although we live in a predominantly rationalistic age, there is a substratum of unexplainable mystery which has refused to die as a part of our religious tradition. Fear of the supernatural, ecstasy of mystical oneness with the divine, expectation of experience that goes beyond the natural or human still coexist with reasoned thought. Within this realm of mystery the divine and the demonic are both juxtaposed and interrelated, so that our emotions of fear and ecstasy are not necessarily mutually exclusive. Indeed, such forces of mystery reach into primordial human subconsciousness and emanate in such distortions of Christianity as the Black Mass, witch trials, or the Death of God.

"Rosemary's Baby" uses this elementary metaphysics as the base for what is essentially a suspense story told in realistic terms. The movie, closely following Ira Levine's novel, is carefully crafted — each piece having meaning and following one another logically. Moreover, scriptwriter-director Roman Polanski has taken great pains to give the setting a specific contemporaneity — we know we are in 1965-66 because we see the Pope visit Yankee Stadium, hear about Broadway plays then current, and even see that *Time* cover which asked, "Is God Dead?"

Because of this realistic contemporaneity we are prepared to make the leap of credulity required when faced with witches and devil worship in the 1960s. In making that leap we are confronted with the same supernatural fear in our own psyches which confronts Rosemary.

The plot is straightforward. Guy and Rosemary Woodhouse (John Cassavetes and Mia Farrow), he an aspiring actor, she wanting to start a family, take an apartment in a New York City building which has a reputation of strange behavior on the part of the occupants. They are befriended by the Castevets (Sidney Blackmer and Ruth Gordon) next door, and Guy wins a major role after the actor originally cast in it goes blind. Because of this fortune Guy and Rosemary decide it is time for her to get pregnant.

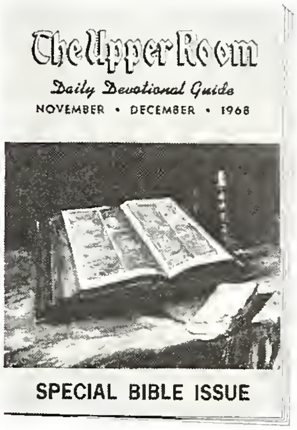
The night they choose to conceive becomes a night of (imagined? real?) terror for her. Polanski's imaginative direction is superb here. The Castevets point her to an obstetrician-friend, Dr. Sapirstein (Ralph Bellamy) – a fairly ordinary story to this point. But through the importunings of a friend (Maurice Evans) Rosemary comes to believe that all these people are witches and that even Guy has sold their baby to the witches in order to advance his career. By the time Rosemary comes to her final understanding, the audience is well prepared to come to it with her.

The film, however, is flawed by the very final scene which involves a capitulation on her part that we cannot quite believe she will make. Up to this point the penultimate scene is harrowing – both in content and implication (even the name takes on symbolic import: Rose-Mary, the new Madonna; yet, red [rose], a color associated with the demonic). In this context the advertising imperative to "pray for Rosemary's baby" becomes profoundly ironic. The quasireligious trappings of this scene offer a contrast to Rosemary's latent Catholicism, which she attempts to utilize, futilely, at varying points in the story.

The acting is uniformly good, with Miss Farrow doing an outstanding job in a *tour de force* for a young actress. Mr. Polanski here fulfills much of the promise shown in "Knife in the Water" and "Repulsion": an intuition for suspense and taut drama which reflects, but goes beyond, Alfred Hitchcock. His use of lighting and shots from halls into rooms is especially noteworthy.

"Rosemary's Baby" is not a great movie, but it is intriguing and honestly suspenseful, while evoking just a breath of philosophical wonder at the identification of the demonic and the divine. Not a comforting thought, this; but one that touches something deep within us all. – DAVE POMEROY

Christians who read



The Upper Room
Daily Devotional Guide
NOVEMBER • DECEMBER • 1968
SPECIAL BIBLE ISSUE

read this book more often

How often have you said, "I'd like to read the Bible regularly but I just can't seem to do it"? For many, daily Bible reading is a frustrated dream. But for some ten million Christians around the world, daily Bible reading, devotion and prayer have become a living reality through use of THE UPPER ROOM.

Each day's capsule devotion features a selection of Scripture, a meaningful short message-for-the-day and a prayer — a carefully prepared guide for a daily session with our Lord. THE UPPER ROOM is a creative devotional guide that will make you eager to start each day with your Bible.

SPECIAL BIBLE ISSUE

This year, the Christmas issue — November-December — of THE UPPER ROOM is dedicated to a special emphasis on the Bible. Each daily devotion or one of the features in this issue is related to a different book of the Bible. The full color cover, two special thoughts-of-the-month and a poignant Christmas message clearly emphasize the inspiration and meaning of the Bible.

Begin daily prayer and Bible reading in your home this Christmas season. Send for a free sample copy of THE UPPER ROOM today. Or, better yet, subscribe now in time to receive the special Bible issue. Individual subscriptions, three years for $3.00, $1.50 per year. Ten or more copies of one issue to one address, 10 cents per copy.

The Upper Room

The World's most widely used daily devotional guide
Published in 37 Languages — 45 Editions
1908 Grand Ave. Nashville, Tennessee 37203

A Church Alive fo

As a means of celebrating its one-hundredth year as a congregation, the Springfield Church of the Brethren in Akron, Ohio, planned a centennial emphasis that began with a dramatic program on Ash Wednesday (Feb. 28) and closed last weekend with special anniversary services. For its centennial theme the church chose a phrase that would express its current understanding of its mission: "A Church Alive for the World's Sake."

Paul L. Groff, pastor of the Springfield church, observes that "this theme expresses what a church must be . . . living, breathing, an active life-force in the world (that is, the community about it), of the world, and surely, for the world. The church must be alive for the world's sake, a servant involved in a healing ministry — even if one can be forgiven the cliché, the 'band-aid' of the world in order to have a past, a now, and a future and remain an on-going institution for 100 years — or it must choose to be as extinct as the dodo. A church alive is not a building. . . . In the course of a century, the physical plant of the Springfield Church of the Brethren has changed faces four times . . . but it is people who, having recognized their own needs, also recognize the needs of others and who attempt to deal with all peoples in a spirit of relationship."

Can the ideals expressed in such a theme be incarnated in the current program of a church? The Springfield church believes that they can. They report that, in keeping with their theme, they have already opened their door to the Springfield Township extension of the Community Action Council of Greater Akron. The CAC is part of the federal government's war on poverty, a branch of the Office of Economic Opportunity. The

The church comes alive when it lives for the world. This is the clear implication of the theme. And it is profoundly true! God created his world. When he had finished, God saw it as good (Gen. 1:31).

Granted. But the world has come under the power of sin. Man has seldom measured up to his God-given potential. There seem to be forces of evil lurking close at hand, threatening and defeating our good intentions. Racial prejudice undermines human dignity and community. Nationalistic fanaticism and self-interest repeatedly take us to the brink of war. One generation finds itself alienated from another.

But this is the world God loves. Into this world of rebellion and sin came Jesus. The church is called to stand in his obedience. It does so by caring for the neighbor, be he black or white. This might mean helping a Negro find a home in an all-white neighborhood. The church carries forward Christ's ministry by witnessing to a higher righteousness which sees even the enemy as a child of God. This might mean lending community support to young men who refuse military service for the sake of conscience. The church participates in Christ's obedience when it hopes in the face of despair. This might mean refusing to back off from the seemingly insoluble issues of our day — racism, poverty, urban blight, international conflict. It is precisely at such contemporary Golgothas where the church may find its life by losing it for the sake of those persons and groups for whom Christ died. — Warren F. Groff

We need to ask what the church is doing for the inner-city youth whose narcotics habit costs him $75 a day; for the high-income executive in suburbia whose two greatest problems are alcoholism and adultery; for the teen-age girl who was once "one of the best behaved children in our church school" and who is now pregnant; for the divorcee who turns to the church in her loneliness only to be rejected by the "good" people there because she is different.

How the church responds to these and similar situations will determine its condition. For too long we have lulled ourselves into a false sense of well-being by impressive records of giving, increases in membership, attendance averages. None of these is wrong *per se*, but we have made fetishes of them!

I have always been impressed with where our Lord spent his ministry. He frequented the temple regularly but his most effective ministry was in the marketplace with society's cast-offs or on a hillside with "common" shepherds. The church must learn from her Lord! — Clyde Shallenberger

the World's Sake!

church provides office space for three full-time staff members and accommodations for programs they develop in organizing the poor in the community to help themselves and to better the neighborhood by improving housing conditions, by encouraging employment and in providing educational opportunities.

The church also supports the Akron-Summit tutorial program. A branch of the Community Action program and the Office of Economic Opportunity, this program brings a one-to-one relationship to the education of children from first to twelfth grade in area schools through remedial tutoring. The church furnishes space for this program.

Another local church service "for the world's sake" involves the Head Start Program. This, too, is a program of the Office of Economic Opportunity, offering cultural enrichment to preschool children, ages three to five. This is a five-day-a-week, six-week summer program for children from low income families. The summer of 1968 was the second in which the church provided space for this program. The church also ministers to the community by sponsoring a full-scale scouting program which includes Explorer Scouts, Boy Scouts, Cub Scouts, and Girl Scouts.

In seeking support for its centennial emphasis beyond the local congregation, the Springfield church invited a number of district and Brotherhood leaders to write guest editorials on their theme for their parish paper, The Letter. MESSENGER *is happy to have the privilege of sharing excerpts from many of these variations on the theme of "a church alive." We include also a poetic statement of their theme by Jeanne Donovan, a member of the Springfield church and editor of* The Letter.

What does it mean to be a church alive for the world's sake? We must learn a lesson from Old Israel if we are to know. Old Israel has suffered much at the hands of the peoples of the world. Old Israel has died a thousand deaths and still lives! What does it mean? Isaiah caught the meaning of this fate in his vision of Israel as God's suffering servant in redeeming the nations. Israel was to live, suffer, and die for the sin of the world! But Judaism did not grasp this insight. Judaism repudiated its great son, Jesus the Christ, who demonstrated this insight. Consequently, Israel's suffering is an enigma to Judaism. Apart from Isaiah and Jesus Christ, Old Israel bears its suffering under the conviction that ultimately God will vindicate Israel in triumph before the nations of the world.

What is the lesson for the New Israel in this? The New Israel, the church of Jesus Christ, must not make the same mistake as the Old Israel. The church is not here to be vindicated but to serve, to suffer, and to die. The clue to our destiny is found in the fate of our Lord Jesus Christ. As his body our mission is to extend the ministry and message of the cross. Old Israel thought God's son could not die. But Jesus tells us that he must and will die to reach and redeem the lost world. If this is the mission of our master, what then is the mission of his disciples? "To this you have been called, because Christ suffered for you, leaving you an example, that you should follow in his steps" (1 Peter 2:21). – E. Stanley Smith

There are some contemporary concerns that face the church of Jesus Christ. We cannot, nor would we want to, preserve the glow of the past and create a wax museum. Since seeing the corrective that comes to an awakened people, to the needs of the neighborhood and community, we must find our life in the lives of persons. These persons are the following: the widow; the family next door; the person next to me at the shop; the unemployed; the high-rise-apartment dweller, isolated from Christian fellowship and love; the person struggling to live on ADC; the alcoholic.

A church that begins to be involved in the generating process of extending "the truth, the way, and the life" finds itself empathizing with persons nearby as well as with those in Watts, Hough, rural America, and Vietnam! You see, there can be no "wax museum in the hot war waging for human life." We must breathe into the body of man the gospel of love and hope. Our gutters in America are full of melted persons who have lost hope, who have not been touched by the healing hand of understanding, of love, and of helpfulness that the church today can and ought to be giving. – Kent Naylor

A Church Alive for the World's Sake!

Never in modern times has the church come under more severely critical scrutiny than today. Her principal critics are often within the church itself. They are raising profoundly important questions about both her nature and her mission.

This honest soul-searching is one of the best evidences of the vitality of the body of Christ. The members of every local congregation, if they are to be true to their calling as Christians, must ask themselves, "What is the real purpose of our existence? What ought our church be doing in our community and in the world at this moment of history?"

The church is called to proclaim good news to the world which God created, which God loved, and which God has redeemed by Jesus Christ. As the fire exists for burning, so the church exists for her witness to the mighty acts of God in history, his love for mankind, his judgment upon our disobedience and idolatry, and his word of hope in the salvation he has offered to his son.

If the church is not alive to this witness to the world, to her prophetic voice, and to her service of redeeming love, she will soon not be alive at all. — Paul M. Robinson

The church is no museum piece with a message that might occasionally be right. Nor does it simply have a message about life. It is life. The world is enslaved to fears, reactions, doubts, conflicts, and tensions. The church offers freedom from such enslavement because we find there a trust and support which lets us act as if not threatened by such powers. The world seeks for its own glory, its own immortality, its own fame; it finds there death. The church seeks to give life to the other and finds in self-giving, real life.

Because God was in Christ reconciling the world, the church knows where it will all end. These are desperate times. The world rightly despairs of the future. But the church knows it does not depend on how we build for tomorrow. If it did, we would be hopeless. But as God reconciled, so will he reconcile. The church has hope because it can be alive to the future. — Graydon F. Snyder

To be alive in the years ahead the Church of the Brethren must pay greater heed to worship and discipline. Regarding worship — the celebration of the acts of God in the history of mankind and in the history of persons — Brethren must develop memory through knowledge of heritage and tradition, both general Judeo-Christian and particular Church of the Brethren, and through the symbolic, both in art and in act. Discipline must come as a corrective to eager actionism that finds prayer's answer only in immediate results, that speaks with quick and glib tongue without studied thought, and that dreams of doing without being ready to pay the price.

Service by Christians for the sake of the world is not to shoulder the whole luggage of man's problems, not to do things for people, but to provide the nerve, the muscle tone. The church as the leaven, the salt, should labor at the point of ethos for our nation and for the whole people. This means, for example, that Brethren — indeed, all Christians — do not presume to feed the hungry of the world but that we lose ourselves in making it a common purpose that each shall have the necessities of life. In doing this, to be sure, the church will need to initiate specific projects and to put forward leadership that becomes symbolic. These symbols in acts and persons provide a point of identification for the people of God and bear prophetic witness to the whole of mankind. This very stance demands a greater attention to the setting of priorities than we have given. — Leland Wilson

If a church is to be alive to the world it must ask three basic questions: First, what is the nature and what are the needs of the community (the world) we serve? Without knowledge of and sensitivity to the world, the church's ministry becomes a hit-and-miss proposition, a shot in the dark, a hodge-podge of irrelevancy. The church must have knowledge and facts and it must use these with utmost wisdom.

The second question the church must ask is, what resources do we bring to the needs of the community we serve? what financial resources? what human resources in terms of personal leadership, knowledge, skills? what spiritual resources? The total resource of the church must be focused toward the achievement of its task or mission in the world.

And, finally, the church must ask, what are the demands of the gospel in the particular situation to which we seek to minister? What is required of the church if it is to proclaim the good news of God? What must we do if we are to be true to our calling?

To be alive for the world the church must know others — the world.

To be alive for the world the church must know itself.

To be alive for the world the church must know God. — Tom Wilson

Sometimes across her history the church has thought of herself as being alive for God's sake or for Christ's sake. Few people would deny the validity of this point of view. Yet we need to ask what is meant by being alive for Christ's sake. Does it mean a kind of otherworldly orientation? Does it lead to a withdrawal from life into cloistered existence away from the profanities of this world? In answer a quiet guiding voice breaks through: "Inasmuch as you served the least of my brethren, you served me." Christopher Sauer saw that there is an inseparability between the glory of God and our neighbor's good.

There have been other times when the church has sought to maintain her aliveness for her own sake. Indeed, this is an easy trap into which to fall. At best I suppose it takes enough of our time and resources to maintain ourselves, our institutions, the church. But it is a great idolatry to serve ourselves merely for our own sakes. Yet the institutional church is ever in danger of doing just that. The quiet voice of guidance which stretches across the centuries has surely a word for persons but also a word for the church: "To find true life, you must lose it. If your goal is only to save your life, be assured you will lose it."

The church alive today must be about its father's business: feeding hungry people, clothing the naked, finding homes for the homeless, ministering to the downtrodden, seeking justice for all, fighting the enemies of mankind — war, poverty, ignorance — and giving her best, her all — her very life — for a stricken, suffering, sinful world — the world God loved so. — Paul W. Kinsel

I am a practical person,
laying no claim to being especially perceptive,
no visionary,
no dreamer of dreams nor seer of future happenings.
I see those things which any eye can see.
I believe in that which my fingers can touch.
I have not much understanding of the intangible,
the unreal, the unprovable.
I am no mystic; and yet, I have a vision.

I see a church upon a hill, a meld of old and new,
a building, made of bricks and mortar, steel and glass,
wood and brass, hardwood pews, candles, hymnals, pulpit,
altar, cross,
paraphernalia of a gathered, worshiping community,
Symbols, yet more than symbol.

I see a church alive,
living, breathing, moving, being.
Ecclesia. The called-out ones,
called to creativity, to healthy tension, to revolution,
to relevance in an irrelevant time.
Kerygma. Didache. Preaching, teaching,
a church of the speaking and the spoken to, of listeners
and doers.
Kairos. The fullness of time. An historical entity,
one hundred years, to be exact, of living church,
owing existence to an historical God
who moves in history, who is active in time, and therefore,
a church of inheritors of action.
Attitudes, yet more than attitude.

I see a church alive for the world's sake,
servants in a waited-upon world,
healers in an unhealthy world,
givers in a taking world,
feeding the hungry, clothing the naked,
giving a cup of cold water to those who thirst,
accepting the unacceptable, redemptive in a broken world,
a community of brothers, a communion of peoples,
paying a debt of love where only hate is returned,
not removed from the world nor outside of it,
but a church in the world,
of the world,
yet more than world.

JEANNE DONOVAN

in brief

PERSONAL MENTION

Recently elected vice-chairman of the Advisory Council of the Retail Jewelers of America was **Kathryn Everhart** of Everhart Jewelers in Fairfax and McLean, Va. The first woman to hold an executive position on the council, she serves on the board of ministry and evangelism at the Oakton Church of the Brethren in the Mid-Atlantic District.

Harold and Gladys Royer and **Velma Ober** were guests of honor of Waka Schools and the Nigerian Church at a banquet recognizing their years of service to the church. The Royers first arrived in Nigeria in 1930, while Miss Ober began her work in 1936 in China, where she served until 1950. She has taught school in Nigeria for the past sixteen years.

* * * * *

Morgantown church member **Allie D. Fike** is marking fifty-five years of service in the church school of that West Virginia congregation. . . . La Verne, Calif., is the new location of **James Talcott**, former pastor of the Cajon Valley congregation, who has assumed the associate executive position for the Pacific Southwest Conference.

A former teacher and missionary died Aug. 9 at Sebring, Fla., of cancer. The death of **Maude Sharp Schmudlach**, in 1963 named Teacher of the Year in the Sebring area and in 1966 assigned to a two-year teaching post in Nigeria by the Friends' Mission, ended a career which included concern for persons of many races.

* * * * *

A memorial service in recognition of **Lorell Weiss**, who died July 12 at New Carlisle, Ohio, will be held on the evening of Oct. 27 at the McPherson, Kansas, church. A former Brotherhood staff member, Dr. Weiss had in recent years served as professor of sociology at McPherson College.

Lola June Armey (Mrs. J. Cecil) of Fresno, Calif., for fifteen years organist at the Fresno church and twice official Annual Conference organist (1956, 1961) died June 10 after a long illness.

Recent celebrants of golden wedding anniversaries include **Mr. and Mrs. Henry H. Cosner**, Petersburg, W. Va.; **Mr. and Mrs. John E. Jones**, Fresno, Calif.; **Mr. and Mrs. Walter Kulp**, Ephrata, Pa.; and **Mr. and Mrs. Virgil Stinebaugh**, Flora, Ind. . . . Couples marking more than fifty years of marriage are **Mr. and Mrs. Harry Royer**, Bradford, Ohio, fifty-six; **Mr. and Mrs. David Poff**, Leola, Pa., sixty; and two couples, **Mr. and Mrs. J. R. Messick**, Middletown, Pa., and **Mr. and Mrs. Edward Kintner**, North Manchester, Ind., both celebrating sixty-five years of marriage.

* * * * *

A Messenger editorial discussing the church and modern art appeared in the April edition of *The Word at Work*, a publication of World Literacy and Christian Literature. The **defense of art**, written by Wilbur E. Brumbaugh, was originally printed in the May 26, 1966, issue of Messenger.

Community Mission church member **Charles Helsley** is the fifth man to be licensed to the ministry in the Shenandoah District during 1968. He assists in the work of the Community Mission church, one of three in the Woodstock congregation.

CALENDAR

Oct. 24	**United Nations Day**
Oct. 27	**World Temperance Day**
Oct. 31	**Reformation Day**
Nov. 1	**World Community Day**
Nov. 1-2	**District conference, Eastern Pennsylvania, Hatfield**
Nov. 1-3	**District conference, Southern Ohio, Covington**
Nov. 5	**Election Day**
Nov. 7-9	**District conference, Idaho, Twin Falls**
Nov. 10	**Peace Emphasis Sunday**
Nov. 12-15	**General Board Meeting**
Nov. 24	**Brethren Service SOS Offering**
Nov. 28	**Thanksgiving Day**
Dec. 8	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**
Dec. 22	**Christmas offering for worldwide missions**
Dec. 25	**Christmas Day**

VOLUNTEERS ASSIGNED

Persons entering projects without participating in a training unit on direct alternative service assignments are **Ronald Becker**, The Cedars, McPherson, Kansas; **Bruce Cable**, La Verne College, La Verne, Calif.; **James Endress**, McPherson College, McPherson, Kansas; **Floyd Erbaugh**, Manchester College, North Manchester Ind.; **Gerald and Mary F. Fawley**, Lybrook Mission, Cuba, N. Mex.;

Gary Guyer, Bethany Brethren Hospital, Chicago, Ill.; **James Hollinger**, Castañer, Puerto Rico; **Robert Martin**, Waka Schools, Nigeria; **Jerry McKimmy**, Castañer, Puerto Rico; **Larry Nelson**, Material Aid Services, New Windsor, Md.; **James Queer**, Church of the Brethren Home, Neffsville, Pa.; **Graydon Reinoehl**, Dahanu Road Hospital, India; **Richard Schoney**, Europe; **Dennis Sites**, Good Shepherd Home, Fostoria, Ohio; **Larry Tom**, Material Aid Services; and **Jon Wingert**, Castañer, Puerto Rico.

* * * * *

Volunteers in the July training unit assigned to projects include **Luke and Joyce Bender**, Sebring Hotel Manor, Sebring, Fla.; **Rosemary Blough**, Good Shepherd Home, Fostoria, Ohio; **Albert Bohn**, Brethren Service Center, New Windsor, Md.; **Nelson Bowman**, Church of the Brethren Home, Windber, Pa.; **Judith Brown**, Brotherhood Pilot House, Baltimore, Md.; **Lindley and Kathleen Butler**, Brotherhood Pilot House; **Ivan and Judy Culp**, Lend-A-Hand Center, Walker, Ky.; **Daniel Custer**, Morrison Cove Home, Martinsburg, Pa.;

Verda Deeter, National Institutes of Health (NIH), Bethesda, Md.; **Gertrud Doll**, Emmanuel church, Dayton, Ohio; **Clyde Fahnestock**, Casa de Amistad Community Center, Brawley, Calif.; **Terry Flickinger**, Brotherhood Pilot House; **Lyndall and Lois Frantz**, Protestant Student Center, Brigham City, Utah; **David Garver**, NIH; **Gregory Geisert**, NIH; **Eunice Grimes**, Emmanuel church; **Donald Hoover**, Brethren Service Center; **Dennis Hull**, Cass Methodist Church and Center, Detroit, Mich.; **William Kilgore**, Douglas Park church, Chicago, Ill.;

James and Judith Laudermilch, Protestant Charities, Houston, Texas; **Peter**

Lawson, NIH; **Carl Middaugh,** Brethren Service Center; **Barbara Miller,** First church, Harrisburg, Pa.; **Mary Moberly,** National Service Board for Religious Objectors (NSBRO), Washington, D.C.; **James Sampson,** Cross Keys Brethren Home, New Oxford, Pa.; **Jeffrey and Connie Shady,** Brethren Service Center; **Ed Vaughn,** Brethren Service Center; **David Weaver,** NIH; **Judy Weaver,** West View Manor, Wooster, Ohio; and **P. Wayne Wisler,** NSBRO.

PASTORS AND PARISHES

Jacob F. Replogle, director of alumni relations at Bridgewater College, has resigned his post after twelve years' service to become pastor of the Florin church at Mount Joy, Pa.

Juniata College graduate and one-time member of the Bridgewater College religion faculty **Richard B. Gardner** has been appointed minister of religious education of the Wurzburg American Protestant community in Germany. The post is affiliated with the Wurzburg Support Activity Chaplains Office of the U.S. Army. While in Germany he will be studying for a doctor's degree in theology at the University of Wurzburg.

Five men have been honored recently for years of service in the ministry. **Edwin Glover** received tribute from the Nampa, Idaho, congregation for his fifty years as a minister. He is now at the Boise Valley church. . . . The Wenatchee, Wash., church recognized the following in special services during August: **Owen Kintner,** fifty-two years; **Orville Booth,** forty-eight years; **Jay Eller,** forty-three years; and **Noble Deardorff,** forty-three years.

OPPORTUNITIES

Greece, the Near East, and Spain are on the itinerary for participants in a fourth **Juniata College** alumni tour June 3-24, 1969. The two host-conductors will be a member of the Juniata faculty, Dr. Evelyn Guss, professor of Greek, and Harold Brumbaugh, alumnus and conductor of the three previous tours. Persons interested in the tour may inquire at the Weimer-Oller Travel Agency, 405 Penn St., Huntingdon, Pa. 16652, or at the Alumni Office, Juniata College, Huntingdon, Pa. 16652.

October 28 marks the beginning of a five-night interdenominational **Religion and Life School** to be held at Manchester College. Scheduled for successive Monday nights until Nov. 25, the school is a training period for lay workers in local churches. Inquiries for further information may be directed to Dean L. Frantz, Director of Church Relations, Manchester College, North Manchester, Ind. 46962.

Seven unfilled reservations are yet available for a tour of Hawaii Dec. 23-31, conducted for Brethren by J. Kenneth Kreider. The travelers will attend the Rose Parade at Pasadena, Calif., on the return trip. Persons interested in the tour may contact Mr. Kreider at Route 3, Elizabethtown, Pa. 17022.

The Hymn Society of America is seeking new hymns on the theme, "the mission of the church." Elaborating on the definition of the subject, the Society extended the term mission to include the purposes of church membership, of evangelism, of worship, of Christian education, of renewal. New texts must be submitted to the Society, 475 Riverside Dr., New York, N.Y. 10027, not later than Dec. 31, 1968, when they will be judged by a special committee.

POTPOURRI

"That Nature of Authority" was the theme of the **Church Leaders' Conference** at Manchester College Oct. 21-23. Speakers were John W. Meister, United Presbyterian Church (USA) executive; Hagen Staack, Muhlenberg College professor; and Dale W. Brown, Bethany Seminary professor.

Twenty-five years of service were celebrated recently by the **Flat Creek Mission** near Creekville, Ky. Efforts in economic development, including a farm and a cooperative cane mill, have been among recent programs of the mission.

The fiftieth annual **Ohio Pastors' Convocation** will convene in January 1969 at Columbus. Known as the largest pastors' meeting in the country, the three-day event will feature twelve eminent churchmen and theologians on the program.

Southern Pennsylvania's **Hanover church** in September broke ground for a new sanctuary, to be completed in 1969.

* * * * *

Music lovers in the New York City area will be able to attend a concert Nov. 19 featuring the English composer and conductor **Sir** Arthur Bliss, who will conduct the American premiere of **The Beatitudes,** with eighty-five members of the New York Philharmonic, the Westminster Choir of Princeton, N.J., and two soloists. The performance is a benefit sponsored by the American Bible Society at Lincoln Center.

DEATHS

Armstrong, John, Rockwood, Pa., on June 21, 1968, aged 52

Aukerman, Arthur, Greenville, Ohio, on July 5, 1968, aged 84

Hauger, Emma, Freeport, Ill., on Jan. 27, 1968, aged 83

Hauger, William, Freeport, Ill., on April 18, 1968, aged 82

Horner, Hattie, Tire Hill, Pa., on April 16, 1968

Kestner, Louis W., York, Pa., on June 1, 1968, aged 59

Leffel, Pauline M., Springfield, Ohio, on April 16, 1968, aged 53

McQuate, William, Ashland, Ohio, on June 7, 1968, aged 87

Marmet, Mildred B., Dawson, Neb., on April 26, 1968, aged 57

Mathews, Joe E., Noblesville, Ind., on June 4, 1968, aged 46

Myers, Lenora, Bridgewater, Va., on May 25, 1968, aged 78

Prather, Cora, Mound City, Mo., on May 14, 1968, aged 90

Reese, William, Millers, Md., on April 20, 1968, aged 66

Reynolds, Susan, Ames, Okla., on March 2, 1968, aged 62

Roadcap, George E., Barren Ridge, Va., on March 9, 1968, aged 76

Schnauble, Grace, Westminster, Md., on May 27, 1968, aged 80

Schubert, Milton V., North Manchester, Ind., on June 26, 1968, aged 71

Strite, Mary B., Hagarstown, Md., on May 24, 1968, aged 70

Stutzman, Maude, Johnstown, Pa., on Feb. 26, 1968, aged 87

Wellington, Fanny, Skidmore, Mo., on April 18, 1968, aged 89

Prayer Before Voting

I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.

Paul's First Letter to Timothy (2:1-4)

Lord of my heart and God of all the nations, as I take up this ballot and as I enter this booth, I pause to give you thanks and to ask your guidance. I thank you for the privilege that is mine to share in shaping my community and my world. This is no ordinary paper I hold in my hand. It is a symbol of the government of which I am a part and a reminder of my duty to cast my vote for a more Christian democracy.

Let me see these names before me not merely as names but as persons to whom I can respond. Let me look beyond their campaign oratory to the issues on which they stand, so that I may choose those whose deepest convictions reflect your Spirit. Help me to put Christian standards above party loyalty, the welfare of all your children above any local or sectional interests. Help me to make every vote, even when the alternatives are limited, a vote for your kingdom.

I ask your forgiveness not only for the unfortunate choices I have made in the past, but also for my failure to back up the men who represented me. When they waited to hear from me I was too busy. To their difficult problems I was often indifferent. I forgot to thank them for their wisest decisions, and yet I criticized them when I thought they failed me. And I neglected to pray for them.

Therefore, let me never become cynical or despairing about those whose names I consider now. For they are also your children. If they are elected by my vote and others, will you grant them, dear Lord, a measure of your great wisdom and mercy because the destinies of millions may rest in their hands. Give them a sincere desire for righteousness and peace and the courage to uphold our highest ideals.

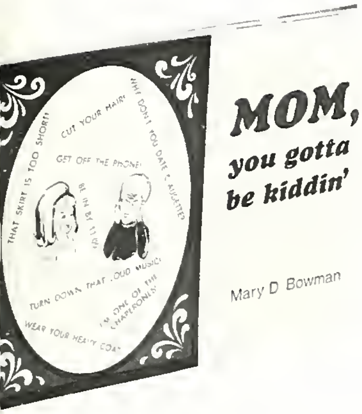
Although my vote is but one among thousands, it is still one vote, and it may be the one that decides the issue. So I dedicate it to you. As I fulfill this, my Christian duty, help me to serve my family, my neighbors, my church, and my community. — K.M.

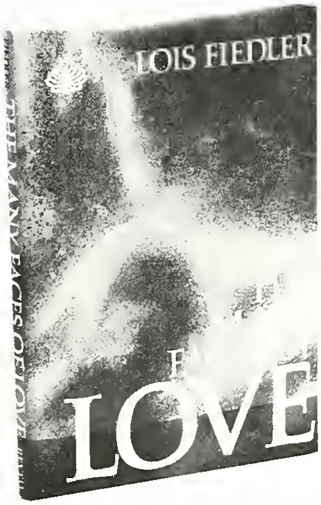
Can the Church Come Alive?

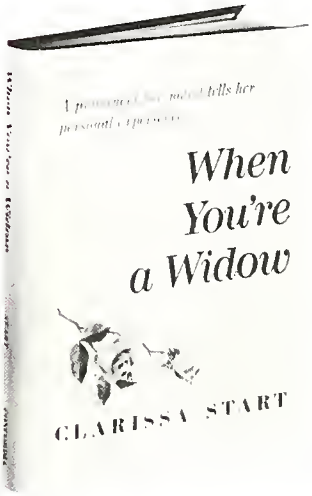
"Come alive! You're in the Pepsi generation!" The invitation is timely for every generation within the fellowship of the church. Far too many of the conventional activities of the church lack the vitality that betokens life. They are dull and deadening, not, as some think, because they are churchly but rather because they seem to have lost touch with the activities in which God is already at work in the world. If the church is really to come alive, it must become more discerning about God's action, more understanding of his purposes, and more sensitive to the diverse ways in which his Spirit moves in the midst of men.

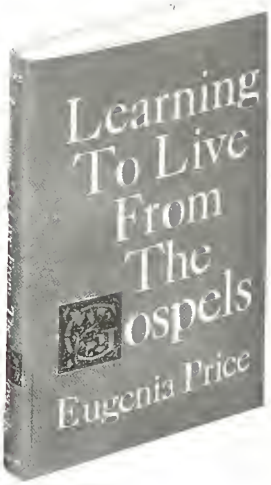
The church will not come alive simply by talking about church renewal. It will not be revived by abandoning all conventional activities in favor of unconventional ones. Renewal goes deeper than superficial evidences of novelty. In order to walk in newness of life we must discover where Jesus is already walking in our world and to begin to walk with him for the same reasons he is walking — and that is "for the world's sake" (to borrow a phrase discussed in this issue).

There are some evidences, thank God, that many churches are not satisfied merely to survive as self-contained fellowships of the unconcerned. Some churches at last are actively involved, even at great risk, in serving the needs of men. To be alive for the world's sake means to live a more exciting life as well as to offer a more relevant witness to the presence and power of God in our world today. — K.M.


MOM, you gotta be kiddin'
Mary D Bowman
THAT SKIRT IS TOO SHORT!
CUT YOUR HAIR!
GET OFF THE PHONE!
TURN DOWN THAT LOUD MUSIC!
WEAR YOUR HEAVY COAT


LOIS FIEDLER
THE MANY FACES OF LOVE
LOVE


When You're a Widow
CLARISSA START


Learning To Live From The Gospels
Eugenia Price

Lively NEW BOOKS for Women

MOM, YOU GOTTA BE KIDDIN'

Mary D. Bowman
$2.95 cloth; $1.50 paper

A wise, loving mother and former high school teacher observes and beautifully interprets the ups and downs, the abrupt changes in mood, and the important decisions of the teen years. Her subtle sense of humor, her sympathetic viewpoint, and her sensitivity to what's happening in the younger generation, make this an appealing and thoughtful presentation — a challenge to parents who sincerely care about their children's well-being. Clever cartoons add interest and humor.

THE MANY FACES OF LOVE

Lois Fiedler. $3.50

To all who have suffered personal hurt, here is a challenge in verse to shed selfish grief, self-righteousness, and regret and to reach out to others in love and understanding. A joyous affirmation of God's abiding presence, of man's inability to exist on human strength alone; an expression of the urgent desire to be needed and used in service to others; to be involved, concerned, and active in all aspects of life. Mrs. Fiedler will be remembered for her book, *Sound of Silence*.

WHEN YOU'RE A WIDOW

Clarissa Start. $3.75

The author, whose successful and socially prominent husband was struck down in the prime of life, shares her experiences in widowhood with other bereaved women. Realizing that "only another widow understands," she has not hesitated to record in detail her personal reactions to her husband's death. A journalist by profession, Clarissa Start Davidson has been able to describe the phases of grief through which she passed with rare perception and depth. An utterly candid and "no nonsense" tone marks the book throughout, yet the author is able to share her hopes and convictions about the resurrection in a perfectly natural and convincing way.

LEARNING TO LIVE FROM THE GOSPELS

Eugenia Price. $3.95

This well-known author of inspirational books now searches out and reveals the power of the Gospels to release the human potential for fulfillment, both secular and spiritual. The familiar words breathe with new vitality as the author shows how twentieth-century Christians can follow them to a fuller, more satisfactory life.

CHURCH OF THE BRETHREN GENERAL OFFICES ■ ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Reuel B. Pritchett: Minister, Traveler, Collector. *His hobby is collecting rare books and Bibles, but nothing in his museum is as unique as the collector himself.* by Lena Willoughby. page 2

1968: Reformation or Revolution? *There are two Christianities, the author contends, and neither the evangelical nor the denominational mode is adequate for the present crisis.* by Stephen C. Rose. page 6

The Right to Die: What Shall the Church Say? *The second half of a theologian's discussion of mercy killing considers arguments for voluntary euthanasia.* by J. Robert Nelson. page 9

Introducing the Baptists. *Conversations with the American Baptist Convention have been under way for several years. A new leaflet will help Brethren know with whom they are talking.* page 17

A Church Alive for the World's Sake. *A series of guest editorials offers variations on a theme adopted by an Ohio church for its centennial year.* page 26

Other features include poems by Emily Sargent Councilman, Harry A. Brandt, and Mildred Morris Gilbert (page 1); "A Modern Message for Man's Ancient Sin," by Ellis G. Guthrie (page 11); a look at "BVS After Twenty Years" (page 12); "A Black Layman's Response," comments by a black member concerning Brethren attitudes on race, by James H. Gay (page 21); a review of books by "Theologians Who Happen to Be Women," by Virginia S. Fisher (page 22); and a "Prayer Before Voting" (page 32).

COMING NEXT

A teacher and director of drama emphasizes why there should be close cooperation between "The Church and Theater Arts." . . . A seminary professor and a pastor look at two sides of a debatable question, "Is Love an Adequate Guide for Making Personal Decisions?" . . . Pearl Gibbs proposes some guidelines for teaching children the value of work. . . . Linda Robbins introduces a Brethren farmer, Marvin Mishler, who knows how to put farmland to work in helping to feed the hungry.

PHOTO CREDITS: Cover, 2-5 The Gallery, Winchester, Virginia; 12, 13 Leland Wilson; 17 Laurance S. Williams; 18-19 (center fold) Elgin (Illinois) *Daily Courier News;* 19 (top) Don Honick; (bottom) Howard Royer; 26, 27, 28 (center) artwork by Tom Goddard; 28 (top) Robert McGovern; 29 Robert W. Regier

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, managing editor; Howard E. Royer, director of news service; Linda Czaplinski, assistant to the editors. Messenger is the official publication of the Church of the Brethren. Messenger is copyright 1968 by the Church of the Brethren General Board. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change.

ACP

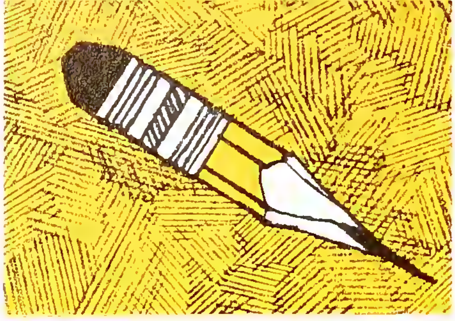
VOL. 117 NO. 22

Is Love an Adequate Guide? 5
Church and Theater: Companions or Competitors? 7
The Theology of Hope 21

messenger

CHURCH OF THE BRETHREN 11/7/68

Marvin Mishler:
To feed the hungry



readers write

BACK TO PRIME ISSUES

The guest editorial by Karl Olsson (Aug. 15) struck me as a prime example of evasion of "majoring in the minors" again — worrying over people's lack of good taste in dress while other persons are deprived of proper food, equal rights, and general use of the Golden Rule. . . .

However, it seems after reading the second time that what he really wants is moderation and good taste, which should come automatically if major concerns such as food distribution, birth control, sex education, and abolishment of racism are taken care of. So back to prime issues as you were!

The miniskirt represents change again, in fact is a mark of honesty in people. You don't hide much in a mini-anything. [We need to] do away with frills and excess in all things and face facts. Be honest!

Reynold Hardenbrock
Covington, Ohio

VERSE OF EQUAL GRACE

Here is an answer to P. L. Huffaker's plea for lyric verse (Sept. 12).

The lyrical and rippling
poetry of which you sing
that flowed so freely yesterday
evaporated. Here today
to take its place
is other verse of equal grace,
of metaphor and brevity
to give it strength; simplicity
of word and style,
freer form that can beguile
the reader to creative thought . . .
if written well. But if it's not,
remember that in rhythmic verse,
one like this may be much worse.

LaDona Shives
Orient, Ohio

LETTER TO A NEW MEMBER

What does the church have to offer you (Speak Up! June 6)? Christ, that's all, but that's enough.

To explain a little further, let's look at your progress. You said, "I hope the world can get better." When you heard of the church, you said, "I hope the church can make the world better." When you attended church, you said, "I have faith that the church can make the world better." When you joined the church, you said, "I have faith that the church can make me better." Now that you admit that the sacraments leave you cold, you are saying, "I want to see that the church has made me and the world better."

I suggest you follow Christ's instruction, "Become as a little child," which means "Ask questions." What? Why? Who? Why? Where? Why? When? Why? How? Why? Test the answers. You may see dimly, but then even Paul said that he saw in a glass darkly, but he trusted to see God face-to-face.

J. Carroll Roop
Linwood, Md.

OLDER VOLUNTEERS NEEDED

We appreciate and look forward to each issue of Messenger, even though it takes from five to eight weeks to reach us.

I agreed with Don Snider's letter on the idea of becoming involved, but I don't know why he limited it to youth. As he mentioned, Peace Corps and VISTA advertise nationally, but they don't limit their opportunities to youth. What is the matter with middle-agers' (or even older) volunteering? Why can't persons of this age volunteer to help in homes for the aged as he mentioned? There are many persons who have raised their families and who could afford to give a year or two. I feel sure there is a higher percentage of youth volunteering than older folk.

Mr. and Mrs. Lorrain Warner
Satipo, Peru

NOT THE HOPE OF THE WORLD

The article setting forth the case for civil disobedience (Aug. 29) will doubtless evoke a flurry of comments. Many of the arguments seem cogent. Brother Zunkel's sincerity is surely above question, but his interpretation of scripture is not. It is tendentious, to put it mildly. (By the way, Daniel was not thrown into the fiery furnace.)

"Jesus . . . upset the leaders of his nation by allowing himself to be 'used' in a freedom march down the streets of Jerusalem. . . . " Freedom march? The Zealots would only too gladly have made it so, but Jesus refused to be their man. The multitude cried joyfully, "Blessed be he who comes in the name of the Lord," not in the name of humanity. Man is not God.

We are given the following in quotation marks, as if it were a direct citation of scripture: "We must obey God rather than man. Whether it is 'lawful' to do this, you must judge. But we have no choice but to go on doing what we know to be right."

Is this a faithful translation of the Greek text? And what were the apostles doing in obedience to God? Were they fomenting civil disobedience? "We cannot but speak of what we have seen and heard," said Peter and John (Acts 4:20). They had seen the Word-made-flesh and had heard the words of eternal life. They had seen the Word alive after men were sure that the Word had been destroyed. "The God of our fathers raised Jesus whom you killed by hanging him on a tree" (Acts 5:30). The resurrection is central throughout the New Testament. This is so obvious that it should not need saying. The apostles preached the power of God to raise the dead, not the power of men to raise Ned. . . .

I am not convinced that civil disobedience is the hope of the world. The intention to do good can lead us astray. Satan did not tempt Jesus to do evil, but to do good by ungodly means.

Christian Bashore
Gettysburg, Ohio

ONE WORLD

I do not know anyone who thinks we should disband our police and open our penitentiaries and let our national criminals go free — the murderers, kidnapers, dope peddlers, and crime syndicates. This is neither pacifism nor nonviolence.

Now, when the world is becoming one big neighborhood, there is confused thinking regarding our international criminals. When Hitler come to power in the thirties, he built an almost irresistible army for aggression and conquest. He invaded six European countries, leaving thousands upon thousands of civilians and soldiers slain in the wake of his army. Before his mad career was stopped, six million Jews perished in his gas chambers. It took the might of the Allied armies to stop him. Does anyone think that the free nations of the world should have stood aloof as he continued his cruel extermination of the Jews?

The general policy of our great democracy is a world community of free and independent nations. The United States has spent thousands of lives and billions of dollars in four wars in this century, standing between weaker nations and tyranny.

But "the pen is mightier than the sword" if given a chance. Over half the people of the world are illiterate. They are the "fallen among the thieves," destitute in body, mind, and soul. If the Christian church of rich America would give sums to worldwide Christian mission comparable to our giving for the military, we could make it possible for these millions to become literate. We could give them the Bible in a translation they could read. We could give them the high ideals of democracy.

A concerned and serving church in support of the great commission (Matt. 28:18-20) would be the basis for creating a world under law and free from war. "If ye know these things happy are ye if ye do them" (John 13:17).

Otto A. Sanger
Trappe, Md.

THE VIOLENCE 12,000 MILES AWAY

When the religious magazines come to our house, I grab them quickly, to read what the Christian editors have to say about the news of the week, especially when we have such startling news as we have had this past year. I seek out Christian commentators.

I read the newspapers but I want the comment of the church to place alongside them, even above them, to interpret the news. After all these years of reading, I find some of the Christian newswriters have proved to be more nearly correct in their reporting, and certainly in predicting and interpreting, than some of the big-name magazines.

I was watching the Chicago convention, too. I was struck by the great inconsistency I saw. While I watched the regrettable violence on Michigan Avenue, I also saw inside the convention hall a great assembly of our nation's leading citizens, men of power, sophisticated, and certainly well groomed (since that seems so important today), at least sixty percent of whom were approving, supporting, perpetuating, and accelerating the ultimate in violence in Vietnam.

That violence in Vietnam was 12,000 miles away, invisible at the moment, did not inconvenience the delegates or Chicagoans. The local violence was said to violate law and order. But the outrage in Vietnam, violating justice and mercy as well as law and order, was said to be patriotic.

It seems to me the roots of the violence on the Chicago streets were in the violence in Vietnam.

Bernice Hoover Cook
Plattsburg, Mo.

PRAYER AMENDMENT

A joint resolution proposing an amendment to the constitution of the United States with respect to the offering of prayer in public buildings, [schools included] will be voted upon in this session of Congress before adjournment. This is the "Dirksen Prayer Amendment S. J. Res. I." A similar amendment vote failed last session by three votes. The general public, including myself, was unaware of its existence then and is equally unaware that a vote is pending now.

S. J. Res. I states: "Resolved by the Senate and House of Representatives of the United States in Congress assembled (two-thirds of each House concurring therein), That the following article is hereby proposed as an amendment to the Constitution of the United States, which shall be valid to all intents and purposes as part of the Constitution when ratified by the legislatures of three-fourths of the States: "*Article.* Nothing contained in this Constitution shall abridge the right of persons lawfully assembled in any public building, which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

What greater concern should Christian citizens have than to get behind Senator Dirksen and the forty-three other senators who are co-signers of the resolution?

We, the taxpayers of the nation, are spending millions to benefit the ghetto child environmentally, physically, socially, and educationally — to motivate him to a sense of personal worth and dignity. I feel his deepest need is to overcome spiritual poverty rather than economic poverty. This is the area of the child and youth that needs strengthening even more than the material side. What greater contribution could our great public schools give . . . than to give the ghetto child, or any unchurched child, an awareness of the Supreme Being and the place the Supreme Being, whom we call God, had in the hearts of those who founded our beloved country.

How else did our society achieve the high level of justice and freedom which citizens of the United States enjoy? How else could the ghetto child hear the name God spoken in reverence rather than in profanity? Why should he not be given the opportunity to hear "God bless," as found in the Psalms, rather than "God d - - - ," as is his experience so often? This seems to me to be inherent in the rights of every child.

This freedom was taken away from us by the Supreme Court decision in 1963, the freedom voluntarily and audibly to pray in public schools. The Dirksen Prayer Amendment would restore this right. It would clear up the confusion in the minds of many public school teachers who want clarification and look to the debate on the Senate floor hoping for some clear-cut answers.

I would like to see Bible reading without comment also included in this amendment. It could even be limited to the psalms to avoid any offense to any ethnic group. Let the great language of the Psalms speak for itself. I have expressed this belief to my senators from Pennsylvania. Won't you do the same with yours?

Mrs. Bennett G. Miller
Washington, D.C.

BYLINES: **Linda Robbins** is a staff writer for the national office of CROP at Elkhart, Indiana. . . . Associate professor of Christian education and ethics at Bethany Seminary, Oak Brook, Illinois, **Donald E. Miller** this year is on sabbatical leave and residing at New Haven, Connecticut. . . . Pastor of the Ephrata church in Pennsylvania is **Guy Wampler, Jr.** . . . Ten years in theater work and over fifty stage productions have left the instructor in speech and drama at Bridgewater College, **Frank Fuller, Jr.**, well grounded in the performing arts. . . . Akron, Ohio, is the home of **Forest Orland Wells**, reporter for the Northern Ohio district conference. . . . Another Bethany Seminary faculty member, **Dale W. Brown** is associate professor of Christian theology. . . . **R. Russell Bixler** serves as pastor for the Pittsburgh congregation in Western Pennsylvania. . . . **Helene Blough Crill** and her husband, Edward, dean of students at Elizabethtown College, have opened their home to exchange students from Africa and Europe.

MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second class postage paid at Elgin, Ill.

The fall harvest season is a time of special rejoicing in Indiana this year, as hundreds of volunteers working on forty CROP Friendship Farms bring in the crops that will mean a more abundant life for hungry people overseas. Sharing in the work and thanksgiving is the Brethren layman who has done more than any other person to make this demonstration of love in action a reality — Marvin Mishler.

A deacon of the Union Center Church of the Brethren at Nappanee, Indiana, he is a busy farmer and sheep raiser, but he has never been "too busy" to help a brother, whether that brother lives a mile away or a continent away.

Marvin Mishler first became involved in CROP work in Elkhart County in 1960. The Friendship Acres program, an adaption of the "Lord's Acre," whereby a farmer sets aside a portion of his crop to feed the hungry, was just getting started. There were sixty-five Friendship Acres then. Today there are approximately 2,000 individual Friendship Acres across the country pledged to the CROP community hunger appeal of Church World Service.

In 1963 Vernon U. Miller, a Mennonite farmer and friend of Marvin Mishler, secured a sixty-eight acre plot near Goshen, Indiana, from Arthur Weldy to be farmed by the cooperative efforts of his neighbors, with the net profit to be given to CROP. This first Friendship Farm was so successful that the idea proved infectious to Marvin Mishler. The next year he offered thirty-eight acres of his father's land to be used as a Friendship Farm; the acreage has since grown to sixty-five acres and

Marvin Mishler

Fights Hunger Through Farming

by Linda Robbins

continues to be farmed for CROP.

Not content with personal participation, Marvin Mishler has devoted a great deal of time and energy to selling other farmers on the Friendship Acre-Friendship Farm idea. "Every organized CROP county ought to have a Friendship Farm," he tells them. "Income to CROP ought to be at least $50 per acre – and that would help feed a lot of hungry people around the world."

Marvin Mishler is prepared to tell interested farmers just how to go about organizing the work for a Friendship Farm. He has helped with many. The Friendship Farm may be as small as ten acres or as large as a group of local volunteers feels practicable. The farm is secured on a share-crop basis. If a 50/50 contract is chosen, CROP and the owner share both expenses and profit equally. In a 60/40 or two-thirds/one-third contract, the owner receives his share of the harvest as rent and does not share in operating costs. In the 60/40 arrangement, fertilizer is limited to $25 per acre, while it is increased to $35 per acre in the two-thirds/one-third arrangement.

The deacon-farmer says that farmland is often available because farmers have more acreage than they can farm themselves and welcome allocating twenty or more acres to CROP. Some farmers choose CROP as an alternative to participation in the feed-grain or soil bank programs. Sometimes a person has purchased farmland as an investment or has inherited farmland but has not found a way to farm it. These are all prospects for CROP Friendship Farms.

After the farm is contracted three

Is Lov

FIGHT HUNGER THROUGH
CROP
the Community FOOD Appeal
FRIENDSHIP FARM

Marvin Mishler (left) and Wendell Fisher both fight hunger through Friendship Farms

farm managers are named who, in turn, find their own helpers. According to Marvin Mishler, finding help is not hard, since farm families are accustomed to lending a hand to help one another. FFA and 4-H clubs often join in the work. As many as twenty-five tractors are used in plowing the larger Friendship Farms, so the work is completed in short order. When his father's farm was plowed this past spring, there were 120 "bottoms" on the sixty-five-acre field at the same time. In an hour and a half the plowing was done.

The farm managers try to procure donations of fertilizer, herbicides, and seed for the farms. These gifts from local businessmen and other interested people help CROP realize a larger margin of profit from its share of the harvest. A new approach in Indiana is the solicitation of Friendship Farm sponsors, who give units of $25 per acre to care for these costs.

Marvin Mishler estimates that even a very small Friendship Farm will produce a minimum of $600 for CROP. The average farm nets around $2,000 per year. If every organized CROP county throughout the United States had a Friendship Farm, that $2,000 average income per farm would yield around $2 million to help stop hunger overseas. CROP is a long way from even being in sight of that kind of Friendship Farm goal, but Marvin Mishler is working hard at this dream of his, and he is achieving some very tangible results.

In 1966 his home township ranked first in the nation in CROP donations, achieved largely through Friendship Acre gifts and surpassing many counties in total giving. Many of the donors were folk from his own congregation. "As we give, God gives," Ross Noffsinger, at that time pastor of the Union Center church, quoted Marvin Mishler as saying. And the people at Union Center church believe him. The following spring they also gave over $2,000 to the special Brethren "Food for the Hungry" drive.

Working full time for CROP in Indiana for six months last winter, Marvin Mishler lined up the forty farms currently being operated for CROP in the state. This total includes a 140-acre farm of choice bottomland near Goshen, managed by Vernon U. Miller, who also serves as state CROP chairman. The largest Friendship Farm in CROP history, Elkhart County CROP hopes to realize $10,000 from this project alone; there are also eight smaller Friendship Farms in the county. Indiana expects to net around $100,000 from the Friendship Acres projects this year.

There are growing numbers of Friendship Acres in other states as well. Illinois, the Dakotas, Missouri, Iowa, and Pennsylvania report more designated acres and farms each year. Marvin Mishler has traveled extensively in Indiana to sign up acres and farms and has also been able to assist developing programs in other states. Earlier this year he conducted a Friendship Acre workshop at the Missouri State Consultation on World Hunger. Missouri has since recorded nearly 500 Friendship Acres, including four farm projects so far in 1968; last year only 187 acres were CROP-designated. In September, the CROP booster spoke to a similar group at the Illinois CROP Workshop in Springfield.

Marvin Mishler would be reluctant to acknowledge any credit for the success of Friendship Farms or for any of his other good works. But other persons, including his pastor, have nothing but admiration for his achievements. "Marvin's philosophy of life demands that he do all that he can to serve others," says Ross Noffsinger. "Seldom have I known him to turn down an opportunity to serve, whether it meant accepting additional responsibilities for the church or for CROP or helping another individual in some quiet, personal way."

With more than 10,000 people dying every day from the effects of hunger and malnutrition, everything that can be done to raise additional resources to help stop hunger is worth the effort. Additional resources can be secured through Friendship Acres and Friendship Farms, but the extra effort must come from people like Marvin Mishler. ☐

n Adequate Guide for Making Personal Decisions?

"Yes, If We Mean Agape Love," by Donald Miller

"No, There Is Something Better Than Love Alone," by Guy Wampler, Jr.

by Guy Wampler, Jr.

Do not suppose that because I take the negative in this debate I am against love. *Love* is an abused word, but it is still a very good word. My argument is that there is something better than love alone. That is love plus enlightening law. The Psalmist said, "The law of the Lord enlightens the eyes." The point of view I seek to defend is that not love alone but *love and law* are essential to the Christian in making right choices.

Let me make as clear as possible how I mean to use the word *law*. In upholding the law, I make no brief for the rigid Brethren code of fifty years ago. At least one Brethren was churched fifty years ago for playing croquet. Those Brethren who have good memories know what a heavy burden the law can be. The law when misused stifles the free spirit of Christ.

Enlightening law is open-ended. It affirms change and embraces life. It recognizes that all life, to be life, moves ahead. The holy kiss was a valid expression of cordiality in the first century. But don't impose the holy kiss on people today. The handshake is a more fitting gesture today, and we ought to be shaking more hands. Enlightening law makes traditional values relevant to a changing world.

Admittedly, a strength of situation ethics is that it seeks to be up to date. It deals with the moral dilemmas modern man faces – abortion, euthanasia, and heart transplants. If the church is to provide the moral leadership for which it is responsible, it must speak persuasively to the new world.

Why then do I argue the negative in this debate? Because chief proponents of situation ethics have gone too far. In his book, *Situation Ethics*, Joseph Fletcher blurs the meaning of justice. His disciples frequently obscure the validity of the law. A Fletcher spokesman discussed sexual morality at a youth conference. He stressed the legitimate exceptions to the seventh commandment to such an extent one began to get the impression that the exceptions are the rule. He took the law too lightly.

The topic of this debate, "Resolved: Love is an adequate guide," says nothing about the human need for law. That is why I argue the negative. In a world torn by violence, assassinations, and lawlessness, people are beginning to say: "There must be a new respect for law – the law of God and the law of the land."

Three actual cases will illustrate the function of the law. Alice was disenchanted with her marriage. She went to the next door neighbor seeking consolation. The next door neighbor was more than cordial. This led to the problems which brought Alice to the marriage counselor.

The counselor pinpointed Alice's problems. "She had no roots," he said. "In order to hold each and every friend, she went along with whatever he suggested regardless of

Continued on page 6

by Donald Miller

Not only is love an adequate basis for making personal decisions; it is the *only* adequate basis for the Christian. Here we immediately fall onto a confusion about what love is. The Christian ethic is founded upon *agape* love, the kind of self-giving love that is found in the life of Jesus Christ. Love as the Bible describes it is the character of God's relationship to man.

God in his steadfast, enduring, continual concern for man, in his self-giving for man reveals to us the real character of love. Hosea can take back his wife after she repeatedly prostitutes herself, and he does so as a sign of the way that God constantly receives us back to himself again. Paul describes the more excellent way of love as bearing all things, believing all things, hoping all things, enduring all things. Agape love is the only adequate basis for the Christian life.

Secondly, may I suggest that love is the *final* norm. In his book, *Situation Ethics*, Joseph Fletcher offers the proposition that love is the only norm. Jesus said that the whole law and the prophets can be summarized in the great commandment: the love of God and the love of neighbor. He did not eliminate all other rules thereby, but he did say that all other rules are subject to the law of love.

Another way of saying it is that people are more important than principles. All rules of behavior are made for man and not man for them. You will recognize that I am referring to

Continued on page 6

"NO" / *continued*

her own wishes. What Alice needed," the counselor concluded, "was a set of rules to live by, some standards to give structure to her life."

Note that for Alice, at least, love was *not* an adequate guide for making personal decisions. A commitment to specific standards was also necessary in order for her to exercise inner control. The first function of enlightening law is to give structure to life.

Christopher Kraft was director during the early space flights. He demonstrated the ability to make quick decisions coolly and wisely when emergencies occurred. Asked how this was possible, Chris Kraft answered, "The secret is to preplan decisions so that before the moment of actual crisis arrives you are prepared for it." Then he spoke of a book called "Mission Rules Book," a collection of preplanned decisions (*Guideposts*, September 1966).

Joseph Fletcher writes, "A person must be prepared in every decision-making moment to suspend or violate any rule except that one must, as responsibly as possible, seek the good of one's neighbor." A *Time* magazine reporter added, "Which is quite a thought for an impassioned teen-ager on the back seat of a car." As is often the case, a hard-nosed magazine reporter has more savvy about people than many theologians.

For young people love, or what they think is love, is not an adequate guide in making decisions. They need to preplan for those situations in which their short-sighted impulses might cause them to act unwisely and unlovingly.

The Gabriel Fackre family decided to apply situationalism to the schedule for chores at home. They decided that the chores should be done voluntarily on the basis of neighbor love and each day's new context.

After an eight-month trial period the Fackre family gave up situation ethics. They discovered that each person tended to look at a situation from his own vantage point, and each was partial to his own needs. They decided that the best thing to do for all concerned was to set up a schedule. Certainly exceptions were made occasionally. But in principle the family agreed that to insure justice for all and to live out neighbor love in the household situation, they would bind themselves to a set of rules.

In summary, three functions of the law in making personal decisions are: to give structure life; to anticipate and prepare for decision-making moments; and to insure justice, because love without justice is empty.

Paul did not reject the law. Paul, as a Pharisee, learned the hard way that the law can be an instrument of hurt and cramping. Therefore, he warned against the "yoke of bondage," by which he meant religious legalism. But Paul did not dismiss the law at its best. Paul said, "The law is a schoolmaster." We all have lessons to learn.

The Psalmist put it best: "The law is a light." The law is not a box into which twentieth-century man must squeeze himself. "The law is a light," and it is quite clear that our world needs a light. ☐

"YES" / *continued*

Jesus' treatment of the Sabbath law, which is one of the ten commandments and certainly one of the most important laws in God's covenant with Israel. Jesus did not hesitate to eat grain on the Sabbath. Nor was he reluctant to release the woman taken in adultery, even though the law required that she be punished.

The Spirit of Christ is that of listening to persons, hearing the full set of circumstances with a nonjudgmental attitude. To condemn in our hearts those who have divorced, disobeyed the law, or in some other way infringed upon what is commonly regarded as right is not in the Spirit of Christ.

This does not mean that love abandons all rules; rather it searches out the right rule. Paul could counsel Corinthian Christians to be sensitive to their brother's conscience about meat dedicated to idols and still chastise Peter for following the Jewish food laws. Love searches out the right rule. We ought not be overly critical of the search today.

In addition, love is covenantal. Many people believe that love is a personal decision. There are no wholly personal decisions. My attitude toward my black brother is a part of a community sentiment. Your attitude about sexual behavior is a part of the moral structure of the community. The nature of love is to draw people into communities of responsibility. Love that does not do this is something else than agape love.

God enters into covenant with his people and then laws are worked out in order to preserve the covenant. It is important to give structure and expression to the covenant, but one cannot preserve the covenant by strengthening the law. This is the forlorn effort of the Pharisees, ancient and modern.

The covenant is a living relationship of love among a people. They constantly seek to give guidance and assistance to each individual, but the

Continued on page 11

Church and Theater: Companions or Competitors?

by FRANK FULLER, JR.

The theater and the church have existed, in various forms, from the very beginning of human civilization. We employ the term *religious drama*, and individuals who wish to serve both institutions make frequent allusions to the religious origins of the theater.

There is today a growing body of dedicated Christians who concur that there really is a religious drama and that the theater artist may be of significant value to God's church. While the compatibility of the theater and the church may not yet be fully accepted, they are compatible or should

"Purgatory," by Yeats

"Medea," by Euripedes

be. Their relationship has changed over recent years to the point where the theater may, today, be more aptly described as a neglected garden than as forbidden fruit. Gardens may produce either poisonous weeds or fragrant flowers. The attitudes and actions of the gardener are important factors in terms of the results of the harvest.

The theater needs the church

There have been times in the theater's history when it was despicably immoral. It is interesting to consider the correlation which existed at those times between the theater and the society from which that theater sprang. That society included, of course, religious institutions. The theater of Restoration England (1600-1700) is an important case in point. In 1642, the Puritans closed all English theaters, labeled all actors heretics, and boarded up or tore down the public theaters. There followed the most immoral and licentious period that theater history has ever known — Roman orgies included. When all decent, moral men turn their backs on any moving force in human life, it is certain that the less attractive element will applaud. The action of the Puritan government did not kill the theater. It placed its control, however, in the wrong hands. The theater is an institution which, like the church, can be no better or worse than the people of whom it is comprised. The theater needs good people. It needs the support and encouragement of the church. We need, as Henri Ghéon says, a "theater of the faithful."

But what can be done to bring these two institutions closer together? As a logical first step, we should make honest attempts to understand each other. A professor once told me that there is nothing so terrifying to a human being as a new idea. The idea that the church and the theater are compatible is a new one to many persons, but human beings often grow closer as they learn to understand one another. Sometimes I suspect that the opposite will also occur. It may be that people so much alike shall never live in peace. The problem needs, at any rate, thoughtful evaluation — honest answers to sincere questions.

Is there, for example, really such a thing as "religious drama"? Is there a significant amount of dramatic literature to which we may justifiably attach this label? And, if there is, is it being used to the glory of God?

To the first question, I would submit an affirmative answer. Yes, there is a wealth of religious drama if our definition of religion embraces man's honest and uninhibited inquiry for knowledge about himself, about his existence, and about his relationship to God and to his fellowmen. Few will deny that the world's great dramatic artists have displayed integrity and insight in considering these issues.

There is even some support for the idea that the dramatist has on occasion displayed more integrity and insight than the pastor and the priest. He has frequently worked under less restriction. He has not been as inhibited by fear. He has not been as confined by denominational prejudices and doctrinal regulation. Almost any question may be asked in the theater, and many were voiced there earlier and with more insistence than in the church. *The Deputy* by Rolf Hochhuth isn't usually produced by church groups though the average churchman would perhaps agree that the extermination of six million Jews should leave no man's actions above question — even those of a Pope. It could be that the Protestant church needs a *Deputy* of its own.

The theater artist has enjoyed great freedom. He has sometimes abused that freedom (as some may feel Hochhuth has abused his in *The Deputy*), but more frequently he has

"Tartuffe," by Moliere

"Death of a Salesman," by Miller

employed it with dignity, integrity, and moral purpose. Almost all serious dramatic art springs from motivations which may be classified as religious even though the drama has occasionally taken the form of an attack on established religious doctrines, practices, or institutions.

The sad fact is that few people attend good plays today and even fewer people read them. The theater artist is often judged by the popular, commercial tripe with which we are daily bombarded.

Those who have seen Arthur Miller's *Death of a Salesman* know that he speaks, with great eloquence, of the dignity and value of man – even the common man.

Those who have seen Miller's *Incident at Vichy* are moved against blind prejudice and human cowardice.

Those who have read what Eugene O'Neill has said about his own plays understand that he was vitally concerned with man's relation to his God, and those who have read or seen his plays know that tragedy is not pessimism.

Those who were not turned away by the "bad words" in *Who's Afraid of Virginia Woolf?* know that they did not inspire us to bad deeds but to a realization that we all have within us some of the same inhumanity and that we must recognize its presence and exert some effort to repress or remove it.

And those who have made sufficient effort, or who have sufficient insight, know more about the dangers of self-will once they have experienced the spiritual anguish of Becket in Eliot's *Murder in the Cathedral.*

On the other hand, those who have not yet progressed beyond the yearly Christmas bathrobe burlesques or the doleful Easter errors which annually inhabit our houses of worship have, certainly, reason if not the right to some skepticism.

The serious dramatist is sometimes shocking, but human beings are frequently apathetic. The dramatist is sometimes frivolous but often to make a point. He is often obscure, but his obscurity is possibly related to the complexity of his ideas. It is difficult to express the inexpressible, but obscurity may be more honest than oversimplification.

I submit that there is indeed a significant body of dramatic literature, both ancient and contemporary, that we may accurately call religious drama. It is unfortunate that so little of this literature graces the shelves of our church libraries and that even less ever comes to life in the house of God.

This brings us to another important point and one less understood than the idea just discussed.

The theater is an eclectic art. It goes beyond literature. Just as a blueprint is not a house, the written work is not the total theatrical or dramatic experience. What of its other values? May not the actor, the director, the scenic designer, and other theater artists serve the church? Have they, too, unique offerings?

If we assume that the theater and the church are or could be compatible, what might the theater artist do for the church? How can dramatic art be of service to the church?

Individual creative outlet

Dramatic art can provide a unique outlet for man's urge toward artistic creation – toward personal, individual expression and fulfillment. Nearly every man has, within himself, something which he needs to get out. There is, in most of us, an idea or feeling which cries out for release. The sensitive human being who suffers the birth pangs of artistic expression experiences relief when they subside. Whether the child of art is a thing of beauty and dignity or something less than beautiful, the artist-parent has been released, at least momentarily, from pain. He may breathe easier. He may be a better man.

Theater also brings a group of human beings together in a very special experience of sharing. It is a communal activity generally involving several people in an exchange and sharing of thoughts and feelings. The psychologist is beginning to realize the potential of this kind of theatrical involvement as experimentation in psychodrama expands. If the church is concerned with treating the ills of humanity, it will certainly be interested in new tools. Psychodrama is such a tool.

Communication

George Bernard Shaw made this interesting comment in the preface to one of his plays: "I am convinced that fine art is the subtlest, the most seductive, the most effective instrument of moral propaganda in the world excepting only the example of personal conduct; and I waive even this exception in favour of the art of the stage, because it works by exhibiting examples of personal conduct made intelligible and moving to crowds of unobservant, unreflecting people to whom real life means nothing." Shaw is right. Dramatic art provides, in addition to its creative and therapeutic outlets, a unique means of communication, a means for the exchange – the transmission – of human ideas and concerns. And further, the dramatic artist communicates with skill and subtlety.

Does the church need drama as a means of communication? I believe so. John Morley referred to the set speeches of the church pulpit as a "colossal, histrionic failure." He went on to say that "exhortation to set speeches always has been and always will be the feeblest bulwark against boiling floods of passion that helpless virtue ever invented." Ask our young people about the validity of Morley's criticism! They are tired of being preached at. They are looking for new forms of communication, and they respond to action, rhythm, colors, and shapes.

It is in the "how" that our problem is most complex. Many will agree that there really is religious drama, that the theater artist does know things about human nature that the church should know and use, and that the theater artist does things, in terms of human communication, that could be of service to the church. The important concern is perhaps not so much "whether?" as "how?"

We need, somehow, to make the average church member aware that the theater artist is really an artist and that he can be a Christian artist.

We need to develop an audience that is willing to and capable of doing some of the work. Living theater is not complete without an educated, receptive audience. The spectator is an integral part of this communal experience.

We need to search out and to employ specific practical ways of making dramatic art a part of the curriculum of the church.

Church groups are forming new touring companies to take religious drama into rural communities. Throughout our nation church organizations are holding annual religious drama conference/workshops such as those sponsored by the National Council of Churches. The Commission on Ecumenical Mission and Relations of the United Presbyterian Church operated the Barn Playhouse in Stony Point, New York, and offered a full summer repertory of religious drama. Some denominations are even doing commercials on network television. These people are spreading the good news, and others are listening! New books and periodicals are being published. Church-related colleges are exhibiting an increasing awareness of the place of theater-arts training in their curriculum, and activity in religious drama increases as these schools become more involved in theater training. Within recent years, American colleges and universities have approved fifty-one M.A. theses and sixty-nine Ph.D. dissertations in religious drama and related fields.

Yet even with these and other signs of progress, there is still a need within the church for a greater awareness of the motivations, methods, and goals of the theater artist. More can and should be done. Advances will require talent, ambition, money, and courage. Through the church itself, through colleges which are supported by the church, and through other means, we must find a way to allow the serious theater artist who is also a Christian to make his special offering. In allowing him that opportunity, we may touch others of his kind who have not yet been touched.

Our conception of worship needs expansion. It needs to be expanded to include involvements which engage the attention of intelligent, imaginative human beings who are tired of poorly delivered clichés. We need to expand our conception of the worship act beyond the limits of pulpit oration and even beyond that area which is traditionally defined as "the church." God's entire world is his stage and his drama includes all humans and all human endeavors. □

IS LOVE ADEQUATE? / *continued from page 6*

community of love is the final vitality of all decisions. I believe that Brethren have always known this. We make our decisions in congregations, district meetings, and finally in Annual Conference. Decisions are for the sake of mending the body of Christ and are not intended to be legally enforced. Such decisions as those on COCU or personal morality can always be considered again. The structure of love is a living community.

Next, let me make it clear that loving is not liking. Today the statement, "I love you," often turns into "I get a kick out of you." Very often it is asked, "Is love an adequate basis to make a decision when a young couple are parked in a car at night?" The answer is, "If we are talking about biblical agape love, it is adequate. Not only adequate, but necessary." Agape love is not impatient, nor does it insist upon its own way. It is willing to give up its life for the other person. That kind of love includes a promise to go right on loving and to tell other people about that promise. Agape love is certainly an adequate basis for deciding.

If "I love you" merely means "I like you," liking is never an adequate basis for making a personal decision. Liking is important. I would suggest that a couple not marry unless they like one another. But feelings alone are never adequate for making decisions. They must be accompanied by thinking and willing. Real love involves thinking, feeling, and willing. I am impatient with those who use the word *love* to cover an exercise in immorality; but I am equally impatient with those who will not listen to a genuine search for moral truth.

Finally, let me say that love decides with Jesus Christ in mind. Joseph Fletcher says that love decides on the spot. It does not make up its mind ahead of time like the legalists do, nor does it decide after the fact like the hypocrites. It decides on the spot.

Is it not more nearly correct though less dramatic to say that love decides with Jesus Christ in mind? Deciding on the spot could be impetuous and impulsive. We are not to go around following every whim that comes to us. Rather we are to remember that Jesus Christ laid down his life for us and that his Spirit is at work in our world reconciling men to one another. Finally his Spirit of love shall prevail even though it seems hemmed in on all sides today. It is the cross on one hand and the birth of a new community on the other that defines Christian love.

Now we act in concert with those who share a common commitment. That means deciding right now, but with the love of Christ surrounding us.

In conclusion, is love an adequate basis for making personal decisions? The way the word *love* is commonly used, the answer is definitely no. But when we turn to the biblical description of agape love, we must say yes. □

THE DEVOURER

Scatter, Robber! Stay from the tender nest!
Caw your crass cries across some other sky;
Swoop your dark presence where young do not lie.
In the far garden, mocking-birds have blest
The air with small incipient balls of song.
Fierce life-givers, gather your greater wrath,
Wrapped in a lesser sling. On giant Gath
Fling fury for long eons of his wrong.
Wage winged war on that crow-king of Strife.
Drive him far-field who, profligate of young,
Feeds his omnivorous notions, making dung-
Heaps of small open mouths hungry for life.
An end to him who swallows song — Black Cock,
Devouring the fledglings of the flock!

by Ernestine Hoff Emrick

TO COME

When snowbirds silhouette
on crystal white,
I'll recall this autumn's
final fling —
my maple-flaming mountain
golden-bright
against storm-charcoal gray . . . ,
and promising.

by Emily Sargent Councilman

news

Three associate executives, treasurer named by board

As the next step in implementing the Annual Conference-approved plan of reorganization, the Church of the Brethren General Board has named to the Brotherhood staff three top associate executives and a treasurer.

To serve as associate general secretaries and at the same time as commission executives will be Earle W. Fike, Jr., Parish Ministries Commission; Joel K. Thompson, World Ministries Commission; and Galen B. Ogden, General Services Commission. Robert G. Greiner, treasurer of the board, was renamed to that office.

Administrative Council: Together with S. Loren Bowman, who was appointed general secretary in July, the men will form the Administrative Council to coordinate program planning. The new appointments, voted at a special meeting of the General Board on Sept. 30, will commence Jan. 1.

Raymond R. Peters, board chairman, said in announcing the appointments the board sought to facilitate the team approach to administering the Brotherhood program. He further indicated the desire of the board to have on the Administrative Council persons of varying experience, including those representative of the newer or younger churchmanship. In areas where program interests were combined, he said executives were selected who were not overly identified with existing program relationships.

Parish ties: Newcomer to the Brotherhood staff, but not to General Board program, is Earle W. Fike, Jr., the new associate general secretary for Parish Ministries. A teacher of homiletics and field director at Bethany Theological Seminary for four years, Mr. Fike, 38, has been a member of the Church of the Brethren General Board since 1960.

In previous General Board tasks Mr. Fike has been chairman of the Goals and Program Committee and chairman of the Ministry and Home Mission Commission. He also has been related to the work of Illinois-Wisconsin District, Bethany Brethren Hospital, the Church Federation of Greater Chicago, and the National Council of Churches.

He formerly was pastor of the Meyersdale, Pa., and the First Chicago congregations. A native of Harrisonburg, Va., he is a graduate of Bridgewater College and Bethany Theological Seminary. He currently is pursuing doctoral study at Garrett Theological Seminary.

Mrs. Fike is the former Jean Kiser of Dayton, Va. The Fikes have one daughter and two sons.

The son of the Earle W. Fikes, Earle, Jr., was reared by an uncle and aunt, the Joseph W. Millers, following his mother's death in 1938.

In his new position Mr. Fike will direct the work which for the most part comprises the present Christian education and parish ministry relationships of the denomination.

Overseas work: Named by the board as associate general secretary for World Ministries is Joel K. Thompson, 35, currently director of mission education and recruitment.

Until called to the new position, Mr. Thompson and his family were planning to return this fall to Indonesia to engage in a ministry to university students at Djakarta under sponsorship of the Church of the Brethren and the United Church of Christ. The Thompsons had been fraternal missionaries in Indonesia from 1960 to 1963, during which time Mr. Thompson taught at Ambon Theological Seminary.

In 1959-60 he was interim director of Brethren Volunteer Service and at one time he and his wife were workers at the Lybrook Navajo Mission in New Mexico. He also was pastor of the Roann Church of the Brethren in Middle Indiana.

A native of Ludlow Falls, Ohio, Mr. Thompson is a graduate of Manchester College and Bethany Theological Seminary.

He is married to the former Phyllis Yount of West Milton, Ohio. They have two sons and a daughter.

His parents, the George K. Thompsons, are members of the West Milton, Ohio, Church of the Brethren.

The World Ministries Commission portfolio encompasses the overseas work of both the Foreign Mission Commission and the Brethren Service Commission, plus some specialized stateside ministries.

Headquarters tasks: To head the General Services Commission is Galen B. Ogden, who since 1959 has been the executive secretary of the Ministry and Home Mission Commission.

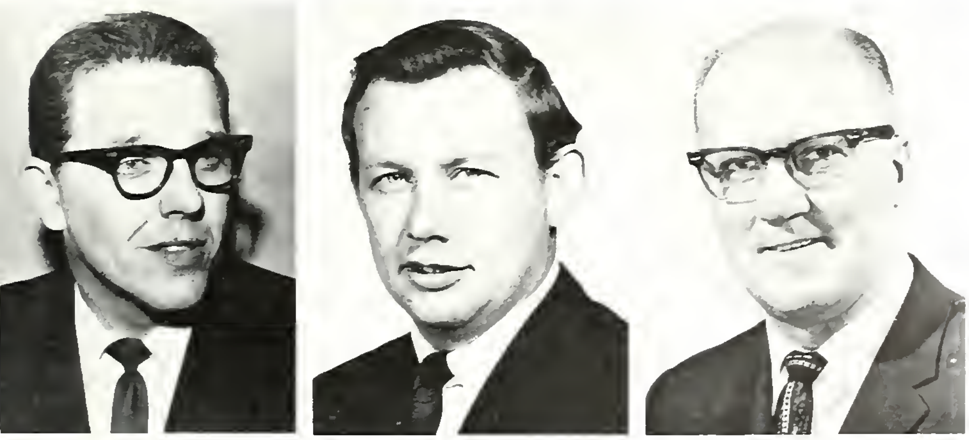
Robert Greiner . . . treasurer

A native of Unionville, Iowa, Mr. Ogden, 55, served in pastorates at Conway, Kansas; Monticello, Ind.; Naperville, Ill.; and La Verne, Calif., before coming to the General Offices. He has carried various responsibilities on behalf of the church, involving district, regional, Brotherhood, and interdenominational assignments.

He is a graduate of McPherson College and Bethany Theological Seminary and holds an honorary Doctor of Divinity degree from La Verne College. In 1963 he was citied by McPherson College as "an outstanding alumnus who has contributed greatly to the life of the Church of the Brethren."

He is married to the former Ruth Wine and has a son and daughter, both married, and two grandchildren. His parents were the late Orlando Ogdens.

As associate general secretary for General Services, Mr. Ogden will oversee such program areas as interpretation, financial support, publishing, distribution, field services, group insurance, and the Pension Plan.



Earle Fike, Joel Thompson, Galen Ogden . . . new associate general secretaries

Fiscal operations: Also on the Administrative Council will be the General Board treasurer, Robert G. Greiner, who was renamed to the office which he has held since 1952. He began his service at the General Offices in 1942, while in Civilian Public Service.

Mr. Greiner, 50, is a native of Manheim, Pa. He attended Elizabethtown College and has a degree from Northwestern University in business administration.

Mr. Greiner is a current member of the General Administration and Finance Committee of the National Council of Churches and a past member of the Executive Committee of the Protestant Church Owned Publishers Association.

A layman, he has been active in various tasks of the local church. In 1954 he was chaperon for 95 German high school youth returning home, after which he visited Brethren programs in Europe.

He is married to the former Edna Mosemann of Lancaster, Pa. The Greiners have two daughters, both in college. His parents are the Noah Greiners, members of the Chiques church in Eastern Pennsylvania.

As treasurer, Mr. Greiner has also been executive secretary of the Finance Commission. Under the new plan of organization certain program operations, such as publishing and merchandising, will be transferred to the new General Services Commission.

The treasurer will continue to supervise investments and loans, service the financial records of the board and its three commissions, and through the General Secretary's office relate to the Executive Committee of the General Board. He will also act as a corporate officer of the board and as treasurer of the Pension Plan and of Annual Conference.

Conference backing: The reduction within the General Board from five to three commissions was part of the reorganization study approved by delegates at the 1968 Annual Conference. Support for the proposal was virtually unanimous.

Behind the consolidation of commissions was the desire for closer coordination within the denomination's ministries overseas and in its relations with congregations. The new plan was interpreted also as allowing greater flexibility in programming and in the ready deployment of staff to cope with current needs in the church and world.

At its own annual realignment into commissions in June, the 25-member General Board was formed around the three-commission pattern. The staff for the present still follows the previous five-commission alignment.

With the composition of the Administrative Council now completed, work will begin shortly on the finalizing of other staff appointments. The target date for completing the overall staff reorganization is September 1969.

Prior to the last Annual Conference, Paul S. Hersch, chairman of the reorganization study committee, commented, "The adoption of this plan is more a vote of Conference saying to the board, 'We want the church to become as responsive as possible to the world, to be able to move quickly when necessary, and to use the strongest, most competent leadership possible.' "

Having received the overwhelming support of the Conference, the board now seeks to move in response to that call.

Chaplain, two laymen are board electees

THREE NEW MEMBERS will join the ranks of the Church of the Brethren General Board at its next regular session Nov. 12-14.

The recent electees are Mrs. John Carter, Bryant, Ind., named to the Parish Ministries Commission; Everett Mishler, New Paris, Ind., named to the General Services Commission; and Clyde R. Shallenberger, Baltimore, Md., on the Parish Ministries Commission.

Book reviewer: Mrs. Carter, the former Phyllis Noland, is a member of the Hickory Grove church in Middle Indiana. She and her husband, a farmer, are of Quaker background. The Carters have two sons and a daughter.

An avid reader and professional book reviewer, Mrs. Carter has been active in Toastmistress International, home demonstration and 4-H programs, Gideons, and political endeavors. Mrs. Carter is now working with an area committee seeking to establish a vocational school.

Mrs. Carter has served as a retreat leader for dialogue groups of various denominations and is co-author of a devotional manual in use by the Women's Fellowship in Southern Indiana.

Advocates of Mission Twelve, the Carters and four other couples of the Hickory Grove church are active in visiting other churches of the district. In July, 26 persons from the group, including children, visited and shared with several congregations in Middle Pennsylvania.

Interested in depth fellowship within the congregation, Mrs. Carter also believes a follower of Christ must be "not only concerned but involved in all of life around him."

Farmer: Another Hoosier new to the General Board is Everett Mishler of the Union Center church in Northern Indiana. Engaged in general farm operations, he has lived his entire life on the 104-year-old Mishler family homestead.

In the political realm, he was elected in 1964 as representative to the Indiana General Assembly on the Democratic ticket. Currently he is a candidate for Elkhart County commissioner. He earlier was three times a candidate for Congress for the Prohibition Party.

Mr. Mishler has served in various local and district church offices and in community and farm organizations.

He is married to the former Kathryn Stahly. The couple has eight children.

Chaplain: Also new to the board is Clyde R. Shallenberger, who is director of the chaplaincy service at Johns Hopkins Hospital in Baltimore. He is a former pastor of the Hopewell, Va., and North Baltimore churches and former chaplain of the federal reformatory at Petersburg, Va.

Mr. Shallenberger holds degrees from Elizabethtown College, Bethany Theological Seminary, and Johns Hopkins University. He was awarded an honorary Doctor of Divinity degree in 1966 by Elizabethtown College.

He is engaged in responsibilities on behalf of the Mid-Atlantic District and local churches, including Baltimore's Trinity congregation, where he is board chairman. He also is related to the Planned Parenthood Association, American Heart Association, Maryland Council of Churches, and Maryland Bible Society. He is faculty adviser to the Christian Medical Society at Johns Hopkins University.

He is married to the former Helen L. Kaucher. The Shallenbergers have one son and two daughters.

Other changes: Elected in June, the three new members of the General Board succeed Mrs. John D. Long, Lancaster, Pa.; Harry K. Zeller, Jr., La Verne, Calif.; and Dr. Wayne B. Zook, Wenatchee, Wash., whose terms on the board expired.

In other personnel development, the board, due to the appointment of one of its members, Earle W. Fike, Jr., to the staff, elected Stewart B. Kauffman, Huntingdon, Pa., as chairman of the Parish Ministries Commission, succeeding Mr. Fike. Newly named as an at-large member to the board's executive committee was Kenneth S. Frantz, Des Moines, Iowa.

Upon Mr. Fike's beginning of his staff assignment early next year, he will resign from board membership. The vacancy will be filled by Annual Conference.

General Board newcomers: Everett Mishler. Phyllis Carter, Clyde Shallenberger

Seminary sideline: A harvest of books

PUBLISH OR PERISH, the threat which academic institutions frequently have been known to hold over faculty members, is not the cry at Bethany Theological Seminary. Nonetheless, the yearn to publish among Bethany's professors is quite real, as witnessed by the very recent flurry of authorship on a wide range of themes. And the acceptance by major book publishers of the work gives some clue as to the quality and market for the material.

Faith and ethics: One of the latest and most comprehensive faculty productions is a source-book which offers a reformulation of Christian theology, *The Shaping of Modern Christian Thought* (World Publishing Co., New York, 1968, 489 pp., $10). Written by Warren F. Groff and Donald E. Miller, the book was six years in process, growing largely out of courses taught jointly by the two men.

Designed as a text resource on faith and ethics for college, university, and seminary classes, but also for use by informed laymen, the book traces Christian thought from Schleiermacher to Barth, Kant to Bonhoeffer, Descartes to

Among the seminary's crop of writers (l. to r.), Donald Miller, Warren Groff, Donald Durnbaugh, Graydon Snyder, and Dale Brown

Heidegger. The first printing was 5,000 copies.

Dr. Groff noted that the Anabaptist background of Brethren is reflected in the book's "strong ethical orientation, in the openness toward doctrinal themes, in the insistence that new light can break forth in each succeeding generation, and in the central place given to the life of faith and thought voluntarily assumed from within a community of belief and action."

Both dean and professor of Christian theology at Bethany, Dr. Groff has under development a projected book on *The Language of Christology*. The volume, targeted to seminary students, will set forth a constructive reformulation of the doctrine of the Incarnation.

Donald Miller, associate professor of Christian education and ethics currently on sabbatical leave at Yale Divinity School, is engaged in a research project on "The Crisis of Conscience," a study he would like to publish for use at a more popular level than *The Shaping of Modern Christian Thought*.

Backed by a grant from the American Association of Theological Schools, the research involves explorations of the way in which psychology and sociology have eroded the traditional understanding of conscience and the problem this leaves in the moral questions of the day.

Apostolic father: Graydon F. Snyder, professor of biblical studies known to Brethren readers for *In His Hand,* a year's curriculum survey of the Old and New Testaments, is author of a newly published work, *The Shepherd of Hermas* (volume VI of *The Apostolic Fathers,* Thomas Nelson and Sons, Camden, N.J., 1968, 165 pp., $5). The book consists in part of a translation from the Greek of a work which was popular in the early church but which failed to make the final canon.

Of use chiefly to church historians and theological students, the book treats a theme heretofore examined mostly by Roman Catholics and Anglicans. Because the study of Hermas became the basis for certain church practices such as penance and supererogation (the belief that meritorious acts by the saints can be of assistance to others), Protestants generally have held Hermas in low regard. The new volume sees the work from a perspective which needs neither to defend or reject it.

Dr. Snyder was invited to write the volume as the result of a paper he presented on another early church father, Ignatius of Antioch.

Graydon Snyder also is co-editor with William Klassen of a volume on *Current Issues in New Testament Interpretation* (Harpers, 1962). His present interest is in working on a book, about half completed, which interprets biblical theology to lay persons by means of the experience of parenthood.

World view: Also published in recent months is a booklet by Dale W. Brown on *Four Words for World* (Brethren Press, 1968, 60 pp., 75 cents). A curriculum resource for adult study, the booklet examines four biblical uses of the word *world* and seeks to bring perspective to the emotions and debate stirred by the turning of the church to the world.

Dr. Brown, associate professor of Christian theology, has been asked to author another booklet, one for adults and youth on the Brethren peace position.

Next summer, with the beginning of a sabbatical, he plans to engage in research in West Germany on the secular and radical motifs in early German Pietism. He also is much interested in discerning and tracing theological and philosophical roots of the present student left.

Following the return from Europe, Dr. Brown would like to write a new interpretation of Brethren doctrine and beliefs in the context of contemporary theology, ecumenism, and life.

Free church: The discovery, translation, and publication of historic source materials has been a particular forte of Donald F. Durnbaugh, Bethany's associate professor of church history. His volumes to date include *European Origins of the Brethren* (1958) and *The Brethren in Colonial America* (1967), both published by the Brethren Press.

Very shortly the MacMillan Company, New York, will release his next work, *The Believers' Church: The History and Character of Radical Protestantism.* Two years in the writing, the 320-page, $6.95 volume will relate the concept of the free church, its movements, and an analysis of their characteristics. The suggestion that Dr. Durnbaugh undertake the writing project came from Franklin H. Littell, eminent author and lecturer on the free church.

Next year Dr. Durnbaugh, who has unearthed and translated countless historic manuscripts from their German text, will edit a collective volume to be published in Germany in 1970. The book, tentatively titled *The Church of the Brethren: Past and Present,* will be one of the series, *Die Kirchen der Welt,* offering portrayals of the major Christian bodies by an ecumenical team of editors working under the Evangelischen Verlagswerk at Stuttgart. The volume may also be published in English.

Output: For the Bethany faculty to break through with this kind of book output is a milestone indeed. Seminary president Paul M. Robinson insists there is from the Bethany administration no pressure, only encouragement, for publishing.

He further indicated that there is no stipulation in terms of time or money to the faculty for writing and that most of the work is done during sabbatical leaves, summers, and early or late hours of the day. As seminary teaching loads go, he described those of Bethany faculty members as high average.

Knowing well the credit that published research and creative writing can bring not only to the authors but to the institutions of which they are a part, President Robinson applauded the new direction. "We consider writing a part of professional growth," he said. "Certainly through the years our faculty has not published enough."

Gratified as the Bethany administration is by the current and projected publishing activity, Dr. Robinson added one clarifying note as to where the priorities are. "Actually the faculty is employed to teach and not to write."

The peace churches: Beyond mutuality?

At a time when peace is a foremost issue, the historic peace churches are about to take on a tall order. That is, to look beyond sharing mutual concern for peace to engaging in cooperative action.

On Nov. 19-21, some 70 representatives of the Brethren, Friends, and Mennonites will convene at New Windsor, Md., to pursue such identity-seeking and direction-setting questions as, Why are we what we are? Where are we now? What crucial issues and problems are we facing or ought we face?

A spokesman will issue an opening statement from each of the six sponsoring bodies, the Friends General Conference and the Friends United Meeting, the General Conference Mennonite Church and the Mennonite General Conference, and the Brethren Church and the Church of the Brethren. Other groups and agencies related to the Friends and Mennonites also will be represented.

The format of the sessions will be one of panel discussions and small group meetings. The one major address is to be given by Mennonite scholar John Howard Yoder on the topic, "The Unique Role of the Historic Peace Churches."

In one of the two worship periods, an unprogrammed, Quaker-style service will be used. The second worship service will be led by Messenger editor Kenneth I. Morse.

Church of the Brethren participants, named by the Committee on Interchurch Relations, are: Dale W. Brown and Paul M. Robinson, Oak Brook, Ill.; Morley J. Mays, Elizabethtown, Pa.; John D. Metzler, Jr., Elkhart, Ind.; David W. Miller, Manchester College student, Goshen, Ind.; Kenneth I. Morse, W. Harold Row, and Donald E. Rowe, Elgin, Ill.; William G. Willoughby, Bridgewater, Va.; Edward K. Ziegler, Bakersfield, Calif.; and C. Wayne Zunkel, Harrisburg, Pa.

A first consultation of the historic peace churches was held four years ago. The call for the coming consultation points to the need of discerning issues to which the churches must bring a corporate witness and service.

"Hopefully, programs of action will be considered," the planning committee has stated, "so that a proclamation and service will give evidence of the biblical bases of our fellowship, the validity of the New Testament peace principle for our times, and a commitment to radical discipleship under God's love."

Beyond mutuality to action . . . this is the onus upon the second consultation.

Neighboring hospitals: A study in contrast

To the east and west of Garfield Park in Chicago stand two hospitals, both with a long tradition of service. Yet so far as community relations today go, they are a study in contrast.

To the east, Bethany Brethren Hospital appears well oriented in the black ghetto community. Eighty percent of the hospital's patients are Negro. The hospital has a full patient census, even a six-week waiting list for nonemergency surgery. Moreover, Bethany has been able to recruit several young doctors who have offices in the community.

To the west, in the same black ghetto, Garfield Park Community Hospital has had mostly white patients from the suburbs, and many of its beds are unused. The hospital has been unsuccessful in recruiting new doctors. There is resentment of the institution by the Negro employees and the Negro public. Without drastic remedy, the hospital may be forced to close.

Following overtures from the Garfield Park Hospital, the Bethany Board of Trustees this fall took steps to assist its neighbor in several major ways, retaining, at least for the present, separate corporate identities. Eight Bethany trustees were named to the Garfield Park board. Bethany's Vernon C. Showalter was loaned to the Garfield Park Hospital as administrator. Ray Slaubaugh, former Brethren Service worker in Puerto Rico, was named assistant. The two medical staffs are to be coordinated.

To care for the management tasks at Bethany, the trustees named Milford Lady, former assistant to the executive director, as administrator. Robert Durnbaugh, public relations director, was appointed assistant administrator.

In view of the Bethany involvement, Mr. Durnbaugh commented: "We expect no easy solutions, but we are determined to continue our efforts to make available the finest health care possible to residents in our West Side community."

H. Armstrong Roberts

Gifts to Please All on Your Christmas List

Christy

Catherine Marshall. $1.25 paper

Currently on every best seller list in the country and now available in paper, Catherine Marshall's first novel is the story of a high-spirited young school teacher of 19 who is called to teach in the Appalachians of Tennessee in 1912.

The Cotton Patch Version of Paul's Epistles

Clarence Jordan. $4.50 cloth; $2.25 paper

This book takes the Scriptures out of the study and stained-glass sanctuary and puts them under God's skies where people toil, laugh, cry, and wonder. Its plain, hard-hitting language is earthy and sweaty, straight from the cotton fields and city streets.

Time for God

Leslie D. Weatherhead. $3.00

Seventy-four brief readings that spell out the author's contention that the unanswerable argument for Christianity is that when Christ is taken seriously he changes men's lives. To read them is like chatting with this great man whose ministry has helped so many people in every walk of life.

The Touch of the Master's Hand

Myra Brooks Welch. $1.75

Ninety-four poems selected by the author as representative of her verse including the well-known poem of the book's title.

Tune In

Edited by Herman C. Ahrens, Jr. $2.95 paper

Here are prayers which deal with the everyday situations high school youth face: dating, driving, school, leisure time, race tensions, military service, war and peace, vocational decision, loneliness, phoniness, sportsmanship, mission in life, the bomb, life purpose in the space age, morality and God, and many other life situations. The prayers are written in contemporary language —not teen-age slang or overly pious incantations. Many have appeared in YOUTH magazine.

Winter Windows, Summer Sills

Mary E. Lockhart. $3.00

As she invites you to look out the picture window of her home, Mrs. Lockhart demonstrates that God's glorious world is as near as your window. There all the meaning of life pauses before you.

NEW DIRECTIONS IN THEOLOGY TODAY
VOLUME I INTRODUCTION
A LITERARY HISTORY OF THE BIBLE
Geddes MacGregor
Granddaughter's INGLENOOK COOKBOOK
EVERY GOOD GIFT
Cup O' Kindness
Adopted
Instrument
Light From a Hillside

The Brethren in Colonial America

Donald F. Durnbaugh. $10.00

The experiences and the thinking of the Brethren from the time of their settlement in Pennsylvania to the years immediately following the Revolutionary War are portrayed in this book. Contains a collection of original documents. Illustrated.

Granddaughter's Inglenook Cookbook

$2.50

Over 1500 favorite recipes contributed by Brethren cooks. Includes sections on invalid cookery, outdoor meals, school lunches, group cookery, international cookery, as well as food charts and useful household information.

Light From a Hillside

Burton Metzler. $1.95

A simply worded, comprehensive, and helpful study of the Sermon on the Mount and its relevance for present-day Christians. Well adapted for either individual reading or group study.

Instrument of Thy Peace

Alan Paton. $3.50

The noted author from South Africa, long an active churchman, has written his first book of meditations. It is a revelation of his own spiritual insights developed during a life in which he has always been a sensitive observer of human courage and human frailty.

The Many Faces of Love

Lois Fiedler. $3.50

Here is a joyous affirmation of God's abiding presence, of man's inability to exist on human strength alone; an expression of the urgent desire to be needed and used in service to others; to be involved, concerned, and active in all aspects of life.

Treat Me Cool, Lord

Carl F. Burke. $3.50 cloth; $1.75 paper

More than 150 prayers, devotions, litanies, as offered by young people in jail and detention homes, collected by Chaplain Burke of Erie County Jail in Buffalo, New York – author of the best selling GOD IS FOR REAL, MAN.

Every Good Gift

Jane Merchant. $2.50

An unusual sensitivity to life and beauty is vividly expressed in these seventy-six meditations based on James 1:17-27. The author writes of her love of nature, family, and friends, her understanding of the joys and sorrows of others, and her deep personal faith in God. For readers of all ages, it is a source of personal inspiration – a treasury of ideas for group devotions.

A Cup O' Kindness

Hugh C. Stuntz. $2.95

These 66 brief stories and reflections contain a lifetime of mature wisdom and quiet humor, point up values in everyday life, and provide an extra thrust for better living.

A Literary History of the Bible

Geddes MacGregor. $7.95

A marvelous resource and reference volume of the history of the Bible as it was found in Western Europe about the year A.D. 500 to the present day. Dr. MacGregor, an eminently qualified scholar, philosopher, and theologian, shows how advances in biblical scholarship, newly discovered manuscripts, changes in language, and cultural developments converged to make old translations obsolete and prompted new efforts to make the Bible available in clear and forceful English.

New Directions in Theology Today Series

Edited by William Hordern

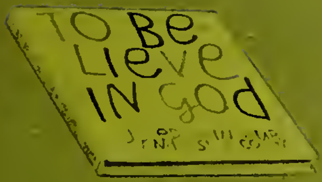
These timely books describe and interpret new trends in Christian thought. They are helping ministers, students, and informed laymen understand live options in theology today, clarify their own beliefs, and participate in current debate.

Vol. I – Introduction by William Hordern. $3.95 cloth; $2.25 paper
Vol. II – History and Hermeneutics by Carl E. Braaten. $3.95 cloth; $1.95 paper
Vol. III – God and Secularity by John Macquarrie. $3.95 cloth; $1.95 paper
Vol. IV – The Church by Colin W. Williams. $4.95 cloth; $2.45 paper
Vol. V – Christian Life by Paul Hessert. $3.95 cloth; $1.95 paper
Vol. VI – Man: The New Humanism by Roger L. Shinn. $4.50 cloth; $2.25 paper

Adopted Four and Had One More

Helen Louise West. $3.50

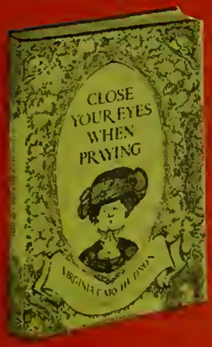
Told that they can never have children, a Presbyterian minister and his wife adopt four. Then, almost miraculously, a child is born to them. A chapter is devoted to each child and his development as a person and a member of the family group. Both amusing and poignant, the story effectively portrays the love and joy the children and parents bring to each other.



To Believe in God

Sister Mary Corita and Joseph Pintauro. $3.95

The combined talents of artist Sister Mary Corita and poet Joseph Pintauro penetrate the senses with the impact of a laser beam. Pintauro wrote the sixty brief poems, and Corita responded with glorious surges of color.



Close Your Eyes When Praying

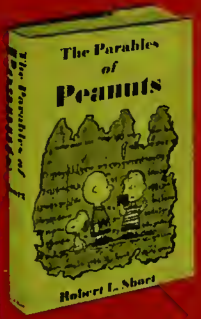
Virginia Cary Hudson $3.95

Wit and insight, high humor and serious sentiment characterize the most unforgettable Sunday school lessons ever written. By the author of O YE JIGS AND JULEPS

No Longer Strangers

Mary Ann Moyer Kulp. $3.50

A biography of H. Stover Kulp, co-founder of the Church of the Brethren (mission witness) in Nigeria and for forty years a leader therein. Illustrated.



The Parables of Peanuts

Robert L. Short. $4.95 cloth; $1.95 paper

[illegible]

Mom, You Gotta Be Kiddin'

Mary D. Bowman. $2.95 cloth; $1.50 paper

A wise, loving mother beautifully interprets the ups and downs of the teen years. Her subtle sense of humor makes this an appealing presentation. Clever cartoons included.

A Husband Prays
A Wife Prays

Roy G. Gesch. Twin volumes $5.95

[illegible]

Ecumania

$3.95 cloth; $2.25 paper

An extensive worldwide collection of humor about religious unity. These jokes, submitted by members of all faiths around the world, can be repeated to any group without offense.

A Song of Ascents

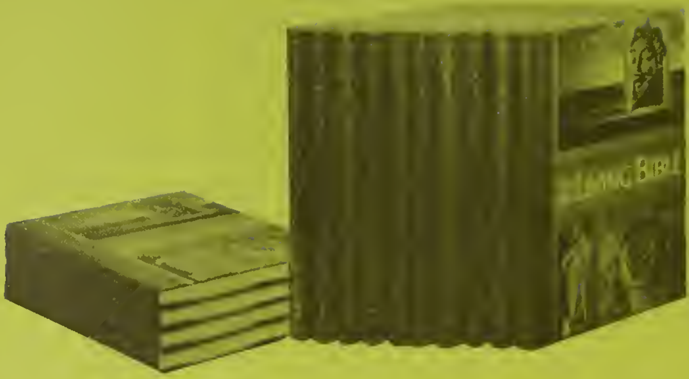
E. Stanley Jones. $4.95

[illegible]

Excerpts From the Diaries of the Late God

Anthony Towne. $3.95 cloth; $2.25 paper

This book is hilariously funny in its lampooning of man's attitudes to God, but it points up the urgent need today to go back to the teachings of the New Testament.



Illustrated Family Encyclopedia of the Living Bible

14-volume set, $59.95

- 7 years of research by scholars throughout the world
- True-scale maps supplement the vivid text
- Newly discovered ancient art brilliantly reproduced
- Over 2,000 full-color photographs
- Alphabetical reference entries of well-known quotations and prominent people of the Bible aid and enrich understanding
- A concise version of Harper's Bible Dictionary
- Handsomely bound with striking full-color photographic scenes and treasures of the Bible
- 8 1/2 in. x 11 3/8 in. lavishly designed format
- Every illustration, every Biblical entry will spark interest and discussion
- The fascinating story of the Bible comes alive as never before through this amazing new publishing achievement

We Talk With God

Lucille E. Hein. $2.50

Here is an attempt to bring religion and God into daily family life, vacation life, and holiday life instead of reserving it for Sunday only. Taking a refreshingly different approach, the author presents original stories, poems, prayers, and activities that require some creativity on the part of both adults and children to mold them into devotions that suit particular needs, moods, or special occasions.

You Can't Kill the Dream

Compiled and edited by Bruce Roberts. $2.95 paper

This book depicts through photos and text the counterpoint of violence and promise in America. The introduction is by Malcolm Boyd and the postscript by Eric Sevareid. The pictures have appeared in LOOK, LIFE, TIME, U.S. CAMERA, and many other publications here and abroad.

About Sex and Growing Up

Evelyn Millis Duvall. $3.50 cloth; $1.50 paper

A wonderful new book for 10-and 11-year-olds by the author of the best-selling LOVE AND THE FACTS OF LIFE. The emphasis is on function rather than detailed structure, so that the "how-come?" aspects of growing up are emphasized throughout. Its focus is on feelings as much as facts and its accent is on the person and his changing relationships to others.

Wings of Silver

Jo Petty. $2.95

Quotations both familiar and unusual gathered around nine rather fitting human themes of Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, and Temperance. Attractively bound in silver simulated leather with stamping to match and packaged in a handsome silver gift box.

Happy Christmas

Edited by William Kean Seymour and John Smith. $5.95

A Christmas anthology that avoids the trite and captures the many moods of the holiday, from reflective to the humorous, in eighty profusely illustrated essays, poems, stories, sketches, and carols. Something for every family, every taste.

Touche

Henry Syverson. $2.50

A laugh-loaded collection of the best cartoons which have been the lead-off of the "Postscripts" page of the SATURDAY EVENING POST for the last eighteen years.

Space of Joy

William T. Eggers. $4.95

The brief devotions in this book, one for each morning and evening of a four-week period, are geared to the concerns and needs of older people and are printed in large type for ease in reading.

Makers of Contemporary Theology Series

$1.25 each

Combining brevity with depth and simplicity with scholarship, the titles in this series are designed to give laymen a conversational knowledge of theologians who dominate Christian thought today. Each book provides an introduction to the life, thought, and significance of a major 20th century figure. Paper bound. Available thus far are:

Paul Tillich by J. Heywood Thomas
Rudolf Bultmann by Ian Henderson
Dietrich Bonhoeffer by E. H. Robertson
Teilhard de Chardin by Bernard Towers
Martin Buber by Ronald Gregor Smith
Gabriel Marcel by Sam Keen
Martin Heidegger by John Macquarrie
Ludwig Wittgenstein by W. D. Hudson

Prayers From an Island

Richard W. Wong. $3.95

These prayers by a Christian minister of Chinese ancestry were originally broadcast by an ex-Bronxite Jewish disc jockey to the multi-religious population of Hawaii. They reflect the uniqueness of our newest state and touch the everyday concerns of all of us. They assure us that around us stands the Creator, noting our transgressions and yet reassuring us that, by his love, life is still worth living. 313 prayers.

Corita

Boxed. $17.50 to Christmas, $20.00 thereafter

Here is the art of Sister Mary Corita. It is no ordinary art book, bound between two covers. This is a dazzling package containing:

BOOK, an 80-page book carrying over 200 black and white illustrations, a paper by Harvey Cox, Sister Corita's famous essay, "Art and Beauty in the Life of a Sister," and a comprehensive catalog of her work to date.

BEATITUDE WALL, a dazzling four-color foldout reproduction of this mural from the New York World's Fair Vatican Pavilion.

REPRODUCTIONS, thirty-two 10 x 14 inch full-color, unbound reproductions on sumptuous stock, suitable for framing.

ORIGINAL POSTER, an original 20 x 28 inch color poster created especially for this package.

sister corita
H
Y
HAPPY
every thing but the
e.e.

Things We Like to Do

Evelyn M. Andre. $2.00

Handsome photographs catch the excitement of a child's world: playing in the sand, swimming, eating ice cream, going to the supermarket with Mother, waiting for Father, climbing a jungle gym, talking to Grandmother on the telephone. Each picture is accompanied by a short rhyme and accented by bright red decorations. An album of pleasure for the youngest readers and lookers on. Ages 3-7.

That Lincoln Boy

Earl Schneck Miers. $3.95

Abe Lincoln—what was he really like as a boy? Earl Schenck Miers, one of America's leading Lincoln scholars, has discovered the real Lincoln in contemporary accounts and personal letters and papers and has written a revealing book about the boy who was to become President. A warm, humorous, and admiring portrait of an unusual boy as he grew to be a great man. Ages 8-12.

Young Readers Bible

$6.95

This Revised Standard Version of the Bible has the following features: More than 600 two-color illustrations; eight pages of full-color maps; marginal color tabs for locating books of the Bible; three different sizes of easy-to-read type; subject headings; chapter and verse headings in dictionary-like format. Size 8½ x 11 inches.

The Strawberry Thumb

Barbara Klimowicz. $2.95

Anna May sucks her thumb so much that it's never dry and always wrinkled. Although her parents try every method they read or see or hear, nothing stops Anna May—until a special person comes to visit. Catchy verse and appealing three-color illustrations will delight every child. Includes instructions for making the thumb puppets which prove the perfect remedy. Ages 4-7.

Once There Was a Tree

Phyllis S. Busch. $4.50

Here, in a beautifully written, easy-to-read text, with many stunning photographs, is the fascinating story of the tree and how it changes during its life cycle, and of the many different kinds of living things that live in it, on it, under it, and around it at all times. A handsome picture book to be read and reread. Ages 4-8.

I Learn About Sharing

Harriet A. Roorbach. $2.25

Sharing gives you a very good feeling, Philip discovers as he finds out about many ways of sharing. He learns that possessions aren't the only things that we can share—we can also give others of our time, our talents, and our good cheer. And our family and friends aren't the only ones with whom we can share—we can feel kindness and generosity for people everywhere. Ages 3-7.

Who Needs an Oil Well?

Ruth Unrau. $4.50

For young Matt in depression-plagued Oklahoma, an oil well is the shining end of the rainbow, the answer to all problems. Matt does have a problem—he wants to go to high school. His conservative Mennonite family is staunchly holding its own against the depression, bank failures and robberies, and modern change. And for Pa anything more than a grade school education means worldliness. Humor and rich detail lace this entertaining account of Matt's struggle to find himself. Ages 10-14.

THE BABY BORN IN A STABLE
FOR CHILDREN

The Legend of Larry the Lizard

Peter Meinke. $3.95

"The legend of Larry the lizard is champion, super, and wizard; it will cause you to sigh, to laugh, and to cry, and give you a pain in the gizzard." This is the first of 40 witty and surprising limericks that tell the story of an unusual lizard named Larry. A most musical fellow, he organizes an eight-member lizard band called the Musical Scales. Readers and listeners of all ages will have fun with this imaginative book that combines limericks, lizards, music, and pen and ink drawings in just the right proportions.

Where They Go in Winter

Margaret Waring Buck. $3.50 cloth; $1.75 paper

Harvest is past. Now cold winds blow and snow covers the ground. Where are they? Where have the animals and birds, insects and fish gone? Abundant facts, thoroughly researched, and delicate, realistic black and white drawings make this a book the young nature lover will cherish. $3.50 cloth; $1.75 paper.

Little Songs for Little People

Illustrated by Harlow Rockwell. $3.95

Songs for holidays, songs for the seasons, and more songs for fun and games! Nineteen little songs in all, selected from the pages of HUMPTY DUMPTY'S MAGAZINE. This collection should provide young children with hours of enjoyment as well as an easy introduction to the appreciation of music. Includes record. Ages 4-8.

The Thirty Gilt Pennies

Alice Geer Kelsey. $3.50

In fourteenth century Germany lived a boy who loved legends. His favorite told of the gold given the newborn babe by the three wise men. Could these be the same coins given for Joseph, Jacob's son? Or the money Judas received? Legend says yes. Alice Kelsey lovingly retells the story which traces thirty coins from their beginning in Ur to shame in Jerusalem. Ages 8-12.

The Story of Mrs. Tubbs

Hugh Lofting. $2.95

Mrs. Tubbs was a little old woman one hundred years old who lived all alone with a dog and a duck and a pig. She called them Punk, Ponk, and Pink. This is the story of how Punk, Ponk, and Pink cleverly found a way to help Mrs. Tubbs when she was put out of her home and had no place to sleep and nothing to eat. Mr. Lofting is author of the Doctor Dolittle books. Ages 5-8.

African Village Folktales

Edna Mason Kaula. $3.95

Here are twenty brisk and funny tales learned from the tribal storytellers of Africa. The stories, authentically African, have been retold by the author who first heard them as they were told around African village fires. Before each tale, Edna Kaula describes the people from whom she heard the story, their village, etc. She has included forty handsome pencil drawings. Ages 9-14.

Frances Hook Picture Book

$2.95

Now, bound together in one magnificent volume, here is a collection of the best-loved pictures of the popular artist, Frances Hook, all faithfully reproduced in lovely color. With them are stories and poems by Wanda Hayes; some are from the Bible and others are about the present. This superb book is an ideal children's gift book.

Where Can I Find God?
BIBLE FOR CHILDREN
Man
Simply Fun!
Things to Make and Do
by James Razzi
LITTLE LEAGUE LITTLE BROTHER
CURTIS BISHOP
The Secret Journey

The Little Man. $2.50

Dorothy Davis, storyteller

Sara Davis, age 8, and Carl Davis, age 10, illustrators

The adventures of I. N. H. Beahm as he traveled about the country on preaching missions. 6 7/8 × 11 inches.

The Middle Man. $1.50

Dorothy Davis, storyteller

Sara Davis, age 8, illustrator

The story of John Kline, Brethren martyr, who rode horseback 30,000 miles to tell people God loves everyone. 8½ × 9½ inches.

The Tall Man. $1.25

Dorothy Davis, storyteller

Carl Davis, age 10, illustrator

An account of John Naas' refusal to serve in the personal bodyguard of the King of Prussia. 5 × 12 inches.

Where Can I Find God?

Helen Doss. $3.25

In this first-person story, a child tells some of the things he has discovered about God and the world — where we find God, how we feel his presence, how we observe his work, how people everywhere help in the fulfillment of God's plan. Boys and girls will also see their responsibility in helping fulfill this plan through their own lives. Ages 5-8.

Striped Ice Cream

Joan M. Lexau. $3.25

A charming, realistic story about a birthday surprise in a poor Negro family. Illustrated. Ages 7-10.

Arch Books

35¢ each; 6 for $2.00

These storybooks make Bible themes, stories, and parables come alive for today's youngsters. Each of the 32 pages has bold, full-color art which sparks personal involvement. Laminated paper covers make these economical books long-lived in home, school, and library.

The Good Samaritan
The Boy Who Ran Away
The Great Surprise (Luke 19:2-10)
Jon and the Little Lost Lamb (Luke 15:1-7)
The Story of Noah's Ark
The Little Boat That Almost Sank (Matt. 14:22-33)
Eight Bags of Gold
The Rich Fool
Little Benjamin and the First Christmas
The World God Made
The Boy With a Sling
The Baby Born in a Stable
The House on the Rock
The Lame Man Who Walked Again
The Secret of the Star
The Walls Came Tumbling Down
The Man Caught by a Fish
Three Men Who Walked in Fire
The Boy Who Gave His Lunch Away
The Fishermen's Surprise (John 21) Mary's Story
The Most Wonderful King (Luke 19:28-24:43)
The King's Invitation (Matt. 22:1-14)
The Great Promise (Genesis 12:1-21:3)
The Unforgiving Servant
Two Men in the Temple (Luke 18:9-14)
The Secret Journey (Matt. 2:13-23)
The Great Escape
The Boy Who Saved His Family
Daniel in the Lions' Den

Little Folks Books

15¢ each

These little books for the young child relate Bible stories in lively text and appealing pictures. Each book has sixteen pages and measures 5 × 6 inches. Laminated covers.

Benjamin's Brothers — The story of Joseph and his brothers
The Son Who Came Home — The story of the prodigal son
Who Is My Neighbor? — The good Samaritan
The Baby and the Princess — The finding of Moses
The Boy Who Gave Away His Dinner — Feeding of the five thousand
The Wonderful Guest — Story of Elijah and the widow of Zarephath
The Story of Anna — Raising of Jairus's daughter

Simply Fun!

Things to Make and Do

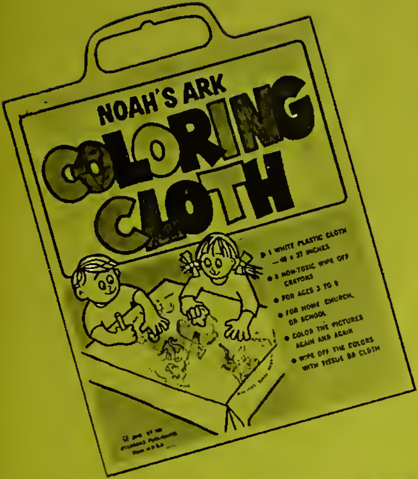
James Razzi. $3.50

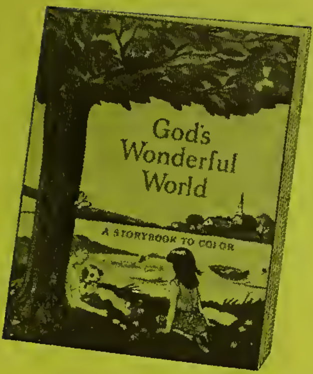
Make an elephant out of a paper bag. Build a whole town with construction paper. Here are pages and pages of optical puzzles; games for one, two, or more; magic tricks and simple constructions to keep any child happily busy whether in the classroom, the sickbed, or just housebound on a rainy day. The materials used are inexpensive and readily available.

Little League Little Brother

Curtis Bishop. $3.75

A story of baseball action and rivalry between two brothers. The way in which the brothers solved both the team's and their own personal problems results in the kind of action-filled story with realistic characters that has always been the author's trademark. Ages 9-11.


NOAH'S ARK
COLORING CLOTH
1 WHITE PLASTIC CLOTH — 40 x 37 INCHES
8 NON-TOXIC WIPE OFF CRAYONS
FOR AGES 3 TO 9
FOR HOME, CHURCH, OR SCHOOL
COLOR THE PICTURES AGAIN AND AGAIN
WIPE OFF THE COLORS WITH TISSUE OR CLOTH


God's Wonderful World
A STORYBOOK TO COLOR

Oddkins

$1.30

Creative new toy idea—still another way to play with Play-Doh. Using the 41 plastic forms, children mold Play-Doh into various shapes and features. These are then assembled to make "Oddkins," an endless variety of people and animals. The possibilities are endless—the results are cute, humorous. An excellent way to let children develop their imaginations.

Coloring Cloths

$1.00 each

Outline drawings illustrating scenes of Bible stories are arranged in a circle on white plastic "cloth." Picture captions in large outline letters surround the drawings at the edges of the sheet. Both drawings and lettering can be colored again and again using special non toxic wipe-off crayons. Each set includes one cloth, 37 x 40 inches, eight crayons in assorted colors, and plastic storage bag. Ages 3-9.

2618. Nativity Coloring Cloth
2619. Noah's Ark Coloring Cloth

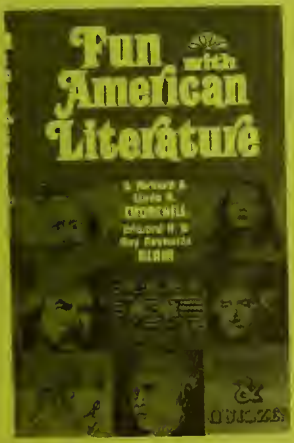
We Thank God
COLORING BOOK

ODDKINS
44
Play-Doh
Bright plastic parts and Play-Doh for making funny, crazy Oddkins

God's Wonderful World Coloring Book

30¢

The pictures portray children enjoying the beauties of nature as provided for us by God. They include such things as the sun, moon, stars, flowers, trees, birds, the seasons, the clouds, and the refreshing rain and end with the church where we give thanks to God for his many blessings. Each page has an appropriate Bible verse. Size 8½ x 11 inches. 16 pages. Ages 4-8.


Fun with American Literature

We Thank God Coloring Book

35¢

Emphasize God's part in your children's activities with this unusual book of leisure-time coloring fun. Very simple secular and Bible outline drawings illustrate children's pastimes during each month of the year. Each picture has a brief caption; for example, "It is fun to play in the snow. 'Thank you, God, for the snow.' "

Inlay Picture Puzzles

29¢ each

Whet your preschooler's puzzle appetite with engrossing inlay picture puzzles. Each has a caption in large type and each has ten to twelve large, easy-to-handle pieces. Full color. Size 7¾ x 10¼ inches.

2525. Apple
2526. Ice Cream Cone
2527. Jesus
2528. Thank You, God

Fun With American Literature

$4.95

A rare combination of entertainment and information that will demonstrate how much fun American literature can be through games and quizzes. The authors explore the broad range of America's rich literary heritage. Here is a book with many uses.

Bible Picture Puzzles

262. Boy Jesus Speaking in Synagogue
263. Jesus With Children
264. Market Scene
265. Jesus Teaching by Skemp

Size 6¾ x 9 inches. 25¢ each

266. The Holy Family at Home
267. Jesus in the Carpenter's Shop
268. Jesus Teaching by Partee
269. Christ Blessing Children

Size 9 5/8 x 12¾ inches. 49¢ each

Here are eight inlaid puzzles, featuring high-quality pictures in bright colors. Each puzzle carries a scriptural passage and is made on a special cardboard backing with a sturdy permanent border to hold the large, yet easy to handle, pieces in place. Individually wrapped in cellophane. (Ab)

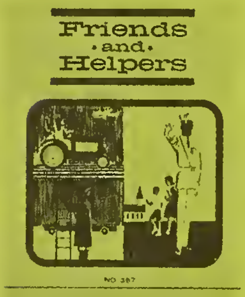
Activity Books

45¢ each

A unique and educational series of four activity books based on the life of Jesus. Each book has 32 pages of scriptural stories, pictures to color, quizzes, and puzzles which will aid children in their knowledge of Jesus' life. Every book contains approximately 90 pictures to color, 60 games and activities, 15 scriptural stories, and an answer page. Attractive four-color covers.

JESUS
Early Life of JESUS
ACTIVITY
ACTIVITY BOOK No. 370

370. The Early Life of Jesus
371. Jesus the Friend
372. Jesus the Teacher
373. The Triumph of Jesus



Bible Picture Coloring and Stamp Books

35¢ each

Children will love these colorful stamp books. Each book has two pages of four-colored gummed stamps which can be used as a coloring guide for the line art on each story page. Each story is printed in large, easy-to-read type and relates to the seal and line art. Size 8½ x 11 inches, each book consists of sixteen pages plus a four-color cover and seals.

356. Palestine
357. Friends and Helpers
358. Children Around the World
359. Parables of Jesus

BIBLE FRIENDS

Dot to Dot Drawing and Coloring Books

30¢ each

Interesting activity books, each containing large full pages of partly completed Biblical outlines which the child finishes by following the dots. To add variety of interest some of the left-hand pages begin a picture story to be completed in the dot to dot picture on the opposite page. After completing the outlines it is suggested that the pictures be colored. Attractive covers in four colors. 20 pages, 8½ x 11 inches. Ages 7-11.

4651. Bible Animals
4652. Children of the Bible
4654. Bible Friends
4655. Bible Helpers

Order Form

Send to: ____________________ Date ________

Address: ____________ City ____________ State ________ Zip ______

Qty.	Item	Price	Qty.	Item	Price

CHURCH OF THE BRETHREN GENERAL OFFICES
1451 Dundee Avenue, Elgin, Illinois 60120

SPECIAL REPORT / *The church and the nation react as California's dispute between grape-pickers and growers intensifies*

UNIONIZING FIELD WORKERS

THE VINEYARDS around Delano, Calif., are in their fourth September-to-December harvesting season beleaguered by strikes. As the labor dispute continues, it is receiving increasing attention of both the church and the nation at large.

Far distant from the San Joaquin Valley where the issue is centered, the impact has been seen in such developments as the following.

In Boston, a historic event was revived with a new twist in August when a Boston Grape Party was staged by some 400 persons, including political leaders, priests, and nuns, at the site of the famous tea party in Boston Harbor. Grapes were thrown into the water and marchers carried signs which urged: "Squeeze Grapes, Not Workers."

In Pittsburgh, Catholic Bishop John J. Wright gave an eloquent eulogy of grapes while announcing his plan to abstain from eating them in support of the strikers. "I like grapes," the bishop said. "In a room with a dish of grapes, I eat them compulsively. I like everything about them. . . .

"But immeasurably more than I like grapes, I like people. Among the people I particularly like are Cesar Chavez and the Catholic bishops of California who have taken up the cause of the 'little people' who are Chavez's grape-pickers. . . . Therefore I strongly urge that all our people and their sympathetic neighbors consider carefully whether California grapes mean more to them this season than California grape-pickers."

In cities up and down the Pacific Coast and scattered across the nation and in Canada, support for the union's efforts have been expressed by leaders of labor and the church. Many have commended the boycott against California table grapes picked by nonunion labor.

In Houston, Texas, the General Board of the National Council of Churches in September voted a resolution endorsing the boycott and supporting as just the cause of the California farm laborers related to the United Farm Workers Organizing Committee. The resistance of growers to the group's demands "constitutes a denial of social justice and provides the basis for continued exploitation of farm workers," stated the NCC measure.

Boston Tea Party. Only this time it was grapes that were dumped into Boston Harbor in support of the boycott on California table grapes

Crux: According to Mr. Chavez and his supporters, the issue in the strike is one of recognition, human dignity, and autonomy for the workers. His statements have referred to these values more often than they have to money.

"One of the most beautiful and satisfying results of our work in establishing a union in the fields is in witnessing the workers bloom – the natural dignity coming out of a man when his dignity is recognized," Mr. Chavez commented in an interview in the *Central California Register*, the weekly Catholic newspaper at Fresno.

"Even some of the employers are seeing this point," said the 40-year-old Mexican-American leader. "Workers whom they previously had treated as dumb members of a forgotten minority suddenly are blooming as capable, intelligent persons, using initiative and showing leadership."

In contractual terms, the strikers want recognition of the union as the representative of the workers for collective bargaining and the establishment of grievance procedures. Unlike industrial workers, farm workers are not covered by the National Labor Relations Act. Such coverage would permit them to petition the government to supervise a secret ballot on whether or not to organize a union and the employer would be obliged by law to accept the results of such a vote.

Exclusion: "Farm workers are unfairly singled out in the language of the National Labor Relations Act for exclusion from union certification and collective bargaining procedures under the National Labor Relations Board – an exclusion which the National Council of

Continued on page 25

A DIFFERENT DISTRICT CONFERENCE

Facing conflict head on

As I WENT FROM ROOM TO ROOM this is what I heard:

– "Man is a sinner. Do we believe that today?"

– "Progress has not come about in history through moderates, but. . . . "

– "I can say something, then my father responds: 'The matter is closed and that's that!' "

– "The reason kids resent grown-ups is that kids see them as phony. Adults (in their eyes) have two standards."

– "New light may break forth anytime, any place."

– "Fifty percent of our pastors move because of tensions in the congregation."

– "The difference between a cheerleader and a quarterback is like this: The cheerleader (up in the bleachers) – warm, cozy – doesn't know the rules of the game, hollering, 'We want a touchdown! We want a touchdown!' The quarterback (out on the field) is muddy, bloody, scared. He's not interested in a *touchdown*, only a *first down!* Can we apply this to the church?"

What prompted these expletives and probing questions? Nevin Zuck had just finished saying: "Let's bring our differences out into the open. To offend no one in the church these days is to offend everyone. The early church was split down the middle over letting Gentiles into membership. The Church has lived with conflict all of her life!"

Unapologetic: The Elizabethtown, Pa., pastor had completed his first of three addresses to the Northern Ohio District Conference, meeting on the campus of Defiance College in Northwest Ohio, Aug. 23-25. Taking the conference theme, "Conflict and Today's Church," he had made an open bid to the delegates, pastors, and laymen to seek to close the gap of understanding between factions, personalities, and ideas in their home congregations. The District Central Committee had invited him to come for that specific purpose. And there in six different "education groups" the whole opening session had begun to loosen up their guilt feelings over conflict in the church and talk unapologetically about some of them.

One participant in a group on "church merger/separation" reflected that the engagement with the subject was more "cat and mouse." Yet, when seven young people burst into another group on the "generation gap," one adult blasted: "You are a bunch of rude, dirty hippies!" (They were dressed in soiled bermudas and dungarees.) The youth chided their elder in return. It was to be learned later that the group had just traveled seven hours direct from New Windsor, Md., where they had been processing clothing for relief!

It all began October a year ago when the five members of the District Central Committee met with Executive Secretary Gordon Bucher to lay plans for the 1968 conference. The committee agreed that the conference needed a fresh approach. Bucher shared his concerns over disenchanted pastors and tensions in many congregations. He wondered if something could be done to stem the tide of conflict wracking the life of the churches. Before that meeting adjourned the committee decided the next conference theme would center "around the Christian's resolution of conflict in the local church." The district had been exposed to Mission Twelve and yet only thirteen of its sixty congregations had been involved after the second time around.

S. Loren Bowman, then Christian education executive who had helped to pilot Mission Twelve in the Brotherhood, and Donald E. Rowe, Annual Conference manager, were queried for suggestions on how to work at "conflict" in a conference setting. Dr. Bowman replied: "It is challenging to learn that a planning committee is reaching for a new treatment of the district conference program that will wrestle with some of the crucial issues in the life of the church." The two men felt that the basic Mission

Northern Ohio youth: The chiding went both ways. But still youth preferred dialogue with adults to sessions alone

Twelve pattern of alternation between general sessions and smaller groups was adaptable, but they made clear that the matter of sufficient *time* and *continuity of attendance* should be faced squarely in planning.

Solutions: After six months and several lengthy meetings the Central Committee firmed up the conference schedule. The program would have four addresses ranging from making conflict respectable to facing new frontiers in the midst of conflict. The conferencegoers, grouped into six smaller bodies, were to move from the general sessions to separate sessions and document, solve, and set some blueprints for reconciliation in their respective areas. The areas were: church/pastor relations, theological differences, social action versus personal evangelism, the place of authority in the church, church merger/separation, and personality conflicts and the generation gap.

Each group was cochaired by one ordained and one lay person. Dubbed "education groups" deliberately, the intent was to move away from the "buzz" and "discussion" concept to that of finding solutions *within* groups.

In contrast, the business session reflected little conflict. Brethren tempers warmed only on the subject of financing homes for the aging. Moderator and Lakewood pastor Kenneth Long salved internal frustration by reminding the delegates: "Sometimes things must get worse before they can get better."

Galen B. Ogden, executive secretary of the Ministry and Home Missions staff, took the opposite tack in the closing address. Participating throughout the Friday night through Sunday schedule, he spared no words: "The name of the game is Mission. Survival is important, but our emphasis dare not be there." In frontier days, he noted, crossing rivers, mountains, and gorges required of frontiersmen that they take a fresh look at their gear. On the new frontier now facing the church, Christians must be prepared to throw off "excess baggage."

Some effects of the conflict/mission involvement were that the age span from junior highs through adults was caught up in the total emphasis, and its impact soon was carried to congregations back home. One junior high session heard Dr. Zuck address the problem of conflict on their level. One of their prayers was revealing. Patrick O'Neill from the Ross congregation prayed: "Lord, help us not to get caught in the fences that entrap us." Roy Stern, East Nimishillen pastor, had to return home for a Sunday morning sermon. He treated the conference theme with his congregation. Akron First church delegates, agreeing that the worship services were extremely effective, moved to utilize the orders of worship on three consecutive Sundays.

Preference: Elmer Brumbaugh, moderator-elect, was most outspoken. Protestant youth counselor for Summit County, he attended the sessions on the generation gap. His comments were that the youth came in large numbers with great interest and participated frankly and forcefully. The youth indicated to him they preferred dialogue with adults rather than meeting in separate sessions. He agreed to give consideration to some similar plan in another year's conference.

A veteran of three years as chairman of the district board, Guy Buch, pastor, East Chippewa, commented that the whole conference seemed to fit together more than others. The district board, meeting subsequently, saw the conference as "timely and up-to-date." They hoped that a similar approach would be used next year.

Whatever the success, Northern Ohioans are continuing to assess what happened and how it will affect their lives and congregations in the long run. To be long remembered will be the theme, conference speakers, and education groups; the cordiality of Defiance College and its dean, Alton Kurtz, conference director; and the skill of Clyde Fry, Mansfield pastor, in developing the worship services.

For certain – most participants went home with a whole new perspective on district meeting. And hopefully, too, with a new view on conflict and its handling in the church. – Forest Orland Wells

Nevin H. Zuck (r.), to Ohio Brethren: "To offend no one in the church these days is to offend everyone"

day by day

"How stupid can he be? He passed all five cars on the top of the hill! He was over the solid line all the way, and his family was with him! And then he stopped just a half mile down the highway."

"Why can't we stay up later? The doctors we know are up all hours and so is Daddy lots of times. Their schedules certainly are not the best for good health and effective work next day."

"Tom kept trying to throw his curve ball. The coach finally took him out. Tom knew his arm was hurt, but he wanted to pitch anyway. Then he found out he had a broken bone. He really took a chance! It's only a little league game! Even Sandy Koufax gave up the fame and money of baseball rather than risk permanent injury to his arm."

"You wonder why he would go to Washington to march and stand in the vigil. It was hot and tiring. He lost a week's pay. Lots of people got pushed around and hurt. He came through all right, but he sure took some risks!"

Some physical risks we take seem justified and some not. How do we decide? Temperament, our longing for adventure, our own needs, our relationships with others, and mixtures of these and other motives move us to take risks. But basically, actions that involve physical risk grow from what is important to us and from what we believe in.

The New Testament teaches that it is right to have a strong and healthy body and that the highest purpose for strength and health is service, and, yes, physical risk when that seems necessary. Jesus gave attention to feeding and healing the persons around him. He sought rest for his own tired body. But he did not pamper or protect himself when others were in need, when there were wrongs to be righted, when God's purposes called him to take risks. And Paul seems most reckless in his adventure-filled travels, but his travels were always for important purposes. Paul has serious words about the body being the dwelling place of God's spirit, and he urges Christians to offer their bodies to God for service. When is physical risk justified for a Christian?

Suggested activities

1. Go through the four gospels and count the times Jesus took physical risks and the times he seems to avoid taking a risk. Can you see a difference in the potential objective when he did and when he did not take a risk?
2. Take a look at Paul's risk taking. Use Acts and Paul's letters or a biography of Paul. He did not always run straight into trouble although he frequently did. What is at stake when he took risks? when he did not?
3. Read and discuss a missionary biography. A new Brethren biography, "No Longer Strangers," by Mary Ann Moyer Kulp is a good one. What makes a man like H. Stover Kulp risk home, family, comfort, and life itself to be a missionary?
4. Take any popular magazine that is filled with advertisements. What percentage of the ads promotes self-centered ease and comfort? Of those that suggest or imply adventure and risk, what kind of adventure and risk is it? Worthwhile or foolish?
5. Keep up with the latest findings relating smoking to respiratory and heart diseases. Some smokers seem to get by without too much apparent harm. Some drinkers never become alcoholics or even problem drinkers. But is the risk justified? Consider the laws of chance. Consider your own Christian convictions about what risks are worthwhile.
6. Make a list of jobs and professions. Note the physical risks and sacrifices involved. Do the risks required seem justified by the service rendered? Discuss the soldier's role, his risks and his goals, purposes, and motives. Discuss the conscientious objector's role, his risks and his goals, purposes, and motives. Can you decide why men like Robert Kennedy and Martin Luther King leave comfort and security to serve others?
7. Talk over the basic purposes of sports, games, and recreation. There are some "normal risks" in active games. At what point are risks not justifiable in a game? — Lillie Ann and Sam Flora

DAILY READING GUIDE November 10-23

Sunday. John 15:16-27. The Christian life is full of risks.
Monday. Matt. 26:36-46. Jesus sets the great example of risk taking.
Tuesday. Matt. 4:18-22. To follow Jesus is to take risks.
Wednesday. Mark 12:28-34. Nothing can be held back from God.
Thursday. 1 Cor. 3:16-17. The body is the home of God's spirit.
Friday. Rom. 12:1-13. God needs the strength of our bodies.
Saturday. Matt. 16:24-28. A Christian risks his life to save it.
Sunday. 1 Cor. 12:14-26. A Christian risks suffering with others.
Monday. Matt. 5:38-48. Love is a risk in a world that does not understand it.
Tuesday. Mark 10:17-22. One young man will not take the risk.
Wednesday. Luke 10:29-37. A Samaritan takes risks and gets involved.
Thursday. Matt. 26:69-75. Peter plays it safe and is sorry.
Friday. Acts 4:18-21. Peter and John risk their lives to preach.
Saturday. Matt. 10:16-31. God makes every risk worthwhile.

THE THEOLOGY OF HOPE

Fresh theological winds are blowing, speaking anew God's word of judgment and hope, promise and fulfillment

by DALE W. BROWN

The God-Is-Dead talk shocked people because it was not what one would expect from persons of the cloth and the Book. Many were threatened because they did not wish to confess what they feared to be true – that they no longer knew a genuine relationship with God. The current emphasis on the theme of hope may likewise shock many. But it will not be because hope is unbiblical or unchristian but because the mood runs counter to what many are feeling so deeply.

The racial crisis, the breakdown of traditional morality, the escalation of violence at home and abroad: All contribute to an attitude of despair and hopelessness. Against the background of so much bad news, it may seem surprising that there is this rediscovery of the gospel or good news of hope. A prophet rises in our midst and utters, "I have a dream!" Young theologs are turning anew to the Pauline motifs: "We are saved by hope" (Romans 8:24) and "He is our hope" (Col. 1:27). Does this demonstrate that Karl Marx was right in calling religion an opiate of the people? With our despair about sufficient bread for the poor, are we placing our sights again on "pie in the sky"?

Such attitudes might be clarified by a more careful look at what is meant by eschatology. The word comes from two roots, *logos* meaning thought and *eschaton* meaning last things. This thinking about last things was brought to the forefront of twentieth-century theology by Albert Schweitzer in *The Quest for the Historical Jesus*. Instead of the kingdom being built gradually through moral efforts as taught by the liberals, Schweitzer proposed that in the New Testament Jesus was an apocalypticist who believed that in going to the cross he would set into motion events which would bring to finish the present age and usher in a new era. Although this failed to come to pass, his early disciples still expected an imminent end of the world. With the passing of time, however, the delay of the Parousia – the new appearance of Christ – caused a crisis for the church and produced the necessity of their giving up a radical eschatology. In the history of the church have been recurrent manifestations of expecting Christ's second coming. These views which look to the end are labeled "consistent" or "futuristic eschatology."

In his book, *The Parables of the Kingdom*, C. H. Dodd rejected Schweitzer's interpretation. He maintained that the New Testament message affirms that with Jesus the *eschaton* (the last events) had already come to pass. References to the future were dismissed as pointing to a spiritual world beyond time and space. For the early disciples the kingdom had come; later believers shifted the emphasis to future expectations. Since it was proposed three decades ago, Dodd's position has been tagged "realized eschatology."

The present theology of hope is different from either of the above. It neither completely accepts or solidly rejects futuristic and realized eschatology. Instead, a possible designation might be to call the present mood "realizing eschatology." For it is proclaimed that the future end time does not remain in the future but breaks into the present like an explosive force. The kingdom which is "not yet" becomes the "now." Hope does not wait for new things but releases the impulses to make things new. According to Jürgen Moltmann eschatology means Christian hope, and hope embraces both the object hoped for and the hope inspired by it. Hope which is forward moving is hope which is transforming the present.

At the center of the discussion is a book written in 1965 by Moltmann, *The Theology of Hope*, translated into English and published last year by Harper and Row. This book is being hailed as not just another book or another great book but as one which stands at the beginning of a new theological way. Moltmann himself believes that hope is not just one element of Christianity "but the medium of Christian faith as such, the key in which everything in it is set. . . . " This German professor acknowledges the influence of a Marxist colleague, Ernst Bloch, whose major work, *Das Prinzip Hoffung* (*The Principle of Hope*) was published in 1954. Bloch sees the basic theme of philosophy to be the not-yet-come-to-pass, the future, the frontier, and the new.

In Roman Catholic circles the mood of optimism and hope finds partial support in the popularity of Teilhard de Chardin, the late French Jesuit priest and paleontologist. In his Christian evolutionary scheme Teilhard sees man not so much evolving from the struggles of the past as being drawn forward by Christ, the omega point of the future. This process involves greater personalization and Christianization of man. The theology of hope might become an ecumenical bridge of another sort, as both evangelical and liberal circles are responding favorably to Moltmann's book. There are many aspects of doctrine and life to which his themes are applied.

God. The debate about God is approached by Moltmann in the confidence that the God who is pronounced dead is the God of our static systems and institutions. It has been pointed out that everytime mankind gives up a system of thought, it thinks it is losing God. In reality this loss is an opportunity to recover the God of the Bible, the God of promise, the living One who enters from the future. As long as God is someone who is known altogether in the events of the past, proofs or doubts can be debated by man who thereby exalts himself above history. But if man is in history and God is believed as the God who will be, the God-Is-Dead discussion takes on a different complexion.

History. Does such an exclusive stress on hope violate the fact that Christianity is a historical religion, one which is based on the events of Israel and the incarnation? In looking to the future must we forsake history? No, for Moltmann's models come from the Old Testament. Abraham left his past and embarked on an unknown future. Moses led the exodus people out of the slavery of their past into the promised land of the future by the way of the present wilderness pilgrimage. Many who are most involved in Brethren or church renewal examine the past because they are concerned about the way of the future. The view of history of the past is a promise to the future. Contrary to historians who view the totality of history as a self-dependent world of nature, here history knows a goal which is God-given, and such history can only be understood in dynamic terms.

Cross and resurrection. This dynamic view of history is dependent upon the reality of the resurrection. For Moltmann, "Christianity stands or falls with the reality of the raising of Jesus from the dead by God" (p. 165). He asserts that Greek history is based upon the presupposition of a fundamental similarity underlying all events. According to this view we understand events only when they are conceived as manifestations of a common core of similarity. On this basis the resurrection has to be rejected.

But if the resurrection becomes the presupposition, then a basis for a dynamic view of history is laid. Since there was the entry of the new, we can hope in the coming of that which is new. We dare not derive laws from the remembering of this unique event, but we do remember the hope for the future of all world history. Moltmann also blames Greek tendencies for causing a demise of an emphasis on the way of the cross. When the event of promise in the resurrection became the cult of redemption in the rise of the sacraments, the cultic replaced the eschatological. In the cult, the cross was something which Jesus endured so that we might enjoy salvation. For the pilgrim people the cross is the way of suffering and hope because of the promises of God.

Exodus church. For Moltmann the title *exodus church* focuses attention on the reality of Christianity as that of the "pilgrim people" of God described in Hebrews: "Therefore let us go forth to him outside the camp, bearing abuse for him. For here we have no lasting city, but we seek the city which is to come" (Heb. 13:13-14). Because of their calling, Christians do not accommodate easily to the world. They are nonconformists. "Not to be conformed to this world does not mean merely to be transformed in oneself, but to transform in opposition and creative expectation the face of the world in the midst of which one believes, hopes, and loves" (p. 330). The Christian church does not exist primarily to offer refuge for private religious lives or to serve as a bulwark for the sustaining of society. But the Christian hope makes of the church a constant disturbance in human society.

A revolutionary ethic. It is natural that the theology of hope is emerging with a theology of revolution. For hope is revolutionary. It pronounces a death sentence on the status quo. Our task becomes that of announcing the death of the old and the birth of the new. We need not be preoccupied with the contemplation of things as they are, but we are to change all things into the shape of things to come. We can begin to appropriate the "Messianic license" as defined by Dean Stendahl of Harvard, namely, the freedom to play heaven on this dirty earth. The Bible proclaims new birth, newness of life, regeneration, repentance. Since the biblical writers were not as individualistically oriented as we, a proper application of the doctrine of conversion to all of life might result in a theology of revolution.

The ethic of compromise which was proposed by Reinhold Neibuhr as an attempt to make relevant Christian love in bringing a greater degree of justice to human affairs is being replaced by a revolutionary ethic, an ethic which radically judges the present because of hope in the coming of the kingdom.

Some are criticizing Moltmann's theology of hope because it may be too other-worldly. Everything is placed within the framework of hope. It is felt that our beliefs will suffer if we attempt to hang all of them on one peg. Contrary to my evaluation in labeling Moltmann's position "realizing eschatology" others claim that he does not sufficiently emphasize that the presence of the future has been realized in Jesus Christ. Such scholars as Carl Braaten say that he slights the living presence of our anticipations of the future, the partial fulfillment of the final future. For we hope for the One who has come. And as Christians we not only live for something hoped for but also by something believed in. But this reader believes Moltmann to say the same in his frequent references to Romans 8, by which he interprets that the believer is not given the fullness of the Spirit but an earnest, a downpayment, or first fruits of the Spirit. Moreover, Moltmann is often most this-worldly:

> Faith does not come to its own in becoming radically unworldly but by hopeful outgoing into the world it becomes a benefit to the world. By accepting the cross, the suffering and death of Christ, by taking upon it the trials and struggles of obedience in the body and surrendering itself to the pain of love, it proclaims in the everyday world the future of the resurrection, of life and the righteousness of God (p. 163).

Thus many others criticize Moltmann because he is too this-worldly. He avoids for the most part the discussion of traditional concerns such as afterlife, the time of the resurrection, and the interpretation of apocalyptic passages in the Bible. He should not be completely excused for this. On the other hand, his emphasis has opened to us biblical dimensions which we have ignored and has revealed to us how narrow our views of eternal life and last things have often been.

Contemporary theology, which is pluralistic and fluid, may be called faddish. Those of us who follow the currents may indeed be often tossed to and fro by the many winds. Sometimes, however, these currents may be God's way of bringing to life basic biblical words. In this case I like to think of this wind as God's breath, speaking anew his Word of judgment and hope, of promise and fulfillment. At least, this is my hope. ☐

speak up

In the Name of God—Start It!

To revise the current appeal to our president concerning the tragedy of Vietnam, I would issue an appeal to all Christians to eliminate some of the agony and the misery in our land – tragedies that we Christians permit by our own faithlessness.

A few minutes ago I slammed the latest MESSENGER on the coffee table. My blood pressure must have doubled as I read the article, "The Christian Ministry of Healing." Not because the author said anything terribly wrong – indeed, it was beautiful and might have touched my heart except for one crucial error: The writer never talked about "the Christian ministry of healing." The article slips hurriedly through the New Testament basis for healing with no comment whatsoever and instead launches into a summary history of medical missions. The two are definitely not the same!

As my blood pressure slowly subsided, the agonizing question exploded in my mind: "I wonder how many Brethren readers will suffer and perhaps die – needlessly – because this article has squeezed the last faint hope of God's healing from their pleading hearts?"

Anger was not helping but possibly contributing to a state of ill health in myself. I prayed, "Lord, send someone to tell them the true story – your story."

He answered, so softly, "I will. You tell them."

So this story is being written in mingled joy and grief. Joy over all that we have seen and experienced of God's healing mercy. And grief over the stubborn faithlessness of much of the Christian church, which so persistently refuses to believe the lavish promises of Jesus Christ. How much needless sickness, suffering, and death our own Church of the Brethren has been tolerating!

My concern runs deep. A clergyman in another denomination tells me of his efforts to relieve the massive suffering in Vietnam. He speaks to me earnestly of his love for the poor and the deprived. My brother would impress me with his Christian love – except for one thing: He pastors a congregation which includes dozens of the sick and the crippled, a number of the emotionally ill, and many, many others who stand in deep need of help for family problems, smoldering resentments, and a variety of other unpleasant social problems.

My brother-churchman would truly impress me with his Christian love – except that I know too much. I know his congregation. And I do not see him doing anything substantial for the sufferings of his own flock. He abandons them – physically, emotionally, and spiritually – to Satan's gleeful attacks, offering little more than perfunctory, dutiful prayer.

So when my brother tells me of his great love for humanity – frankly, I don't believe him. All my self-control is necessary to keep from shouting, "In the name of God, demonstrate that great love to the sufferers you can see with your eyes, right in your own church!" Perhaps no emotion is showing on the outside, but inside, my heart is grieving for his parishioners. Anna Mow has described the situation eloquently in picturing the churchwoman who loved all the children of India and hated the kids next door!

Too harsh an indictment? Not if it's true.

You're angry? Naturally. Opinions die hard. But truth is still to be preferred.

I know what's going on with my brother-clergyman. It used to be that way with me too. And worse with me than most. Sometimes in recent years I have

A *GIFT* through
LIFE INSURANCE

A gift of life insurance is usually made in one of these two ways:

(1) through the purchase of new insurance with the Church of the Brethren General Board the designated beneficiary.
(2) through naming the Board as beneficiary on an existing policy.

Revocable or Irrevocable

If the donor reserves the right to name a new beneficiary there is no present income tax benefit. However, if the Board is retained as beneficiary until the donor's death the face amount of the policy is not eroded by state or federal taxes, probate charges, etc.

If the donor does not reserve the right to change the beneficiary the "cash value" of an older policy is a permitted deduction and may be reported with other gifts on the Federal Income Tax return. A second tax benefit is the donor's right to take income tax gift deduction credit for each future premium he pays as though it were an outright gift to the General Board.

Review Your Policies

An insurable person may capitalize a significantly large future gift by obtaining new insurance. A great many others have policies already in force for **needs** (to educate children; to pay off the mortgage, etc.) **that no longer exists.** Why not be good stewards of your life insurance resources? Review the beneficiary provisions and you also may be able to derive material benefits and spiritual satisfactions in naming the General Board as beneficiary on one or more existing insurance policies. Mail the coupon today for further information. You incur no obligation. The illustrated informational pamphlet you will appreciate having.

- -

Harl L. Russell, Director of Special Gifts
Ralph M. Delk, Associate Director
Church of the Brethren General Offices
1451 Dundee Ave., Elgin, Ill. 60120

Please send information on

__________ Giving an existing policy.

__________ Giving a new policy.

I understand "Effective Giving Through Life Insurance" will come to me free.

Name ______________________________

Address ____________________________

____________________ Zip __________

SPEAK UP / *continued*

been conscience-stricken as I recall the suffering my former faithlessness permitted in our congregation. For a long time we had no idea of how much our Father loved us!

Strangely enough, it was a scientific approach that saved me and most of our congregation from unbelief. We merely faced up to the evidence. The modern world has little respect for the pseudo-scientist who refuses to face the evidence. So we faced the evidence. And our experience has confirmed the letter to the Hebrews: "Jesus Christ is the same yesterday and today and for ever" (13:8).

Indeed, he is. Marvelously so. Jesus never turned down anyone who came to him asking to be healed. And if he lives today, as we know he does, then he still turns down no one who comes to him for healing. Jesus is the same even yet.

We discovered in our congregation that once we began facing the evidence and searching the scriptures for God's promises the healing miracles followed in earnest. Many of our parishioners and others in the community have been healed by the power of God. These include, among others, the healing of partial blindness, severe hearing problems, arthritis, cancer, heart conditions, colitis, mental illness, the destruction of diseased tissue, and the creation of new tissue. In addition, every person so blessed has received God's bonus of a profound infusion of Christian love. And they stay healthy. And they keep on loving.

For Jesus Christ still lives! And he will still send the Holy Spirit as he promised (John 16:7). However, if we do not ask, we do not have (James 4:2).

"But," you protest, "I don't have that kind of faith!"

Nor do we. But we do have a scientific twist of mind and a willingness to experiment. Do you truly love your brethren? Don't answer that question too hastily. Ponder it: Do you really care? Check 1 John 4:20, 21.

If you do love one another, then join with us in these joyous experiences. Let your love for your suffering brethren flow in power. It's easier than you think. Here's the diet. If you omit just one item, it becomes more difficult. Don't you dare let your opinions keep your brethren sick and crippled!

- Try. Even if you cannot seem to believe. Experiment. All you need is to care. You've got to want healing to take place in that suffering brother (Matt. 13:53-58; Mark 3:1-6).
- Forget your opinions about God's healing. Study the Bible as the authoritative source of his promises and instructions (see, for example, Luke 9:1, 2).
- Ask your Father, in Jesus' name, to heal your sick brother according to those promises (John 16:23, 24). Anoint if possible (James 5:14-16).
- Round up others — like-minded folks — to agree with you in your prayers (Matt. 18:19).
- Keep praying (Luke 11:5-13; 18:1-8).
- Thank God for the requested healing, even though it is not yet apparent (John 11:41-44). This one requires courage.
- Then, face the evidence!
- Praise God — publicly.

Before you realize it, you'll be a member of the healthiest, happiest, lovingest Church of the Brethren congregation you ever saw! It works. Or rather, God works, according to promise.

In the name of God, brethren, START it! — R. RUSSELL BIXLER

SPECIAL REPORT / *continued from page 17*

Churches had denounced and sought to eliminate by working for the amendment of the NLRA," the recent National Council resolution declared.

But efforts to extend NLRA coverage to farm workers have been defeated in Congress since the 1930s. Critical of this fact, the California Catholic bishops asserted, "There is a moral issue involved in this area of human relations. Farm workers have been seeking a basic right accorded almost all other workers in this country."

"We feel strongly that genuine, lasting peace will never come to farm management-labor relations until farm workers are included under the National Labor Relations Act," the bishops said. "We have witnessed chaos and human suffering all too clearly to judge otherwise."

Counter views: In their outspokenness, the Catholic bishops and leaders of councils of churches and denominations have, as a result of their support of Mr. Chavez, been subjected to considerable pressure by the grape growers and by the Agricultural Workers Freedom to Work Association, a group of farm workers who support the employers in their opposition to the union.

A major target has been Bishop Timothy Manning of Fresno and the *Central California Register*, the Catholic diocesan newspaper, which has suffered severe losses in advertising revenue. Also in trouble is the Fresno Council of Churches, which after Nov. 30 may be only a telephone listing. A drastic loss of income is attributed in part to the Council's support of the strike and boycott.

Reflecting the view of many growers, Murray Norris, associate editor of *California Farmer* magazine, said in a public address that asking the growers to negotiate with Mr. Chevez "is like asking a bank to sit down with a bank robber and decide what will be done with the depositors' money." He maintained that the union organizer does not represent "the true grape pickers" and called for a massive campaign "to bring the truth about Delano to the world." Unless this is done, he predicted, "serious economic difficulties" may result and the problems arising from the boycott may "take generations to straighten out."

"Well paid": The growers have asserted that the grape pickers are better paid than most agricultural workers. They maintain they are not opposed to unions but only to the "overwhelming power which now lies in the hands of a union to utterly destroy a grower by a strike at harvest or at any other critical time in the growing of a crop."

A committee of growers, in a brochure setting forth their position, deny that the nonunion workers have a collective bargaining power. "Delano grape growers often meet with their workers, at the request of the latter, to discuss wages, working conditions, grievances," according to the statement.

Deriding Mr. Chavez's claims of nonviolence, the growers in their brochure accuse the union of "threatening naked force to accomplish their ends." The statement alleges that the Communist Party has shown "exceptional interest" in the strike and has tried to use it "for its own purposes."

The brochure further criticizes clergymen who support the union without "obtaining a mandate from their congregations" through a vote of the church membership. "When clergymen, as individuals, arbitrarily align themselves with one side of an issue to speak for their congregation," the statement said, "they not only foster the breakdown of democratic processes. They also spread distrust within their own churches and within their communities."

Stance: As to religion's involvement, the *Central California Register* some months ago declared that the church cannot and should not be neutral in the long-standing clash. While maintaining that the church is concerned for the welfare of the farmer and the grower as it is for the farm worker and that "justice must be granted both sides in the dispute," the editorial also stated:

"Let no one suggest that the church has no rights or teaching contribution to this unhappy situation. . . . If religion is accepted as embracing the whole of life, then the whole of life is the concern of religion.

"Therefore, those priests and ministers who have used the pulpits to lay claim to the church's right to teach morality but not to farm workers or growers ought to consider the consequences of such utterances — which are a contradiction of the rationale for their existence."

The *Register* also quoted Martin J. Zaninovich, president of the South Central Farmers Committee, as commenting on the church's role:

"We would not deny the right of workers to join a union of their own choice, free of coercion or intimidation. If there is a moral issue here, we believe it rests upon those who condone and support the use of raw force to compel membership in any organization. . . .

"Church leaders who support intimidatory tactics employed by the so-called union not only foster the breakdown of free democratic processes, but they also foster fear and distrust between groups of people, many within their own churches, when the role of clergymen should be to promote love and understanding. They should heal wounds, not inflict them."

To this Mr. Chavez, whose own spiritual experiences have given momentum to the campaign, said the church "cannot merely play the role of conciliator in the cause of social justice. It has to become an active partisan in the struggle for justice."

Faithfulness: No small aspect of the raging controversy in one of the nation's richest agricultural areas is at these points: Can the church, divided as it is, be a leader of wholeness and reconciliation? Can the church, geared as it is to the status quo, be a champion of social justice?

Such inescapable questions press in on the church that seeks to be a faithful servant in such a crisis as Delano. —

From Religious News Service sources

WORDS

BY TURNER N. CLINARD

MINISTER

"Me? Called to the ministry? Oh, no! That's reserved for special persons God wants in the pulpit or mission field."

That's the normal response of the average Christian to the possibility of his being called to the ministry; but it's far from the biblical understanding of *calling* and *ministry*.

The entire church, collectively, and every Christian, individually, are called to the ministry. Particular ministries are parts of the overall ministry of God's people.

Minister in the New Testament means "servant" *(diakanos)* or "slave" *(doulos)*. Paul, Peter, James called themselves slaves. Mark was minister to Paul and Barnabas; Martha and Mary were ministers to Jesus. *Doulos* means "one whose will is completely subject to another's"; *diakonos* means "one who executes the commands of another."

Jesus saw life's meaning in ministry. "I am among you as a servant," he said, dramatizing the truth by washing the disciples' feet. He set the same ideal before followers: "As the Father has sent me even so send I you."

Ephesians 4 discusses the one call and several "gifts" of God. All gifts must be exercised "for the equipment of the saints for the work of ministry." ☐

FREEDOM

Freedom is never absolute. Who would have it so? Laws limit our freedom; others' rights limit our own. Edmund Burke said, "Liberty must be limited in order to be possessed."

Unrestrained freedom is slavery to impulse. Milton declared, "None can love freedom heartily but good men; the rest love not freedom but license."

Though not free, we are free to choose our masters. By way of highest bondage we reach greatest freedom.

In Shaw's *Caesar and Cleopatra*, Britannus is Caesar's slave. He comes to love his master and fights at his side in battle. Caesar says, "These are not the deeds of a slave, but of a free man." Britannus replies, "Only as Caesar's slave have I found freedom."

In a biblical parallel, Onesimus, Philemon's slave, steals from his master and flees to Rome. He meets Paul, in prison but free. Paul leads him to Christ. Onesimus returns to Philemon; having become Christ's servant he no longer fears slavery.

Paul knew that a higher bondage frees from a lower: "Let not sin reign. . . , but yield yourselves to God." Similarly Jesus said, "You shall know the truth (God), and the truth will make you free."

YOKE

The Palestinian farmer plowed with oxen teamed by a yoke. Jews took the yoke as a symbol for God and man rightly related. To become a Jew one had to "take the yoke" of Torah, which linked man to God, subjecting his will to God's.

Jesus used the symbol to invite men into right relations: "Take my yoke upon you." Already serving, Christ invites us to join him. To pray "not my will but thine" is to take the yoke.

Christ expects us to work but not alone. We learn of him who pulls most of the load: "My yoke is easy and my burden is light."

John Wesley's service of covenant renewal includes this charge: "And now beloved, let us bind ourselves with willing bonds to our covenant God, and take the yoke of Christ upon us. This taking of his yoke upon us means we are heartily content that he appoint us our place and work, and that he alone be our reward."

Are we in harness?

DISCONTENT

Henry Van Dyke ended his famous prayer asking God to take away certain sins: malice, disdain, anger, hate, and especially "Discontent that casts a shadow gray On all the brightness of the common day."

Know somebody who continually poisons the waters of joy with the bitterness of discontent? Nothing pleases him — no salary so high, no place so prominent, no friends so faithful, but the reverse alchemy of his spirit turns them all to dust and ashes.

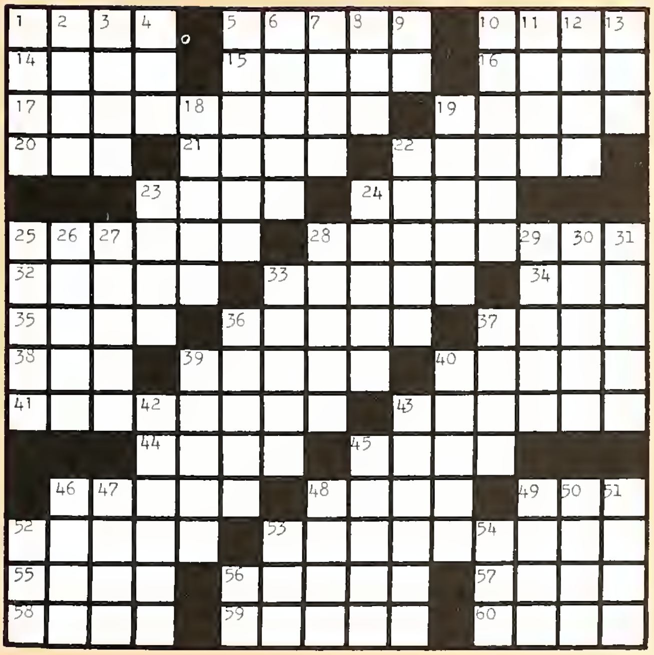
How does one get that way? Is it hardship? Paul and Silas sang in jail at midnight as the blood clotted on their backs. And Paul said, "I have learned in whatever state I am, therewith to be content."

How can one avoid discontent? Mindset is one thing: "Whatsoever things are true, lovely, and of good report — think on these things." Remembrance is another: "When thou hast eaten and art full, then thou shalt bless the Lord." And isn't there a correlation with faith? Hebrews speaks of one "who for the joy that was set before him endured the cross."

The joy of harvest is proverbial. Are we sowing good seed? ☐

Bible Crossword

by Carol Conner



ACROSS
1 Draw near (Matt. 11:28)
5 Crash
10 Part of
14 Opposite of good (Ps. 34:14)
15 Lukewarm
16 Veil in 1 Cor. 11:15
17 Rescuer (Ps. 18:2)
19 Artery
20 Before
21 Organs (Matt. 13:16)
22 Have hope (1 Tim. 4:10)
23 Group of soldiers (Ex. 14:9)
24 Child
25 Dissent
28 Delight (1 Chron. 29:17)
32 Revere
33 Deteriorated areas
34 Water in Ps. 66:6
35 Industrious
36 Feudal lord
37 Music for two
38 Imperial Chemical Industries (Abbr.)
39 Incongruity
40 Courageous
41 Dwelling
43 Jesus (Matt. 8:7)
44 Flower container
45 Something in eye (Luke 6:41)
46 Remainders
48 Unhappy interjection
49 Quick-witted
52 Sea water
53 Richer
55 Direction (Ex. 10:13)
56 Perch
57 Toward the center
58 Female sheep
59 The Lord's part (Lev. 27:32)
60 Should

DOWN
1 Transfer
2 Upon
3 Measure of distance
4 Priest (1 Sam. 3:8)
5 Hot and moist
6 Blithe (Prov. 15:13)
7 Copies
8 Mister
9 Heavy-duty (abbr.)
10 Joyful noises (Is. 16:10)
11 Rowing tools (Is. 33:21)
12 Baseball glove
13 Period in history
18 Division of Bible chapter
19 Melodies
22 Composition
23 Ethereal
24 Type of lace
25 Riding costume
26 Bring out
27 Material for violin bow
28 Establish (2 Sam. 7:10)
29 Customary
30 Local officer
31 Picnicker
33 Glowed (Acts 22:6)
36 Lock of hair
37 Small amount
39 Likeness (Gen. 1:27)
40 Animal (Eccles. 3:19)
42 Happenings
43 Physical well-being (Gen. 43:28)
45 Outburst
46 Get water (Gen. 24:11)
47 Wake up (Prov. 31:15)
48 Long time
49 Aboriginal Japanese
50 Kittens
51 Gait of horse
52 Swarming insects (Judges 14:8)
53 Misfortune
54 He
56 Right (abbr.)

AN AUTOBIOGRAPHY OF

MY GRANDFATHER
MY GRANDCHILDREN
AND ME

CHARLES W. WAMPLER

A philosophy of practical, Christian living. Starting with that remarkable Daniel Miller family 157 years ago. Written in an interesting and amusing manner.

We believe this book will appeal to Brethren people everywhere.

"Written with the hope that this book may encourage those who have many obstacles to overcome."

231 pages **50 pictures**

Price: Hardback edition $4.95
Paperback edition $3.25
Plus 25c postage and tax.

VALLEY BOOK STORE
Harrisonburg, Virginia
22801

CLASSIFIED ADS

WANTED — Young man to care for 40-year-old invalid man. Job is approved for alternative service. Separate housing provided with good salary. Contact: Rev. Olden Mitchell, 6402 S. Calhoun, Fort Wayne, Ind. 46807.

NOTICE — To a retired Christian man or man and wife who would like to be a good neighbor to an elderly couple in the country, where lakes abound; good location, with one acre of land available. For further information write: P.O. Box 125, Woodland, Mich. 48897.

BRETHREN TRAVEL — There are still seven unfilled reservations remaining for anyone who would like to join the group of Brethren who plan to spend Christmas in beautiful Hawaii. Visit Hawaii December 23-31, and see the Rose Bowl Parade in person on the way home. Write: J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

A Statesman and His Faith

DAG HAMMARSKJOLD, THE STATESMAN AND HIS FAITH, by Henry P. Van Dusen. Harper and Row, 1967. 240 pages, $4.95

DAG HAMMARSKJOLD, A SPIRITUAL PORTRAIT, by Sven Stolpe. Scribners, 1966. 127 pages, $3.95

MARKINGS, by Dag Hammarskjold. Alfred A. Knopf, 1965. 221 pages, $4.95

Philip Toynbee has suggested that Dag Hammarskjold was the greatest statesman and the best "matched with his hour" since Abraham Lincoln.

Many persons knew the world-famous secretary-general of the United Nations as a man of immense and wide-ranging culture, highly skilled in government and diplomacy. But until the publication of *Markings*, few knew of his extraordinary inner life. This journal of Dag Hammarskjold had a surprise sale of half a million copies in its first eighteen months. At first glance, the book looks highly readable, with its attractive mixture of poetry, short paragraphs, and philosophical but usually brief pages of thoughts. Actually, the book is very difficult to understand, and one thoughtful critic suggested that next to the Bible it may be one of the most purchased, least read books on many American book shelves.

Now we have a book, *Dag Hammarskjold, The Statesman and His Faith,* by Henry Van Dusen, president of Union Theological seminary. Dr. Van Dusen spent two years in research and writing to discover the ties between the journal, *Markings,* written without explanation and often without dates, and the events which occurred in Hammarskjold's life. Dr. Van Dusen also traces ideas through the journal, noting the frequency of occurrence of such ideas as death, suicide, duty, God, and Jesus. The owner and peruser of *Markings* will have the key to unlock much of the meaning of those autobiographical notes and the reader of Van Dusen's book will find himself fascinated with the powerful, brilliant, and capable man who gave so intensely of his life to the cause of peace in a special, private diplomacy he developed as secretary-general to the United Nations.

Brethren will find a kindred soul in Dag Hammarskjold, with his belief that "in our era, the road to holiness necessarily passes through the world of action." Those who try to combine the two values will find inspiration in this biography of an extremely intelligent man who lived a life of service, but whose inner life, which was of greatest importance to him, was not suspected by his closest friends.

The Hammarskjold family is among the oldest in Sweden, known and respected through more than three centuries for outstanding service to the nation. From his father Dag adopted a belief that no life was more satisfactory than one of selfless service to one's country. Dag's mother was a warm, intelligent woman who spent much of her time aiding the poor and trying to set them on their feet. Dag often accompanied her on these missions, and from her he attained a sense of all men as equals because they are the children of God.

Young Hammarskjold matriculated at Uppsala University at the age of seventeen and was graduated with highest honors at nineteen. His interests encompassed literature, philosophy, French, political economy, and art. He was known as one who was "very good at straightening out problems and finding solutions in differences of opinion."

All his life Hammarskjold was an enthusiastic mountain climber and appreciated nature for a change of pace from his books and work. The mountains and woodlands of Sweden are a deep part of him. "He is one of those who has had the wilderness for a pillow and called a star his brother."

Success in life came before understanding. An early Marking expresses it thus: "The longest journey / Is the journey inwards. / Of him who has chosen his destiny, / Who has started upon his quest / For the source of his being / (Is there a source?)"

Much of Hammarskjold's early life was spent in rather intense loneliness. His genius alone separated him from most people. In his home he had seen how his father's work in government and diplomatic circles had left his mother with much of the responsibility of the growing family. Hammarskjold was a man who gave himself entirely to his work, and he did not feel he could ask a woman to share what he would be unable to give.

In middle life, he had reached the height of his government-diplomatic career in Sweden, most of his friends were married, and *Markings* reflects a deep, almost suicidal depression.

Then came the invitation to become secretary-general of the United Nations. All of his training had pointed in this general direction. There were no family ties to interfere. So with great hope and enthusiasm he took up the challenge.

His reading of Schweitzer's *The Quest of the Historical Jesus* introduced him to a man of genius whose life had many parallels with his. Martin Buber's writings helped him to develop his concept of God. The mystics, particularly Thomas a Kempis' *The Imitation of Christ*, showed him a way of living his faith.

From his highly challenging professional work, his growing concept of God, and the possibility of an intimate relationship with him, Hammarskjold developed a deep personal faith and a sense of being a channel through which God's will could be accomplished.

Professor Eric Goldman of Princeton wrote: "Unmistakable is the fact that his deep religious commitment helped a great deal toward his striking effectiveness as secretary-general of the United Nations. Hammarskjold genuinely felt himself above the need of any self-conscious neutrality. He did not have to serve either the East or West; he served God."

One of his last Markings reflects his final, deep faith:

Give us
A pure heart
That we may see Thee,
A humble heart
That we may hear Thee,

A heart of love
That we may serve Thee,
A heart of faith,
That we may live Thee.

Thou
Whom I do not know
But Whose I am.

Thou
Whom I do not comprehend
But Who has dedicated me
To my fate.
Thou —

The general reader will find the Van Dusen book more complete, more readable, and more specifically written to interpret *Markings*. Theologians and scholars who prefer an added source will appreciate the briefer, less annotated book by the Swedish Sven Stolpe. His analysis contains more details of the controversial aspects of Hammarskjold's life. The Stolpe book is part of the bibliography of Van Dusen, and much of the material is included. The index in Van Dusen's book is complete enough to give genuine aid for reference. — HELENE BLOUGH CRILL

THE AWFUL SUCCESS

by Dorris Blough

Parents of the present college young people and others of their generation are turning livid over the strange, infuriating attitude of their young. The children refuse to fight in Vietnam; they refuse to participate in the armed forces; they insist that Hindus, Moslems, and even communists must be considered people of worth; they march to protest discrimination of Negroes; they don the garments and habits of the poor to show their disdain for affluence; and they are willing to sit at communion with anyone, even drunks.

How in the world could that have come about? "Where have we failed?" the older generation asks.

Failed? Let us look closely at the fare that has been set before these youngsters since birth. Dr. Spock, without doubt the most influential single force in the training of that generation, told the parents to treat the children as individuals, fulfilling their requirements as needed, thereby indicating to the child that he was held in respect as an individual human, the most important aspect of love to a child.

Then these parents sent their children to church school, pointed out the religious saints of the world, revered the minister, screamed when they thought the Bible couldn't be read in schools. They wanted their children to be thoroughly exposed to religion. There were even those occasional times when they prayed, under the emotion of a rare church service or at a Boy Scout meeting, "God, let my children follow your way."

The children accepted the fact that they were persons of worth with the predictable results that they extended this attitude to others. They listened to the church school teacher and believed in brotherhood of all men. They looked at the saints and the minister and said, "I want to be like them, only out in the world." They believed those little memory verses, such as "Love your neighbor." Even that ridiculous one, "Love your enemy," was taken as an inescapable directive. They saw oppressed, hungry, people and remembered "Unto the least. . . ."

There is nothing to do now but put up with the awful results of having taught our children to love. ☐

in brief

PERSONAL MENTION

Church of the Brethren member **James Baile** of Warrensburg, Mo., has been employed by the Missouri CROP Committee as a part-time Friendship Acres chairman. He will assist the state director in enlarging Missouri's Friendship Acres program. . . . **Mr. and Mrs. Moyne Landis** returned recently to North Manchester, Ind., after serving for six weeks as host and hostess of the M. R. Zigler building at New Windsor, Md.

* * *

Two young members of the Church of the Brethren died recently. **Jon Mock,** sixteen-year-old son of Mr. and Mrs. Robert Mock of North Manchester, Ind., was killed Oct. 4 along with two other boys in a train-car accident near Wabash, Ind. . . . In the last week of September, **Charles Glasgow,** recent returnee from a term of Brethren Volunteer Service in Europe and son of Mr. and Mrs. Wilmer Glasgow of Bellwood, Pa., died at 24 of a heart attack.

* * *

Teacher, county court judge, and justice of the peace – forty-nine years of public service in these capacities will end in December for **Edgar G. Diehm** of Youngstown, Ohio, who will retire from his judgeship. He will continue to supply pulpits in the Youngstown area.

CALENDAR

Nov. 7-9	**District conference, Idaho, Twin Falls**
Nov. 10	**Peace Emphasis Sunday**
Nov. 12-14	**General Board Meeting**
Nov. 24	**Brethren Service SOS Offering**
Nov. 28	**Thanksgiving Day**
Dec. 8	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**
Dec. 22	**Christmas offering for worldwide missions**
Dec. 25	**Christmas Day**
Jan. 1	**New Year's Day**
Jan. 5-12	**Universal Week of Prayer**
Jan. 6	**Epiphany**
Jan. 19-26	**Church and Economic Life Week**

Dr. Kyle Haselden, editor of the *Christian Century* magazine, ecumenical weekly, died at Evanston, Ill., on Oct. 2. He was 55. He had assumed the editorship of the magazine in 1964.

Several couples are celebrating wedding anniversaries. Our congratulations to **Mr. and Mrs. Earl Agnew,** Wichita, Kansas, who marked their fiftieth; to **Mr. and Mrs. David Reighard,** Martinsburg, Pa., their fifty-second; and to **Mr. and Mrs. Clarence B. Rhodes,** Martinsburg, Pa., their sixty-third.

ON THE AIR

An animated special program will be among NBC television's seasonal offerings Dec. 19 when Greer Garson and Jose Ferrer will provide the voices for two characters in **The Little Drummer Boy.** The Vienna Boys' Choir is featured in the title number on which the story is based. Viewers may consult local logs for time and channel.

POTPOURRI

The **booklet of addresses** given at the 1968 National Conference on Christian Philanthropy may now be purchased for $1.75. A request for it with remittance attached may be sent to the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

To mark its twentieth anniversary, the **Williamson Road church** at Roanoke, Va., published a special edition of its annual directory containing pictures of members. The Oct. 20 morning worship was the official observance of the anniversary, with Edward K. Ziegler, guest speaker.

Morning and afternoon services marked homecoming festivities at the West **Eel River church** in the Middle Indiana District on Oct. 13. . . . **Rice Lake congregation** in Wisconsin hosted a homecoming Sept. 29. . . . Near Saxton, Pa., the **Raven Run church** celebrated its seventy-fifth anniversary on Oct. 6. Perry Kegarise, a former pastor at Raven Run for twenty years, delivered the address.

Special services Sept. 8 marked the dedication of the new Christian education annex of the **Maple Spring Church of the Brethren** near Hollsopple, Pa. Howard A. Whitacre, pastor of the Conewago church at Hershey, and Berkey Knavel, pastor of the Westmont congregation at Johnstown, were guest speakers.

In the disposition of funds from an estate bequest, the **Stone church** at Huntingdon, Pa., has given $6,600 to the Brotherhood Fund. . . . According to Presidential proclamation, the last week in April 1969 has been designated **Youth Temperance Education Week.** . . . The Upper Conewago congregation Nov. 6-10 will host a **Bible conference** with guest speakers Henry Huntsberger and Charles Martin.

* * *

Osage Church of the Brethren at McCune, Kansas, will host a Bible Institute Nov. 22-24, with Roy McAuley of Warrensburg, Mo., as resource person. Dr. McAuley will serve as guest speaker at homecoming festivities Nov. 24.

The **Piqua, Ohio, church** will dedicate a new educational addition in services Nov. 24. Calvert N. Ellis of Huntingdon, Pa., will speak at the event.

Morning worship at the **Calvary church,** Winchester, Va., will be broadcast during December over a Winchester radio station. . . . Northern Ohio's **Inspiration Hills,** a new campsite, will be ready for next summer's campers. Buildings, including dining space and offices, will be constructed this winter.

THE CAMPUS SCENE

In a simple ceremony which contrasted sharply with traditional inaugurations, the first lay president of Juniata College was officially installed Oct. 12 as the seventh chief executive of the college. **John N. Stauffer,** Juniata alumnus and until recently president of Wittenberg University, expressed his preference for simplicity, stating that "we will have the benefit of saving in time and funds which can be used elsewhere."

The chairman of Elizabethtown College's chemistry department, **Dr. M. O. L. Spangler,** participated in a two-day meeting of scientists who were selecting colleges and universities throughout the United States for awarding of research grants.

Homecoming at **Bridgewater College** saw groundbreaking ceremonies for a new home economics facility, to be called Moomaw Hall in recognition of the Leland Moomaws of Roanoke, Va.

* * * * *

At La Verne College, the faculty have approved the adoption of an experimental program for the 1968-69 academic year designed to include student-faculty dialogues, student convocations, and eight cultural events. Entitled **Encounter,** the program is the outgrowth of conversations last year among students, faculty, and administrators. . . . Also on the academic front at La Verne, plans are jelling to initiate the **first interterm** for the next academic year. The interterm plan will allow students most of the month of January for independent or concentrated study in a chosen field. Suggested courses to be introduced during the interterm include literature of the American Negro, advanced computer language, and the history of science.

The chancellor of the University of California (Irvine campus) will speak at the inauguration of **Leland B. Newcomer** as the fifteenth president of La Verne College. The event is scheduled for Nov. 19.

* * * * *

A stereo recording of sacred music featuring the thirty-five-voice Bridgewater College concert choir has been released for sale.

The fourth of its kind since 1925, the album is representative of the choir's annual spring program of hymns, anthems, and spirituals. Twelve selections include "Nearer My God to Thee," Bach's "Sheep May Safely Graze," and the Robert Shaw arrangement of "I Got a Key."

For information on purchasing the record, persons may contact the College Bookstore, Bridgewater College, Bridgewater, Va. 22812.

More than 875 high school students visited the Manchester College campus during the Indiana school's annual **Brethren High School Day** in October. Youth, counselors, and pastors from five states heard an address by Paul Keller, chairman of the division of humanities, met with representatives of the student body, and toured buildings during an open house.

YEAR-END REPORT

Brotherhood Fund giving for 1967-68 was $1,944,705, up from the previous year's total of $1,900,749. The increase of $44,000 was the smallest in five years.

Thirteen of the twenty-nine districts increased their giving during the year. The most remarkable gain was in Southern Pennsylvania, where $155,502 represented an increase of $35,000 or 28.5 percent.

On a percentage basis, by far the largest advance was in Tennessee and Alabama, up more than 49 percent, with $6,392. Other significant gains were made by Eastern Pennsylvania, Mid-Atlantic, Middle Pennsylvania, Southern Ohio, and Shenandoah.

* * * * *

Overall, the Brotherhood Fund increase was 2.3 percent. The average for each member was $10.25, compared with $9.92 per capita in 1966-67.

The *Annual Report of Brotherhood Fund Giving* reports for each congregation the 1967-68 giving to Brotherhood Fund (both total and per capita) and to Bethany Seminary Development and the 1968-69 Self-Allocations for those two outreach ministries. Persons may secure free copies of the report by sending requests to the Department of Interpretation, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

DEATHS

Benson, Mrs. Charles, Independence, Mo., on Aug. 13, 1968, aged 74
Cassel, Anna, Rheems, Pa., on April 11, 1968, aged 90
Cox, Carrie, Hollidaysburg, Pa., on June 18, 1968, aged 82
Coy, Sylvia, Columbiana, Ohio, on June 15, 1968, aged 75
Danner, Lucy, East Berlin, Pa., on March 31, 1968, aged 94
Dennis, May E., Grundy Center, Iowa, on April 29, 1968, aged 76
Diehl, Icie H., Harrisonburg, Va., on June 10, 1968, aged 74
Early, Jesse A., Hardin, Mo., on June 25, 1968, aged 86
Fahrney, Virgie, Hagerstown, Md., on June 24, 1968
Frantz, Joseph U., Cleona, Pa., on June 28, 1968, aged 77
Furry, Christieanna D., Overton, Neb., on June 27, 1968, aged 89
Green, Louise, Hagerstown, Md., on Jan. 18, 1968, aged 47
Heitz, Vera, Huntington, Ind., on June 8, 1968, aged 69
Kennedy, James B., Curryville, Pa., on March 19, 1968, aged 57
Kerr, Ellen, Hatfield, Pa., on May 21, 1968, aged 82
Lonning, S. May, Sabetha, Kansas, on June 15, 1968, aged 88
Miller, Walter, Bedford, Pa., on July 21, 1968, aged 71
Mishler, Iverson E., Sebring, Fla., on June 5, 1968
Napp, Levi B., Bethel, Pa., on Nov. 17, 1967, aged 80
Paul, William H., Leeton, Mo., on June 22, 1968, aged 83
Reynolds, Earl A., Leeton, Mo., on June 19, 1968, aged 70
Riley, J. Harold, Kansas City, Kansas, on June 15, 1968, aged 56
Roose, Vernon E., Iowa City, Iowa, on July 15, 1968, aged 83
Rowe, Florence, North Manchester, Ind., on June 30, 1968, aged 74

1969 EDITION
THE MINISTERS MANUAL
(DORAN'S)

All new—and more valuable than ever!

The original Doran's, now edited by Charles L. Wallis
$4.95 at your bookseller • HARPER

A Song for the Third Mile

The first mile, you measure.
Doing what you have to
at somebody's order is no fun.
So you count each step
adding up inches and totaling feet
until you're relieved of obligation.

First miles are that way, measurable.
Set aside one-tenth for the Lord.
Remember the first day, to keep it different.
Punch in at seven, punch out at four.
Make sure they see you at compulsory chapel.
Do your bit, take your turn.
Bake a cake for the ice-cream social.
Serve your year on the ways and means committee.
Pay your pledges, keep your promises.
Plan each predictable day
so that serving time can be
as palatable as possible.
Sooner or later your turn will be over.
So listen for the release bell.

The second mile ought to be something else.
The second mile should put an end to calculation.
At least that is what Jesus intended
He wanted you to walk the first
and to run the second for the fun of it
and to throw in a third for a bonus
so that before long people would forget to measure.

But we Christians have mostly misunderstood him.
We are like caterpillars that turn into measuring worms
when we should develop into butterflies.
We put price tags on our gifts,
percentages on our services.
We carry yardsticks along on the second mile.
Maybe that is why we cannot get off the landing strip.

If we stay after hours, we call it overtime.
If we pray for our neighbors, we look for some change in
them.
If we pray for our enemies, it's only right they should
respond by smiling.
If we sacrifice for others, we expect some token of their
appreciation.
If we suffer for them, we'd like a little balm for our
wounds.
If we deny ourselves, it's helpful to have an itemized
record to show the tax collector.
If we forgive more than seven times, we keep an adding
machine handy so that we can stop at seventy times
seven.

We Christians have so measured the second mile
that it is no more elastic than the first.
Therefore come, friend Jesus,
and tell us about the third mile.

Tell us more about the people we meet there:
the poor who have not succeeded as we have,
the lonely who lack skills in communication,
the angry whom we have allowed to become bitter,
the unbelievers who flaunt their atheism in our faces,
the soiled who do not share our worship of cleanliness,
the misfits, the irregulars, the queers,
the injured, the ugly, the neglected, the out-of-step—
all these whom we pass as we plod the first mile
and whom we ignore as we race on the second.

The third mile never ends,
nor does it continue in a straight line.
I see it embracing the extremes of the left and the right.
It extends far beyond law and order
and reaches into cultures and climes
so strange they frighten and repel me.
You must help me, friend Jesus,
to release my grasp on my measuring stick
and to throw away my overworked calculator
so that I can live by grace instead of caution,
so that I can relax and love and be joyful,
so that I can trust one hand to be placed in yours
and the other to reach out to my brothers,
so that I can walk the unmeasured mile.

—K.M.

THE SHAPE OF THINGS TO COME

THE CHOICE CALLED ATHEISM

Orlo Strunk, Jr. An introductory study provides today's Christian with the understanding necessary for effective confrontation with the modern atheist. Paper, $1.95

COMMUNICATION—LEARNING FOR CHURCHMEN

Edited by B. F. Jackson, Jr. First in a four-volume series designed to enable churchmen to better use the processes of communication and learning. $5.95

THE MANIPULATOR AND THE CHURCH

Maxie D. Dunnam, Gary J. Herbertson, and Everett L. Shostrom present a definitive study of psychological manipulation in society and the modern church. $3.50

THE VALLEY OF THE VERDICT

John N. Gladstone. Twelve powerful sermons challenge the Christian layman's indifference to preaching and open a new awareness to the need for personal commitment. $3

THE NOISE IN THE SKY

Minton C. Johnston. The "noise in the sky" is the voice of God—through these meditations, Mr. Johnston helps the reader become a better listener. $2.50

MEDITATIONS FOR COMMUNION SERVICES

William Latane Lumpkin. Twenty-four brief meditations offer a wide variety of backgrounds and interpretations of the Lord's Supper—nondenominational. $2.95

WINDOWS ON THE MASTER

Charles C. Wise, Jr. Six individuals reflect through first-person accounts their excitement, hope, confusion, and doubt concerning Jesus. $3

FROM SCIENCE TO THEOLOGY

Georges Crespy; translated by George H. Shriver. A leading Protestant interpreter of Teilhard de Chardin places this unique thinker in theological context. $4

OUTLINE OF CHRISTIAN BELIEF

Charles S. Duthie. A brief and positive outline of Christian belief written for the twentieth-century churchman in an age of doubt. $2.75

AT YOUR LOCAL BOOKSTORE

ABINGDON PRESS

LOOK FOR THESE FEATURES IN THIS *messenger*

He Fights Hunger Through Farming. *Marvin Mishler, a deacon in an Indiana church, sets aside more acres each year for a "Friendship Farm," as a means of helping to feed the hungry.* by Linda Robbins. page 2

Is Love an Adequate Guide for Making Personal Decisions? *Yes, if love is defined as agape love, the kind of self-giving love found in Christ, says Donald Miller. No, because love must be supplemented by enlightening law, answers Guy Wampler, Jr.* page 5

Church and Theater: Companions or Competitors? *Christians should regard the theater as a neglected garden rather than as forbidden fruit. Church and drama can be compatible, to the benefit of each.* by Frank Fuller, Jr. page 7

Facing Conflict Head On. *The Northern Ohio district conference took a new turn, tried some new approaches, and provided a new perspective on how to handle conflict in the church.* by Forest Orland Wells. page 18

The Theology of Hope. *At a time when contemporary crises seem to encourage an attitude of despair, many theologians are rediscovering a biblical dimension that offers hope.* by Dale W. Brown. page 21

Other features include poems by Ernestine Hoff Emrick and Emily Sargent Councilman (page 11); news of Brotherhood staff appointments (page 12); introduction of new General Board members (page 14); news of publishing ventures by seminary professors (page 14); a report of church involvement in the California grape strike (page 17); an appeal to congregations to begin a healing ministry, "In the Name of God – Start It!" by R. Russell Bixler (page 23); a review of books about Dag Hammarskjold, by Helene Crill (page 28); "The Awful Success," by Dorris Blough (page 29); and "Words," by Turner N. Clinard (page 26).

COMING NEXT

Richard Bowman writes descriptively about "Quito, City of the Andes." . . . M. R. Zigler recalls his own efforts – and those of others – during more than forty years of work for peace through the churches. . . . Frances Bowman conveys the feelings and hopes of many a mother in "A Letter to a Son Now Grown." . . . In a seasonal meditation Charles Zunkel inquires, "How Do We Show Our Thankfulness?"

PHOTO CREDITS: Cover, 2, 3, 4 Wendell C. Eller; 7, 8 (from left, first, third, fourth) Greg Geisert; (second) Hubert Gentry; 12, 13 (from left, second, third) Don Honick; 15 Floyd McDowell; 17 Religious News Service; 29 Paul M. Schrock

Kenneth I. Morse, editor; Wilbur E. Brumbaugh, managing editor; Howard E. Royer, director of news service; Linda Czaplinski, assistant to the editors. Messenger is the official publication of the Church of the Brethren. Messenger is copyright 1968 by the Church of the Brethren General Board. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 23

messenger
CHURCH OF THE BRETHREN
11/21/68

othing but leaves and
ball of grass . . . page 12

HOW DO WE SHOW OUR THANKFULNESS?

by CHARLES E. ZUNKEL

Some years ago Dale Carnegie wrote the book *How to Stop Worrying and Start Living*. In it he says, "If you saved a man's life, would you expect him to be grateful? You might – But Samuel Leibowitz, who was a famous criminal lawyer before he became a judge, saved seventy-eight men from going to the electric chair! How many of these do you suppose stopped to thank Samuel Leibowitz, or even took time to send him a Christmas card? How many? Guess – that's right – none!"

One day some men were talking about reasons for gratitude. One said, "I, for one, am grateful to Mrs. Wendt, an old schoolteacher, who thirty years ago went out of her way to introduce me to Tennyson." A listener asked, "Does Mrs. Wendt know that she made such a contribution to your life?" He answered, "I'm afraid not. I've never taken time or the trouble to tell her." He wrote her. The letter was forwarded until it reached her and then a note came in response, written in the feeble scrawl of an old woman. It began, "My dear Willie. . . ." That warmed his heart; that she addressed him, a man of fifty, fat, and bald, as "Willie." He read on: "I can't tell you how much your note meant to me. I am in my eighties, living all alone in a small room, cooking my own meals, lonely, and, like the last of fall, being left behind. You will be interested to know that I taught school for fifty years and yours is the first note of appreciation I have received. It came on a blue, cold morning, and it cheered me as nothing has in years."

As I think back, I am ashamed how many persons I have denied appreciation for kindnesses, insights, thoughtfulness, gifts small and large. How is it with you? Gratitude costs little, takes little time and little effort – but what a magician it is! It brings courage and joy to those whose gifts deserve our gratitude. It transforms our lives, as the recipients, from expectancy to appreciation, from selfishness and self-seeking to grateful and humble service.

When we stop to think of it, we realize that life's choicest and most constant gifts come from God. Life itself, our bodies, minds, and spirits are all his gifts. Then, the nourishment for them he supplies. He provided human relationships that give our lives meaning and make them worth living. And besides, his most important gift is the offer of fellowship with him who loves us, sustains us, and wants nothing so much as our warm response. These are but a meager beginning of the gifts God gives to us. But are we grateful?

We are too slow to show our gratitude to others. It has the power to transform lives, to bring courage and joy, to work magic in both the giver and the recipient

Nothing, I suspect, does more to open the floodgates of joy and give us the fullness of living as does a thankful heart. If this is true, and I confidently believe that it is, how do we show our thankfulness? Psalm 116 records one person's experience, his response in gratitude to God. He begins by expressing his love for God and goes on to recall how God has spared his very life from death (Sheol), and concludes by asserting that he will "lift up the cup of salvation" and "pay my vows . . . in the presence of all his people." What does he mean? Is it not that he will gladly accept the gift of sonship and fellowship, walking with Him daily? Then he will keep the vows he has made. What were they? We don't know, but among them to keep the commandments and to give the tithe of all he has received, plus the firstfruits of his crop, adding up to probably fifteen percent.

The pertinent question for us is, How shall I express my gratitude for God's many and choice gifts to me? Our baptismal vows included faith in Christ as God's Son and my Savior and Lord, faithfulness as a disciple in my day-to-day relationships, and a dedication of my time, my talents, and my material resources to the work of his kingdom, so that it may prosper and become the reality of others.

Can it be that like Willie, who never told Mrs. Wendt how much she meant to him as a teacher, we haven't really told God? Did we make the promises at baptism in good faith and then for some reason get sidetracked, or perchance become discouraged, ready to give up and quit? Why is it that among our commitments, so often the most difficult one to fulfill is giving a worthy portion of all the material resources that come to us? Is it because we are poor? True, few of us have enough money to reach around to cover all of our wants. But many of us have discovered that to take out the tithe or more and give it to God does not create any hardship. We have found it so in our home all across the forty years of our married life. I am deeply grateful that when I was only about thirteen years old, my Methodist pastor came to our home and talked to us about tithing and our family began. It has been one of the richest sources of blessing of my life. This is the testimony of many, many dedicated laymen who have tested God and found the promise of Malachi true.

Dr. Merton Rice of Detroit told of discovering in his congregation a little girl who suffered from blindness which he thought surgery would cure. He consulted a great and good doctor of his parish who was glad to do the work gratis because the mother was a widow and very poor. After much urging, she consented to take her child to the hospital; she objected because she said she could not pay. The surgery was done and on the day the bandages were to be removed, Dr. Rice had the mother in the child's room. The mother stood at the foot of the bed and her daughter was filled with delight to see her mother for the first time in her life. A few moments later, the mother said to her little daughter, "How can we ever pay the kind doctor who has helped us?" In reply, the child took her ragged, worn teddy bear, her only plaything and her most precious possession, and said, "I can give him this." The surgeon accepted the child's gift and declared it was the finest fee he had ever been given. He had it put in a glass case on his desk and then he called downtown to one of the large department stores and ordered the finest teddy bear in the city to be sent to the child's home. A little girl told a great surgeon how thankful she was by giving him her most treasured toy, a ragged, tattered teddy bear.

You and I can tell God how thankful we are for his countless gifts to us by giving to him our very selves, our dedicated living in service and love. But more than that, we can give to him a dedicated portion of all that we receive. ☐

readers write

DON'T NEED A MOB

Civil disobedience is sinful when it leads others to destroy, even though its leaders are constructive. Most of the civilly disobedient find strength in numbers rather than in their causes or in God. It is the aforementioned numbers which degenerate into mobs which become riotous and cause destruction. Most of the civilly disobedient in the Bible were single or in very small numbers. You don't need a mob to test a law.

Myron C. Horst

York, Pa.

BEST POSSIBLE MEANS

With regard to editorial comments on the Chicago violence, I respectfully suggest that there may be enough "handwriting on the wall" for everyone to read. Since the net result of the Chicago confrontation evidently has been to strengthen the radical right, those protesters "prompted by honest convictions" might do well to ask themselves — before future demonstrations — if their actions are really the best possible means to the noble ends of peace and justice.

June Ebbert

Ankeny, Iowa

BEYOND CLOUD NINE

Guns don't kill — People do! I am very grateful for the Messenger, especially for articles like the one on page 12 of the Aug. 15 issue.

If I thought this statement reflected the true feelings of the majority of Brethren, I would look for a different place to worship.

In my opinion these "masterminds" are way out — beyond cloud nine! Can't you just see the criminal element opening their doors to the "G" men and handing over their weapons? You might succeed in collecting squirrel and deer rifles and shotguns from honest, law-abiding citizens.

If they want to "disarm the citizenry," why not confiscate the automobiles? Do they know how many thousands were killed last year with these weapons? Little babies, sweet old ladies. They desire to disarm the police also; walk softly and carry a big stick or maybe just arm them with a smile.

I'm grateful for those few dissenting votes, and I thank God this board doesn't have more power. In my opinion never was there a board with so many knotheads.

George L. Byers

Johnstown, Pa.

EMPHASIS IN MISSION ONE

An interesting report on Mission One was given by Howard Royer in the Oct. 10 issue. It is well for us to help the author in his search for more effective methods.

Mission One is not new. To make the impact which our Lord expects, the church has found it necessary to turn to the world. When this writer was in Bethany Bible School in 1919 his practical assignment was preaching on the street. In order to win people we must go where they are.

To make Mission One more effective we should keep in mind the ultimate goal: to bring persons to Christ that they may be saved. Of course if a man is starving, you cannot impress him about Christ until you feed him. Then, too, there is a necessary development of the person who has started the Christian life. But the ultimate purpose of our mission is salvation. Any program which does not have as its goal the bringing of persons to Christ is not evangelism but rather humanism. There may be some good in it but it is weak and falls short of the Christian goal.

I am a member of the Union Grove

Continued on page 25

BYLINES: **Charles E. Zunkel,** pastor of the Crest Manor church in Northern Indiana, lives at South Bend. . . . Vigorous **M. R. Zigler** returned recently to his home at Sebring, Florida, after spending nearly a month in Iowa visiting churches. The deputation was the first in several years for the retired churchman. . . . The wife of Walter D. Bowman, director of camping and Christian education in the district of Southern Ohio, **Frances C. Bowman** has contributed frequently to MESSENGER. . . . BVSer **Richard Bowman** works in a student center serving an Ecuadorian government normal school in South America. . . . Little River, Kansas, is the home of ordained minister **Charles DuMond, Sr.** . . . Book reviewer G. Wayne Glick presides as chief administrator of Keuka College in New York State.

MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second class postage paid at Elgin, Ill.

Looking back over seventy-seven year
M. R. ZIGLER ***explains why***
he has been committed

To Work for Peace

At the turn of the century I was nine years old, just thirty-six years after the Civil War and a year after the Spanish-American War. I saw my mother weep when one of her sons was considering enlistment in the armed forces. On the walls of my bedroom were three large portraits of well-known admirals — Dewey, Schley, and Sampson — all posters for war promotion. My father told us stories of the Civil War, one of which was Sheridan's Invasion of the Shenandoah Valley of Virginia destroying property valued at more than $25,000,000 in Rockingham County alone. Houses and barns were burned and animals stolen. A log, half burned through, placed over the hayrack of a stall in the horse stable, was to us a daily reminder of the war. Our community was still suffering the aftermath of defeat.

In 1902 the first automobile arrived in Harrisonburg, the county seat, twelve miles from my home, where I was allowed to go once each year, a trip which was a rare and coveted event.

The Church of the Brethren at that time was still stunned by the Civil War and the killing of Elder John Kline on June 15, 1864. He is to this day remembered as a martyr "to duty and the works of peace." His residence and farm were just across the road from the home and

Through the Churches

farm where I was born and spent my youth. The presence of a devout and loyal community of Mennonites gave strength to the Brethren in a common witness for peace. "Separation from the world" was a firm doctrine of both churches and, when applied to war, meant nonparticipation by Brethren and Mennonites. But very little was said about the state and its responsibilities.

To be a member in good standing in these churches meant to bear clearly defined marks visible to people of the community at large, but there was also complete understanding that there were essential differences between the two bodies. At the same time, however, I sincerely believed that the Presbyterians, the Baptists, the Methodists, and the United Brethren in the village of Broadway were just as sectarian.

Even though I felt that I was a member of the Church of the Brethren by birthright, I knew I would have to request membership and take the vows of obedience to the Brotherhood. At ten years of age there was no doubt that membership in the church meant choosing to be one of a community of people with a way of living considered sacred and that I would be expected to be obedient to the will of that community. I felt an earthly but also an almost sacred security in this colony of believers.

My home, close enough to the Linville Creek congregation where an Annual Meeting was held in 1879, was the guest house for evangelists, invited ministers, and members of nearby congregations who came to the annual love feast – the "Passion Play" for the whole community. It has been estimated that often more than four hundred members participated in the service and over a thousand persons were observers. Many local and district committees met in my home. I once heard Daniel Hays and H. C. Early discuss features of the Annual Conference, which was intensely interesting to my youthful mind. These two men were very active in the discussions at Annual Conference. D. L. Miller and Galen Royer came in the interest of foreign missions. Andrew Hutchinson, famous for his Bible readings from memory, spent three weeks in my home and made a tremendous impression on me when he gave Bible readings at the church. George B. Holsinger, a successful music teacher and writer of hymns, lived in my home three different times when he conducted "music schools" in our church. All this lifted my sights far away and beyond the state of Virginia.

On one Sunday evening in 1903, when foreign missions were a comparatively new venture for the Church of the Brethren and not so generally accepted, Isaac and Effie Long came to our church and explained to us their reasons for accepting the call of the General Mission Board to give their lives to faraway India. Isaac Long was tall and winsome, most convincing, and, above all, sincere. It was at this point in my life I conceived the idea that perhaps I too could give my life unreservedly to my church and its work.

Because of such contacts with church leaders I began to read the Messenger and the full reports of the Annual Conferences. These forces added together made for me a living drama. I knew the Annual Conference was held in the interest of my Christian life and for my fellowship. I belonged to something bigger than my local experience. I was in India because I heard I. S. Long preach.

I finished high school, then Bridgewater College, where I found more contacts inside and outside of the church. The last few days of college caused me to consider foreign missions as a lifework, and soon thereafter I started preparations for China at Vanderbilt University. The plunge into theology was something new. We had casually discussed war back in Bridgewater College days, before the First World War occurred. When a call came to the Vanderbilt School of Religion for men to serve in the Y.M.C.A. program, I accepted the call to go to Parris Island, United States Marine Base, where I served three years. Here I learned the agony of the military. One evening the commanding officer of approximately 10,000 men declared to me that the churches could and should prevent war. His testimony and expressed horror of war caused me to decide to work for the peace of the world through the churches.

To my great surprise I was asked by the General Mission Board of my church to become the first Home Mission secretary. I reluctantly gave up my ambition to be a foreign missionary, but I believed this would be one way to work for peace. After hearing Matthew 18 read so often to instruct for baptism and to prepare for the love feast, I was sure that some day the Annual Conference would declare this scripture as the message not only for the keeping of the peace in the Church of the Brethren but also for all churches and indeed for the governments of the world, for they too were ordained of God. To express this hope, reconciliation became a guideline for implementing the teachings of the New Testament into everyday living.

December 1919, when, as the first Home Mission secretary, I arrived at Elgin, Illinois, just after the shocking First World War, it was clear that there was much homework to be done among Brethren to secure a united strength to deliver a message of reconciliation. It took ten years to arrive at the point when I felt trusted to propose new goals for action. I was granted the privilege, as an observer first, to meet with the Annual Meeting of the home mission secretaries of various denominations in the Home Mission Council to discover unmet needs in the United States and Canada. A cooperative study revealed that all areas along the Mexican border by comity rules had been allocated. Likewise, a survey of Indian reservations showed that all had been assigned, and there were signs of definite overlapping and competition. There did not seem to be an area geographically that was not already occupied among Negro populations. The opinion of friendly Home Mission secretaries was that, in view of our small membership — one half of what it is today — it would be better to strengthen our congregations and center on a few projects and give Foreign Missions our major thrust because our getting into the expansion movement was too late in the United States, considering the heavy competition.

❛ *I have a firm conviction that if the Christians of the world would unite for the cessation of war, the men of government would listen* ❜

— *M. R. Zigler*

The leaders of other denominations considered the Church of the Brethren as mainly a rural brotherhood and gave some of our congregations a blue ribbon among the churches. They were very generous in recognizing our opposition to war but did not think this message should go beyond the peace churches. It has been so clear that if a public opinion should be developed against war all churches would have to join in the effort. Constantly attending the meetings of the Home Mission Council there came a time when I was free to appeal to the representatives of the Home Mission Boards to try to turn the resources of the American people into ways of peace. In this effort I found it was easier to speak among the men of the military against war than with fellow churchmen. I never found a soldier who wanted war, but there was a certain trend in church circles that seemed to claim that war had to be and that it was wrong not to justify it. Before the First World War, I was taught that there would be "wars and rumors of wars" but that Brethren should not participate. So it was a shock when an officer of the Marine Corps awakened me to the strength of the Christian churches in the world by informing me that he did not want to throw his men into battle unless it was absolutely necessary.

A firm conviction within me developed into an urgency that could not be restrained; and before 1948, when it was decided that I should find my way administratively to Europe to participate in the World Council of Churches and to extend Brethren Service there, I had experienced nearly three decades of interdenominational involvement. In one decade I served simultaneously on the central committees of the Home Missions Council, the Federal Council of Churches, and the Council of Religious Education and sat in as a guest at the Meetings of the Foreign Missions Conference. At the same time I was president for two years of the Illinois Council of Churches and participated in Elgin's local interdenominational activities. This, with the work of the local church and as a member of the district board, provided a strong background to represent the Church of the Brethren in Europe.

In 1937 the church sent me as a delegate to the world conferences on Life and Work at Oxford, England, and on Faith and Order in Scotland, followed by a visit to the churches in Denmark, Sweden, and other European nations, including Germany and therefore Schwarzenau, just before the Second World War. During these decades, conversations between historic peace churches became an excellent preparation for the strain of the Second World War. Because of the convictions I had formed during the First World War and my unusual interdenominational experience, I was neither afraid of government nor church representatives and was ready to initiate conversations on the peace position which I felt the churches should unitedly accept and declare. All along this trail, however, I experienced the discouraging feeling of being listened to but ignored. To be honest, the Brethren have not been of one mind in the interpretation of the New Testament.

The Second World War brought the peace churches and other interested groups to a working agreement in our contacts with governmental agencies as we worked with voluntary agencies in service programs around the world. At the center of these efforts was a deep concern to help meet the needs of others and give a testimony for reconciliation. Civilian Public Service integrated more persons into one movement and commanded more resources than any other cooperative peace venture with governmental cooperation.

Usually governmental agencies will not request churches to do a certain work but will listen if the churches together request the cooperation of the government. This is a necessary trail to follow in our time, but it is tremendously dangerous for the future freedom of the churches. Churchmen must initiate creative plans to appeal for government cooperation. I have a firm conviction that if the Christians of the world would unite for the cessation of war, the men of government would listen.

With the creation of the World Council of Churches in 1948 and the announcement of the First World Assembly that "war is sin" we were close enough to the sufferings incurred in the war to strengthen the belief that soon there would be a body of believers which would struggle against carnal warfare and unite the strength of the Christian forces everywhere around the Christ, the Prince of Peace. But today nationalism is the ruling force. We still use the formula "the lesser of two evils."

Over twenty years ago the Church of the Brethren found itself developing a natural program of service not only in our fraternity but in cooperation with others. CARE, CROP, and the Heifer Project found natural sponsors and places of need. Church World Service gave Protestant churches the opportunity to serve, as CARITAS did for the Roman Catholic Church, around the world. Such international expressions of interest in the welfare of others in times of need foreshadow deeper human understanding that will lead to reconciliation and peace among the nations of the world. Many nations and religious groups now know the message of the Church of the Brethren. It will take another half century to reap the harvest and measure results.

After working ten years with the World Council of Churches, I finally made a motion in the Central Committee that we eliminate war among Christians around the world as a method of reconciliation. But because there was no second to the motion, since churches have not renounced war, the representatives, though they could personally do it, could not in the names of their churches register opposition to war. This was the highest moment in my experience as the representative of the Church of the Brethren, when I appealed, though unsuccessfully, to the member churches of the World Council of Churches to eliminate war among us as Christians.

Since my retirement in 1958, I have noted encouraging evidences among the churches and our own Church of the Brethren of a growing conviction that there must be a united effort to stop all wars and to create a new world climate free from the threat of violence. I expect the Church of the Brethren to participate in this future advance toward a peaceful world where war is unknown and children can be born and reared with opportunities of rich and fruitful lives.

At seventy-seven years of age, in retrospect I recall how I have experienced nationalism through the years. Hearing persons' experiences in the Civil and Spanish-American wars and experiencing for myself the First and Second world wars, with their aftermath in Korea and Vietnam, I sometimes despair of a world order free from armed conflict. But I still have faith and hope that the churches can and will overcome war.

There is hope, a promise in the future, because Christian churches have initiated conversations across all denominational boundaries. Worldwide brotherhood represented in every denomination knit together is potential power when freed from the dominating force of nationalism. This is possible when churches set a common goal: an end to the killing of the children of God. Here the Church of the Brethren can really be ecumenical without debate. We too must feel worldwide brotherhood and never take up arms but give lives in ministries for the bodies and the souls of men. I believe that we have the men and the women with resources to lead into the future though the way seems dark. There is a light potential in every life, and the new day of world peace can and must come. ☐

A Letter to a Son Now Grown

Dear Son,

So you've reached a crossroads, have you? I could see it coming; I've been holding my breath and praying like mad, but all I've been able to do is to stand by. I've been caught up in the terrifying maelstrom, too, of decisions that shake and shatter my settled world. How well I know those awful and awesome moments when a decisive "Yes" or "No" must be spoken.

Well, you've come this far. I suppose your decision to push on to college was, in a way, made before you were even born. I guess your mother and dad just assumed that you'd need all the training you could possibly get before you went out into this screaming world to be a man. But for God's sake, son, don't pass lightly over this staggering business of becoming a man. It hurts like a toothache, a headache, or a case of the cramps.

And it's a grand thing, too, like your wedding night and your honeymoon and letting your wife hold your hand as she executes that last gigantic push before your baby, YOUR baby, son, slips unceremoniously away from your beloved and into your male world, into your strong, virile arms. It takes strong arms, son, and strong and tender hands. That soft, warm, wet little newborn head against your cheek is something the angels sing about.

Please listen to me, son: don't let anyone talk you out of the immense experience of being there with your wife at the moment of the birth of your baby. It takes some of your manhood away to miss it, and some of your wife's womanhood, too. It's your opening night, too, son. Just BE there, to encourage your prima donna. Afterward she'll sweep you off your feet with the strength of her grateful love. Ah, son, you thought you loved her before!

Isn't that just like a mother — rattling on about marriage and children, and you aren't even engaged! (Or are you?) At any rate, your father and I know that when you do choose a wife, you'll be choosing someone who is as good and as strong and as tender as you are. For we have seen the goodness and tenderness in you, seen it in the chivalrous way you've protected your girl friends, seen it when you've made that heavenly music flow out of your horn.

It's not in your lip, son, that music which emerges from the bell of your horn. Ah, no; it's not in your lip. I have heard your music, son, and I know.

Your music is liquid feeling, and it flows from your heart, it pours out of your soul, just as your teachers have said. The sensitivity that you blow into that horn, son, is penetratingly real, shattering in its depth of feeling.

Let me tell you something. Your music whispers, it woos, it caresses. It thunders, it lightnings, it laughs, and then it prays. You've got all the agony and the ecstasy of the entire Passion and the Resurrection slumbering away in that shiny instrument of yours. Do you know it? I'll agree with you that it is both a wonderful and a terrible thing to have the kind of awareness that you have. I also know what you are going through as you try to find out what to do with it.

All this brings me to the point I intended to discuss with you. You have reached a place in your academic career when you must decide what your college major will be. Here you are. Head, heart, brains, brawn, sweat, blood, tears. The business. Here you are with a new beard, a new girl, a new perspective, plus a few leftovers from childhood. Maybe a nasty temper, maybe a sense of misplaced superiority. You know better than I. Now is the time for taking a hearty, honest look at yourself, son, and I hope you like what you see, for your father and I are terribly proud of you. Time to take inventory, son, to take stock, to analyze, and to evaluate.

And when you're all finished, my son, you'd better like what you see. For when somebody once said that one must love one's neighbor as oneself, he KNEW what he was talking about.

And while we're evaluating, maybe we'd better take a look at this groaning old world I mentioned earlier.

On second thought, you look; I can't. I see too much. I hear too much. I feel too much.

When I walk down a sidewalk with shoes on my feet, I remember that there are thousands upon thousands of people for whom, every night, night after night, a sidewalk is their inner-spring mattress and a newspaper is their electric blanket.

When I walk in our house (which is, incidentally, nothing less than a palace, no matter what you may have thought of it when you were growing up) I remember all those stifling, grubby little mud and grass huts in Africa and our minute, fourth-floor slum apartment in Italy with the running water which was to be had for washing your diapers by running to the balcony door and yelling "Aqua!" to the second- and third-floor people. (Did we tell you that we had to ask the lower tenants to shut off their water in order for us to get any water pressure at all?)

But most of all, son, when I walk in our house, I remember the refugee camps I've seen — those cramped, filthy, miserable public hovels where, ironically, men who have no country are given no home.

I want to tell you something, son. There's a woman I know in New York City who has something very important to say to you. She's kind of sentimental, like your mother, but older. She has *been standing in the midst of the heavy traffic of raucous New York City, pleading and crying out across the decades a message she has faith to believe someone may heed:*

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed, to me.

I happen to think she's talking to YOU, son. Can you hear her? Will you hear her?

Are you preparing yourself to meet these "huddled masses," these "wretched refuse?"

Ah, son, do you have any little tiny inkling of what it means to say, "Give me your tired," and to really mean it? Do you have even the remotest idea what it means to be bone tired, utterly spent, half-dead from sheer exhaustion?

Oh, I don't mean the kind of tiredness you and I feel when we've lost a night's sleep. I mean the anguished chronic tiredness; the dead-center apathy; the hollow, hopeless emptiness in which many people live day after endless day. Perhaps because they have magnificent brown velvet skin, and magnificent brown velvet skin has never been exactly Number One on America's "Hit Parade."

Surely I mean the dispossessed, the homeless. Of course, I mean the kind of people the Bible talks about — the "halt and the lame and the blind." People right here in our own block, who can't see anything straight because no one ever saw them straight.

Can't you feel it? Down at the filling station: Don't you see it, the way his hands shake when he fills our tank with gas? Or in the supermarket. You can't possibly miss it there. Take a look at the fat women in shorts and curlers and at their disheveled, whimpering children whom Mom is "cussing out," apparently for no reason at all.

Look at the smelly old man with tobacco stained teeth come to buy still another plug. Take another look, son, and bleed, BLEED for him, bleed WITH him, because Christ died for him, too, you know.

While you're at it, don't miss the chic young doll (as if you could, man that you are) with the beautiful figure and the bright, new, swinging hairdo. Do you see the hard lines developing about her mouth, the wretched, tense frown on a prematurely lined forehead? Look out, son, look out. She may be the next suicide. Believe me, I know. Unless you're working with people all the time, like your father, seeing people as they are when the shades are pulled down, you just don't have any idea of the searing load they try to carry. It's agonizing for them, but in their way these people are heroically courageous and noble. I take my hat off to them, I congratulate them. But it's hell for them, sheer hell.

I know you're strong, son, just like your father. You're strong and steady and stable, clear-headed and hardheaded. But you won't be able to escape the hell of the "huddled masses," the hell of the "poor and the tired." They will get to you, son, they'll haunt you, because you are sensitive. Just as the old Indian legend says, you'll find yourself walking in their moccasins, and their corns and bunions will become your corns and bunions, and their wooden legs and leprous stubs will become yours as well.

You said to me the other day, jokingly (I hope): "I don't feel called to do anything."

My son, don't you hear these people calling you? In the hurly-burly, maddening pace of the daytime, in the roar of our raucous American evenings, in the terrible quiet in the middle of the night? Don't their cries haunt you?

We want them to haunt you, son — your father and I. You must know absolutely that we didn't bring you into this world just so that you could have a good time. We gave you life so that there would be one more person in the world to get under the agonizing burdens of this aching, sweating, bleeding world, and LIFT!

Of course it's discouraging, and of course you can't do it all, but you can do SOMETHING! There's everything under God's heaven to do, an immense variety of fascinating tasks to perform. The awful question is, of course, "Which task shall it be?"

Well, I think maybe I've said enough.

I am well aware that there is only one of you. I know the agonizing pull of many tantalizing vocations — the healing arts, music, agriculture, psychology, sociology, religion, literature, to name only a few.

How many years will we have to carve out a destiny on this whirling planet? Seventy years? eighty years? eighty-five years?

Eighty-five years isn't very long in which to do much of anything. But it's all we have, son. We can, if we wish, wrench, wrest, wring from each moment every scrap and shred and ounce of meaning we find present within that fleeting moment.

It's up to you, son, and so I say, "Luck to you." Luck and prayers.

Lovingly,
Mom

by Frances C. Bowman

QUITO: City of the Andes

by RICHARD BOWMAN

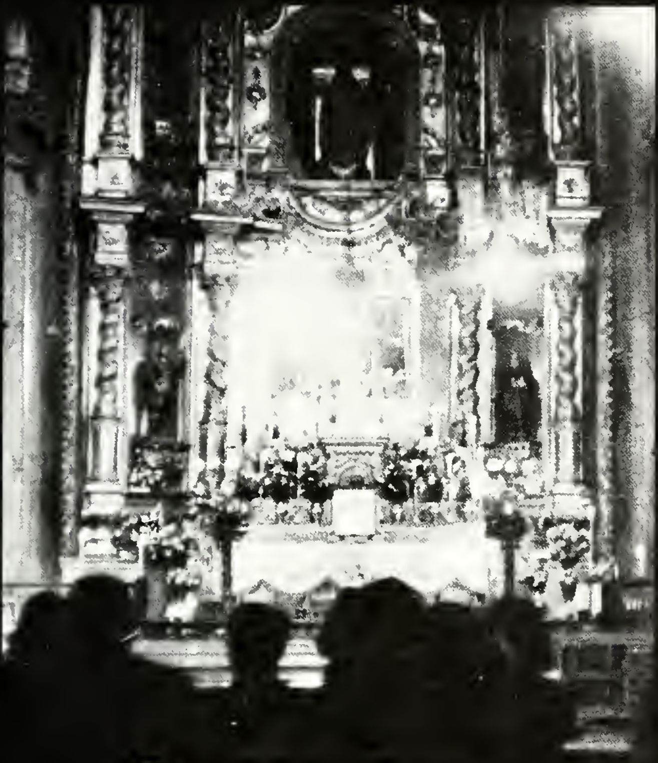
In the crisscrossed maze of avenues and corridors that characterize the city, a man can become as lost as he finds need of, and often more so. In most cities community signifies an inevitable, formal (however much backslapping), and controllable realm of social contacts. Nowhere is this more visible than in the anonymous togetherness of North American cities.

But Quito, the capital of the Andean nation of Ecuador, exudes a different atmosphere. With nearly half a million inhabitants, Quito qualifies unquestionably as a city, even, in part, as a modern city. Here are four-lane thruways, ten-story office buildings, traffic jams, luxury hotels, and the hub of national government. And Quito is, in many ways, a cosmopolitan city — dotted with embassies and centers of cultural exchange, sporting foreign banks and businesses, and served daily by numerous international airlines.

Still, this bustling, modern, cosmopolitan air notwithstanding, Quito is not a city of the incognito, like our Philadelphia or Los Angeles or New York. It requires but a few hours for even the newcomer to note the change. Taxis seem to be plentiful, endless in number, yet it is not unusual to hail the same driver twice in one day. The crowds are large and fast-moving, but in a day of wandering about the city one can expect to meet up with almost every acquaintance who happens to be out. And, by the second visit to a shop, clerks will begin to recognize and perhaps remember names. There is little surprise in the voice of an Ecuadorian as he says, "Fancy meeting you here" — if he says it at all, that is. The atmosphere is more Main Street or Elm Avenue than Broadway or Thirty-fourth Street.

QUITO is packed into a long narrow valley that separates the two ranges of the Andes, and the city overflows up onto the eastern slopes of the volcano Pichincha. The slopes, however, rapidly become steep and the city is thrown in upon itself, confined to the narrow, uneven floor of the valley. The city is lanky, raw-boned, exposed, and it shows its age — but with a dignity peculiar to gaunt matrons.

I remember vividly the morning we first came into the valley. It had been



a long flight, beginning six hours earlier in the midnight-tense terminal of the Miami airport. By then, eight a.m., the excitement of travel was becoming stale and worn. Suddenly the stewardess's crisp voice pierced the grogginess to announce the peak of the volcano Cayambe, to our left, poking its snow and rock through the clouds. But before one could come to terms with the mountain the plane had banked and had begun its descent to the valley of Quito.

At first the city was no more than light-colored, irregular splotches on the skirts of Pichincha; gradually then, as the plane closed in and maneuvered for a landing, we could make out the dusty reds of roof tile, marked roughly into squares by the threadlike lines of narrow streets and occasionally relieved by the verdure of the city's parks. Though skinny and long, Quito was not overwhelming in size; she seemed comfortable and practiced in this mountain abode.

It is an old home, this land: first for the original Indian settlers, among them the Quito people after whom the city is named; later for the Incas, who conquered the valley from the south; for the conquerors from the north, the Spaniards; and now for a Spanish-American people in the process of national development. As the tiered levels of the city are visible from the air, so the epochs of its history can be seen in its everyday life – not only in the remains of other times, their markers and plaques, but in the faces of the people and in the juxtaposition of life-styles half a millennium apart. The business world of Quito, in silk suits and English cravats, flows in and out of the money exchange on the errands of international trade. Veiled dowagers kneel quietly in the cathedral, eyes fixed on the brilliant gold leaf of the altar (among the most ornate in Latin America) and the Jesus or Mary to whom they are praying. Indian women, bare-footed, prematurely aged, stooped under the weight of their babies or wares, make slow progress through the downtown streets, the same streets along which Otavalan men – pig-tailed, sandaled, and dressed in bright, clean cloth – hawk their blankets and through which the air-conditioned express buses to Guayaquil pass.

QUITO / *continued*

The contrasts, of course, are more vivid to the newcomer, more sensational when described in his tongue. That is his advantage and his danger — for in all its variety and color and disparity Quito manages a smooth, far from sensational life. Her separate and unequal components are by no means well integrated; they are, rather, used to each other, insulated from real contact, and thus also from surprise. The outsider can see the disparity as they cannot and be intrigued or appalled; but for the same reason he must miss the undramatic essence of this untouching proximity.

On no day of the week is the insulated disparity more visible than on Sunday, and in no place more than the city parks. My favorite is the Ejido, a long, shady green crisscrossed by dusty paths and sprinkled with well-tended patches of flowers. By two on a Sunday afternoon the trimmed lawn is teeming with families, children, couples. The children have rented bicycles and push-cars and are racing down the tree-lined paths or are playing soccer or eating ice cream. Perhaps they have no money and no ball, so they wander among the trees pushing their toes into the fresh grass, alert for even the smallest windfall — a coin in the dust, an invitation to play. . . . The adults are sleeping, playing cards, selling food or eating it — peanuts, roasted pork and corn, ice cream, and fruit drinks dipped from large white pails. And in the dusty circles where paths cross gather the young boys and old men to pitch coins or play a kind of shuffleboard with smooth steel balls. The peons have come with their families, bringing along naranjilla juice or tostados to sell. The clerks are playing soccer or pitching coins while the wives tend the children. And even the managers are present, dressed in suits, reading the paper at the edge of the playground.

To the parks come the people, various in their styles and standards of living. From the parks stretch out the neighborhoods which harbor the people. To the north of the Ejido lies the newest section of Quito: the wide paved avenues, the walled-in yards and the houses set back from the street, the array of foreign embassies, the sprawling hotels, the expensive shops, and, of course, the supermarkets. To the south is the downtown section — narrow streets but paved, new buildings among the old, lines of buses and moving people, white-gloved policemen directing traffic with magnificent gestures, like pretentious small-town conductors. Further south the neighborhood of bus terminals and railway stations, of cheap hotels, small shops and, finally, of industry. Wholly residential neighborhoods, the unostentatious, fill out the city, creeping up the slopes from the valley floor. Their streets are cobblestone, steep, uneven; the houses are white-washed adobe or perhaps brick, their sweeping view of the city little compensation for the continual climbing and the meager surroundings.

IT WAS early evening when I last hitchhiked into Quito from my lodgings fifteen miles to the south. The sun had just climbed down behind the mountain. In the pale light the approaching pickup truck shone black; not until it rolled to a stop by the roadside

---

speak up

Which Way, Brethren?

The leaders of our beloved fraternity seem to be riding the horns of a very perplexing dilemma. Hobnobbing with the elite of larger church fellowships has made them conscious of our smallness. To increase the dilemma, annual Yearbook reports indicate not a small, growing denomination with an aggressive and expanding program, establishing new frontiers and building new churches, but a small denomination with little or no advance program in the homeland, its small churches getting smaller and smaller churches disbanding.

So, which way, Brethren? We have a glorious past, but what is our future? Certainly we are aware that if we stay alive, we must grow. Old Mother Nature is cruel but very practical; she says to the sappling oak, "Grow or I'll kill you."

Now all church men know that the way of growth lies in an aggressive, well-planned program of evangelistic advance. But we are being asked a rather embarrassing question today. Some are asking, "Can Brethren be evangelistic?" My answer to that question is a positive, emphatic yes. Brethren can be evangelistic if. . . . And here is one of the horns of the dilemma. Since evangelism in its simplest form is a process of sharing, certainly Brethren can be evangelistic, if they have something to share.

Christianity is contagious. You catch it from someone else. But if you keep it, you share it with some one else. Now we all know about Elder John Kline. But, frankly he isn't going to be much help to us in our dilemma. As a matter of fact I seriously doubt if Brother John and old Nell would be welcome in many of our congregations. They wouldn't know what to do with Brother John, or Old Nell. But certainly we could use a deal of the spirit that sent Elder John Kline forth on his evangelistic missions. But we Brethren today must begin to think seriously about our future. Its either or with us. Grow or die. Which way, Brethren?

Organic merger is not the answer. Currently I am serving what used to be a Congregational Church. They merged with a Christian Church and became Congregational Christian. Later they merged with the United Church of Christ, but remained Congregational Christian. The problem of growth and survival is still very definitely a local one. Mergers are effected at the top level but rarely affect the grass roots constructively. The local church still faces the problem of living or dying.

So . . . which way, Brethren? Shall we live or die? This question cannot be answered constructively by the General Board nor by Brotherhood staff. Nor is it a decision to be made by Annual Conference. I think this is a question the local congregation and its pastor must face together. There is a cliché, possibly centuries old, which makes this proposal: "If you want a strong, spiritual, growing church, start a fire in the pulpit." Well, there's a lot of truth in that. But I have kindled a few fires only to discover that for every fire kindled there was a wet blanket in the pew to put it out.

The pastor of the local church, in spite of all that may be said to the contrary, is the hireling of the church. Oh, yes, he's the leader. And as a rule, the church follows his leadership. He is, in a large measure, responsible for the spiritual growth of the church. But the congregation decides whether it will follow his leadership or not. So this question "Which way, Brethren?" is one that the congregation and pastor must answer together. The answer to it will be found in one being asked by some of our leaders: "Can Brethren be evangelistic?" I am not so sure they can. But of one thing I am very sure . . . if we do not begin to grow, we will continue to die. And the only alternative to death is life.

Some one once asked the Duke of Wellington if he believed in missions. The Iron Duke replied: "Sir, what are your marching orders?"

Brethren, let us seek to recover our sense of mission that is the heritage of every called out one. The followers of Christ are not only "called out"; they are also "commissioned." "Go ye therefore," says Jesus, "and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

This is our great commission. Let us go, and teach and baptize, and the Lord will be with us. And we will come alive. — CHARLES DUMOND, SR.

---

lamppost did its new red paint become visible. We were traveling north on the Pan American highway, climbing to nearly 10,000 feet for a bird's-eye view of the valley before descending the last ten kilometers to the city. When we reached the summit, from which the whole long stretch of Quito is visible, my host slowed the truck to a crawl, gazed longingly over the sprinkle of evening lights, and murmured, "Ay, no hay nada como mi Quito" ("There is nothing like my Quito").

Don Jaime is a public servant, employed by Seguro Social (the social security administration), and extremely — sentimentally — proud of being a Quitenan. With little or no provocation he will defend Quito's honor and superiority over Guayaquil, her sister city on the coast. He will relate, in grandiose language, the story of Quito's being the site of the first, though unsuccessful, attempt at independence from Spain (in 1809). And he will express shame over what he considers the blatant underdevelopment and poverty still existent in the city.

The discourse on social insolvency and pauperism, however, carries its peculiar Latin sense. Jaime is, first of all, paid by the government to be concerned with poverty and social service; he feels it necessary to shore up Quito's glory where contact with "modern" and "developed" civilizations has revealed her inadequate. Yet he loves the Quito in which that same poverty is an indispensable element. From the ranks of the poor come the dependent, overly polite servants — the peons, the criadas, the cargadores — without whom the classic Spanish-American character, and not a few of its present-day descendants, would go flat. The servants are essential in part for the heavy, routine work which is theirs, but more, really, for the air of dignity which their station provides the employers.

Such is the tenor of the city of Quito. There is little of the craggy individualism which inhabits a North American metropolis and little of the accompanying, more impersonal concern with social planning and change. There is, instead, in this long stretch of Andean valley, a small-town city, a community of neighbors all. The outgoing, even engulfing, air of Latin emotion is present — from an official *abrazo* to the music on a soda fountain juke box — but it has been mixed with the slower, sadder, more taut rhythms of the Indian heritage. The community, and a majority of its members, are exposed, almost without privacy; yet in the midst of all the human togetherness, the handshakes, the *abrazos*, there is little real contact. The disparate conglomeration of life-styles and worldviews which make up the city is smooth-flowing, for each realm has formalized its dealings with the rest and has thus insulated its routines. Those familiar with the Old South can envision the patterns — the proximity of alien spheres whose differences are not abrasive, not productive of new visions but whose formal, untouching neighborliness allows each his unthreatened station. As in the South, so also in Ecuador the continued existence of this compromise, and the forms which it takes, are no longer entirely in the hands of its makers. ☐

news

Thanksgiving and the other world

NOTHING BUT LEAVES

"The other day a Zambian dropped dead not 100 yards from my front door. The pathologist said he had died of hunger. In his shrunken stomach were a few leaves and what had appeared to be a ball of grass. And nothing else."

This "ugly little man with a shrunken belly," whose total possessions were a pair of shorts, a ragged shirt, and an empty pen, spurred Colin Morris to write what is an outburst of horror and proper indignation, *Include Me Out*. In the volume the Britisher is irked by the attention given in the islands to what he calls the "nonevent" of church union, by the "slow and heavy going" attitude of the church structures to change, and by the apparent indifference of church people to anybody outside their own homes.

This Thanksgiving, amid the festivals and feasts of the affluent, what care will the church evidence for the world at its threshold – the people for whom hunger and homelessness are a way of life – and death?

Here follow some vignettes of such a world – the other world which, however detached one may feel, is really not far from home.

The opening market

Scarcely a chicken was sent to market from the farms in Epirus, the northwestern region of Greece, 15 years ago. Today an automated poultry plant at Ioannina can process 500 chickens an hour, or roughly one million a year.

It was about 15 years ago that a team of international volunteers, sent to the hard-hit section of Greece through the initiative of M. R. Zigler, the Brethren Service Commission, and the World Council of Churches, decided to introduce poultry raising as a means of adding protein to the diet and increasing cash income for the farmers. Experiments were made with suitable broilers, and villagers were taught how to raise and sell them.

By 1958 some 2,500 broilers were produced and sold commercially in the region. A rudimentary cooperative was formed. By 1962, when the year's production reached 100,000, the WCC team turned to Church World Service to act as its agent in establishing the Epirus Poultry Cooperative on a thoroughly professional basis. Church agencies in Germany, the United States, Great Britain, Sweden, Denmark, Holland, Canada, and Australia provided half the funds. The Epirus Cooperative put up the rest.

Now the new $1 million plant, with its array of push-button machinery, kills, plucks, eviscerates, packages, and freezes the fowl by means of the most up-to-date, hygienic process available. It has been so set up that the capacity can easily be doubled.

And what was begun by a few church-sponsored volunteers with a brood of chicks in the early 50s now has become, through ecumenical action, a fresh supply of chicken for the tables of Athens and Corfu, jobs for 60 workers at the Ioannina poultry plant, and steady income for 100 members of the Epirus Cooperative.

'I look but I don't see'

"I watch a child die before my eyes, then another, and another . . . and after that I look but don't see because I don't want to."

So reported a journalist just back from Biafra, the secessionist territory of Nigeria. He was describing what may become one of the major human tragedies of the century.

Other reports from the civil conflict are equally grim. In one village over a 48-hour period every family had lost at least one child. In another small village 150 persons died in a day. Such incidents have been repeated in village after village as malnutrition and disease have become rampant, particularly among younger children on both sides of the line.

While churches, governments, and international agencies have mounted massive relief cargo, the efforts have been crippled by problems of delivery across the blockade and over an indefinite battle frontier. To begin to hold the line against starvation, 50 planeloads of food are needed daily. The actual deliveries last month were 10 per day. By contrast, in the Berlin airlift, a thousand flights a day fed 2½ million persons. In Biafra there are, or were, 13 million persons.

As crucial as food and other supplies are, one American relief administrator pleaded that the greater need was for workers. "The indiscriminate shipment of surplus commodities, drugs, and money is irresponsible if not accompanied by qualified, long-term personnel capable of utilizing such relief supplies," he declared.

The first Brethren to give several weeks of volunteer medical service in the war zone was Charles M. Bieber, Hummelstown, Pa., pastor and former Nigeria missionary. In summing up his experience with war victims, he said, "I do not recall any period in my life when what I was doing was so clearly necessary and therefore so meaningful to me."

The Church of the Brethren to date has allocated $19,500 for ministries in the former Eastern Region. Additional workers from the church and mission in northeastern Nigeria are expected to join in the medical and relief work.

This fall at the United Nations Plaza in New York an observance was held

AND A BALL OF GRASS

for Biafra's suffering. One participant was a young Biafran girl whose father had just completed his residency in surgery and was soon to return home. In what was termed a "service of sorrow and hope," the child prayed: " 'Simon Peter, feed my lambs. Feed my sheep.' "

The alienated Christians

Christians in the Middle East feel betrayed by Western churches. Moreover, they believe Arabs have been allowed to suffer at the hands of Israel because of Western guilt for the persecution of the Jews in Europe.

This was the substance of what proved to be a quite controversial report issued by a three-man survey team of the National Council of Churches.

The tenor of the team's findings was that the Christian Arabs displaced during the Arab-Israeli conflict in 1967, as well as those homeless since 1948, feel that "justice is not being granted to them either on their own terms or in terms of various UN resolutions." They also fear that Western Christians are "indifferent to their situation and even have betrayed them."

In its analyses the report dealt with such topics as the growing number of Arab refugees, the factors behind their continuing flight from Israeli-held territories, and the destruction of villages in the former Jordanian section of Palestine now controlled by Israel.

The report was presented to the NCC General Board at its September meeting in Houston, Texas. The members of the survey team were Raymond E. Maxwell of the Episcopal Church, Edwin M. Luidens of the Reformed Church in America, and Rodney A. Sundberg of the United Presbyterian Church.

In discussing the report, such persons as David Hunter, NCC deputy general secretary, and A. Dudley Ward of the United Methodist Board of Christian Social Concerns said they objected to the tone and specifics of the report. They termed the report as "one-sided" and "all anti-Israeli with no anti-Arab" positions.

Despite the objections, the General Board agreed that the report would be sent to each of the 33 member churches of the National Council.

The poisoned land

Defoliation of the Vietnamese countryside apparently is projected on a mounting basis, should the war continue in the pattern of the past.

According to testimony in the U.S. Senate by Indiana's Vance Hartke, the nation will up its expenditure for defoliation in South Vietnam from $45.9 million in fiscal 1968 to $70.8 million in fiscal 1969. It is estimated by the end of the calendar year 1968 that the vegetation on more than 3.5 million acres, about 500,000 of the acres cropland, will have been poisoned.

Critics of the deadly chemicals point up that, in the destruction of jungle cover and crops to flush out and starve infiltrators from the north, there is no evidence that the tactic has achieved its objective. Moreover, scientists fear that the wholesale poisoning, in upsetting the balance of life in South Vietnam, could have disastrous long-term effects.

In reflecting upon the conduct of the war as he has observed it for two years, Mennonite Paul Leatherman said upon his recent resignation as director of Vietnam Christian Service:

"Having seen what has happened in Vietnam, I feel stronger in my opposition to U.S. policies than before. But I have faith in the United States that we may recognize a number of mistakes and correct them. The first steps have been taken, but bigger steps are needed."

The "other world," in this instance South Vietnam: Evacuation, then defoliation

Evolution and draft on high court docket

The U.S. Supreme court, with Chief Justice Earl Warren still at its helm, began its new term last month by hearing arguments on the constitutionality of an Arkansas law banning the teaching of evolution.

It was one of numerous cases of direct interest to churchmen either on the docket or filed with the Court.

Evolution: In *Epperson vs. Arkansas*, under challenge was a statute making it unlawful in any tax-supported school "to teach the theory" of evolution which proposes mankind ascended or descended from lower orders of animals. The law was one of the last vestiges of legislation enacted in the early 1900s to arrest some of the influence of Charles Darwin.

The Arkansas law under attack also prohibited any state or local agency to select, adopt, or use textbooks that teach the doctrine or theory. The appellant sought to determine whether the law abridged the right of freedom of speech and religion and hindered the right to teach and to learn. In its review, the Supreme Court quickly disposed of the hearings, leaving the decision pending.

Court opener: Biology teacher Susan Epperson, Arkansas vie over evolution

Draft protest: One early case on the docket, dealing with the loss of ministerial-student draft classification by a divinity student who protested against the draft, was billed as a major test of the powers of Selective Service versus the right of protest.

The case involves James J. Oestereich of Cheyenne, Wyo., student who in an act of conscience returned his draft card to Selective Service, saying he was opposed to the war in Vietnam. Very soon thereafter he was notified that he had lost his deferment status and was ordered into service.

Mr. Oestereich holds that the action of Selective Service is tantamount to punishment for expressing one's religious convictions. The case could bear seriously upon numerous similar appeals in lower courts across the nation.

Numerous other religiously oriented draft appeals are before the court. Among them is that of former heavyweight champion Mohammed Ali (Cassius Clay), who is challenging his conviction for not complying with induction orders both on civil rights grounds and on the grounds that his work in behalf of the Black Muslims entitles him to a ministerial exemption. He also is challenging the propriety of an all-white draft board determining his military status.

Fairness doctrine: Another case high on the docket deals with arguments of the Red Lion Broadcasting Co., Inc., of near York, Pa., against the Federal Communications Commission and its application of the fairness doctrine. The fairness rule, which allows rebuttal time on the air for anyone attacked on a program, and not necessarily at a cost to the victim, has been a principal target of many right-wing fundamentalist broadcasters such as the Red Lion company.

The station claims that when invoked the doctrine violates the First, Ninth, and Fourteenth amendments. A specific objection, according to the suit, is that in permitting rebuttals at no cost to the rebutter, the broadcaster stands to lose money.

Other suits: What may be a landmark case has to do with the rightful owner of church property when some local churches in Georgia withdrew from the Presbyterian Church, U.S. Somewhat similar appeals involving a Serbian Orthodox congregation at Akron, Ohio, and dissident congregations of the Church of God at Sharpsburg and Indian Springs, Md., are also pending.

A case that has had its turns in and out of courts over the years involves the Rev. Fred L. Shuttlesworth, former aide to the late Martin Luther King, Jr., originally arrested for marching in Birmingham without a permit. He tested the constitutionality of the law and parts of it were ruled unconstitutional. The Alabama Supreme Court then "excised" the unconstitutional parts and Mr. Shuttlesworth was held on the revised edition for the offense under the original law.

New rating system for films endorsed

The new rating system voluntarily adopted by the motion picture industry has been given "genuine and full support" by the film agencies of the National Council of Churches and the Roman Catholic Church. A major aim of the plan is to protect children from such fare as the so-called "sexploitation" films.

An endorsement of the plan, issued by the NCC's Broadcasting and Film Commission director William F. Fore and by Father Patrick J. Sullivan of the parallel Catholic office, hailed the film industry's move "as being consistent with the rights and obligations of free speech and artistic expression, as well as with the duty of parents and society to safeguard the young in their growth to responsible adulthood."

In approving the rating system in principle, the two church agencies reflected that "this may be the last opportunity for the industry to discharge its public responsibilities" without compulsory legislation. They called for "conscientious implementation" of the plan on every level — production, distribution, and exhibition.

The plan went into effect Nov. 1, although only films released since then will be rated. In announcing the system, Jack Valenti, president of the Motion Picture Association of America, which represents all major Hollywood companies, explained that the dominant reason for the rating program was children.

The four categories for film rating:

G — Suggested for general audiences, without consideration of age.

M — Suggested for mature audiences — adults and mature young people.

R — Restricted; persons under 16 years of age would not be admitted unless accompanied by a parent or adult guardian.

X — Persons under 16 not admitted. Films in this category bear such a rating because of their treatment of sex, violence, crime, or profanity or because they were produced by nonmembers of the MPAA and were not submitted for rating.

Mr. Valenti explained it would be six to nine months before the full effectiveness of the plan will be noted.

In the joint statement from the two church agencies, it was pointed up that the film industry's performance in implementing the new rating plan will be measured in these crucial areas:

- Faithful application of the standards to each film "after judicious and prudent deliberation."
- Enforcement by exhibitors, at the box office, of the age restriction.
- Indication in advertising, through all media used, of the rating applied to the motion picture.

Clearly the plan is dependent upon the voluntary cooperation of all segments of the film industry, the church agencies observed. But concurrent with this must come widespread support and understanding from the public, the statement added, with communities, parents, and civic organizations becoming actively involved in the application of the rating plan in local theaters.

Survey / names and news of note

Fresh Air: This year 72 Church of the Brethren congregations in nine eastern districts and five states participated in the Fresh Air Program of Brotherhood Pilot House, Baltimore, Md.

The program entailed 247 inner-city children's spending a week or more in 178 Brethren homes in rural or suburban communities. The largest number of host families was in Eastern Pennsylvania.

An additional 59 children were hosted by families in 29 congregations of other denominations.

"For some host families, the experience brought frustrations," commented Dan Whitmore, chairman of the program. "But mostly it brought rewarding relationships, a sense of involvement, and better understanding of the inner city."

Intercommunion: A former Brethren pastor and overseas worker was one of five Protestants to take part in intercommunion at the Colombia Conference of Latin American Bishops of the Roman Catholic Church.

Kurtis F. Naylor, now the associate director of the International Affairs Commission of the National Council of Churches, along with three other Americans and a member of the Taizé community in France, participated in the service at the closing session of the major conference in which ecumenical rapprochement was a high point.

Kurtis Naylor

Intercommunion between Catholics and Protestants, except in underground churches, has seldom passed beyond the discussion stage. For this reason the Colombia occurrence is seen as signalling a new development in ecumenical relations.

Dr. Naylor was one of the first Brethren workers in Latin America and later was European Brethren Service director.

One man's parish: The "local parish" for Andrew L. Yelton includes four congregations across a span of 250 miles. And the four churches comprise all of Church of the Brethren congregations in Alabama.

Andrew Yelton

This fall a unique "Alabama Parish" plan was inaugurated by the Tennessee-Alabama district, and Mr. Yelton was called to serve as coordinating pastor. He and his family reside in Birmingham, in the area where two of the churches, Sun Valley and Easley, are located. The other two churches, Cedar Creek and Fruitdale, are in the Mobile area, 250 miles to the south.

Sharing his time equally between the two areas, Pastor Yelton follows a rotation system in which he alternates by weeks between the north and south.

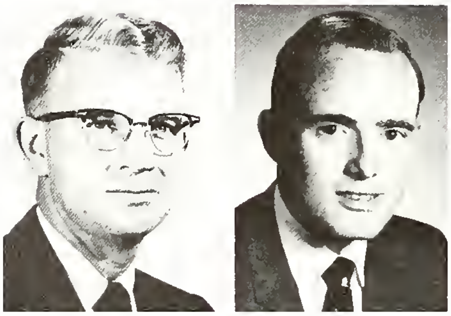
The membership of the four churches totals 175 and the giving, $16,000. The Brotherhood is helping in the combined parish to the extent of $3,200.

Story of volunteers: If the world is a wilderness, plant a garden.

Thousands of young people who operate on that premise every year are the volunteers for overseas service projects. A new book, *One Million Volunteers* (Penguin Books, 1968, 258 pp.), relates the comprehensive history of the volunteer youth service in which they are enlisted.

According to the volume, the movement began with a workcamp that rebuilt farmers' houses on the battlefield of Verdun after World War I. It has since expanded to encompass more than 250 organizations.

Arthur Gillette, author of the book, was placed in alternative service in 1961 by the Brethren Service Commission. He served in Paris, working for the Coordinating Committee for International Volunteer Service. He has since worked for UNESCO, been a freelance writer, and now lives with his French wife in Ethiopia where he is a youth consultant.



District men Rogers Fike, James Talcott

Two districts appoint executive personnel

New executive personnel have been announced by the Pacific Southwest Conference and the West Marva District.

James E. Talcott, immediate past minister of the Cajon Valley congregation, El Cajon, Calif., is the associate executive secretary of the Pacific Southwest Conference. He began his new responsibilities Sept. 1.

A native of South Bend, Ind., Mr. Talcott graduated from Wabash College and Bethany Theological Seminary.

The son of Mr. and Mrs. H. W. Talcott of South Bend, he is married to the former Lou Ann Wieand. The couple has one son.

While at El Cajon Mr. Talcott was the initiator of the San Diego Metropolitan Council, an agency planning and coordinating ecumenical experimental ministries for the county, and a charter member of People for People, a group of businessmen dedicated to eliminating racism.

Mr. Talcott also has had experiences in pastoral clinical training and in the work of the Delta Ministry.

In his new work Mr. Talcott is associated with Glenn H. Bowlby, executive secretary of the conference.

J. Rogers Fike, Oakland, Md., will become the district executive secretary for West Marva next Feb. 1. He currently is part-time pastor of the Bear Creek church in Maryland and in public relations work for a building contractor.

A native of Eglon, W. Va., he is a graduate of Bridgewater College and has attended Bethany Theological Seminary.

He has served pastorates in Virginia, Indiana, and Maryland, has twice been district moderator, was a Bridgewater College trustee, and has been related to Council-of-Churches programs. He also has worked with farm groups and is chairman of the present election district.

He is married to the former Elizabeth Beachy. The couple has seven children. His mother is Mrs. Olivia R. Fike of Oakland.

Under the Future Farmers of America Mr. Fike was a state star farmer, state president, and a national vice-president.

In his new assignment he will succeed Owen G. Stultz, who will become executive secretary of the First and Southern Virginia Districts in February.

In other current district developments the North and South Carolina district and the Tennessee-Alabama district have given approval to merger. A plan of organization and new name are now being drafted. A special joint conference will be held this winter to vote on the plan and to elect a new district board.

Serious explorations on merger are being pursued by the Middle and Southern Indiana district boards, following authorization of the study by the two district conferences in August.

Family of Man Awards

Family of Man awards, recognizing the contributions of persons who draw the family of man closer together, were presented last month to seven persons.

The top 1968 award was to John D. Rockefeller III, chairman of the Rockefeller Foundation, honored for lifetime commitment to philanthropic causes. He is also chairman of the Population Council, the Asia Society, and the Agricultural Development Council.

Awards of excellence in six fields of endeavor were presented as follows:

Art, Martha Graham, dancer, teacher, and lecturer.

Education, Gunnar Myrdal, professor of economics and sociology at the University of Stockholm and widely known social commentator.

Peace, Lady Shrimati Dhavantha Rama Rau, originator of the planned parenthood program of India and currently president of International Planned Parenthood.

Human Relations, Mrs. Coretta Scott King, widow of the late Martin Luther King, Jr.

Science, Hans Bethe, professor of theoretical physics at Cornell University and specialist in electrodynamics.

Communications, Norman Cousins, author, editor, and publisher of *Saturday Review.*

The awards were presented at an annual dinner in New York City. The proceeds were directed toward ghetto work of the city's Protestant Council.

The first recipient of the Family of Man citation was the late President John F. Kennedy in 1963.

To process NAE aid

Brethren Service centers, already processors of relief commodities for Church World Service and Lutheran World Relief, this month commenced processing relief materials for the National Association of Evangelicals at New Windsor, Md., and Houston, Texas.

With the new arrangement, the NAE warehouse at Long Island, N.Y., is to be closed next year. The Nappanee, Ind., and Modesto, Calif., Brethren Service centers have handled NAE commodities for several years.

Under the new agreement all NAE-contributed clothing eventually will be processed by the Brethren Service centers, and it will be possible for NAE affiliated churches to participate in community clothing appeals.

"This is a significant event in the history of ecumenical cooperation in the material aid program," commented Kenneth E. McDowell, Brethren liaison, upon completion of the cooperative plans.

Pastor Carl W. Zeigler, Jr., and his wife Carole serve in San Francisco. In a widely scattered parish he traverses constantly the high speed freeways of the Golden Gate City to be where his people are. He is caught up moreover, not only in an ever-changing urban complex but in a changing ministerial profession. To Carl and Carole, the unexpected becomes almost the usual. Still they are concerned with planning for the future, of being equipped not only for the unexpected but for the expected as well — retirement, as one example. Looking to the time of reduced activity or retirement sometime after the year 2,000, the thirty-year-old minister is a member of the Church of the Brethren Pension Plan and the San Francisco church is a participating congregation in the plan. "In the midst of swirling change I feel the need of some points of stability in my life and in the life of my family," Pastor Zeigler stated. "The Pension Plan, along with life insurance and Social Security, together give the kind of security I feel my family and I require."

Lay workers in local churches or church-related institutions have been eligible since 1963 for membership in the Pension Plan. Among agencies enrolling its staff is the Greenville, Ohio, Brethren's Home. Commented one of its workers, Mrs. Alice Moore: "The Brethren Pension Plan is a benefit that I especially appreciate because of my situation. As a widow I find the plan attractive, particularly since I have lost twenty years on Social Security benefits because of inactivity during that time.

"Security is a hard thing to measure but I feel that this opportunity rates high in my plans for my 'after work' years," Mrs. Moore reflected. "This should be a main factor in my remaining independent in my support after I retire. At this time I have hopes for retirement in a home such as the Brethren's Home. I see here several retirees who are benefiting from past years' visions. I think this is an excellent way to look ahead."

Missionary George Kreps, who with his wife Wilma began in overseas work as a volunteer, carries a pivotal role in the Protestant witness in Ecuador. As field coordinator of the Church of the Brethren and United Andean Indian missions, he works closely with the recently established United Evangelical Church, conferring often with its president, the Rev. Alfonso Vasquez, seen at the right in the photo above.

"As BVSers in the world mission program of the church, Wilma and I gave little thought to the question of retirement provisions," said Mr. Kreps. "But as we considered the call of the church for continued service in Ecuador, the question of retirement became important.

"We know that our income, adequate as it is, will not allow for a major investment program. However, each annual report from the Pension Plan reveals a healthy increase in our accumulation, both through the contributions and the interest income. It offers us significant security as now, in entering the middle years, we begin to think more seriously about adequate provisions for retirement."

Widows like Eva McFadden, one of 214 current recipients of Pension Plan benefits, knows firsthand what the program means. "Little did I think when my husband Glenn became a member of the Pension Plan that I would be a widow in less than twenty years. Nevertheless, he was stricken with an illness which in less than a month after it was diagnosed took his life. Immediately a letter of sympathy, along with an application form, came from the Elgin office. It was helpful to receive the first check promptly as this was a time of readjustment."

Now for as long as she lives, Mrs. McFadden, who is resident director of West Hillcrest Homes, La Verne, Calif., receives a monthly check. "I am grateful for the Pension Plan to which Glenn and the churches he served contributed," she said. "Though we anticipated receiving the benefit together in retirement, I know it gave him satisfaction to know I could depend on this help should I survive him."

Retired minister Roy S. Forney was one of the first to enroll in the Pension Plan when it was begun in 1943. He and his wife Mary had just entered full-time pastoral service after a career of public school teaching. In addition to pastorates, Roy for four years was Eastern Regional executive. In 1965, eligible for retirement, he began receiving a monthly pension check while continuing in pastoral service at a mission church. Today he is part-time minister of visitation for the Elizabethtown, Pa., church, and Mary is senior choir director of the East Petersburg church.

With a somewhat less strenuous program than when in full-time work, the Forneys devote time to their hobbies, Mary to the painting skills she developed in recent years and Roy to an old interest in woodworking. Their framed paintings grace the homes of their five children and the homes of friends.

In speaking of retirement, Roy Forney noted, "My annual pension is equivalent to a five percent return on a $15,000 investment." This and the opportunity to assist in church work are for the Forneys among their many satisfactions.

The First Quarter Century

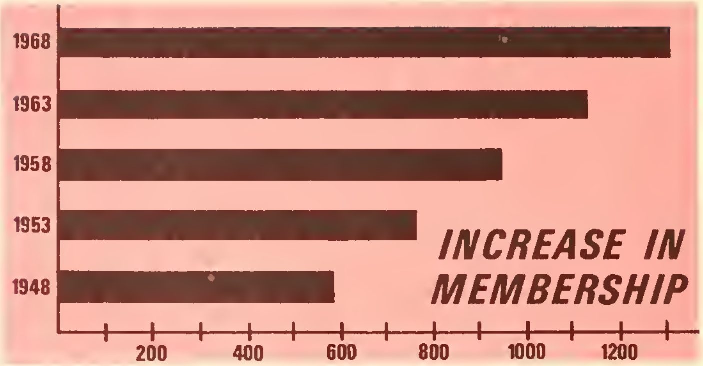
Five profiles as depicted here reveal something of the scope of the Pension Plan as it completes its first quarter century of growth. This growth has been marked not only by substantial gains in members and dollars but by the introduction of new options and improved benefits.

In 1943 a member invested four percent of income and the employer four percent; today the ratio is four percent and eight percent. No longer need members retire to receive benefits; the plan has become an age annuity system. Reduced benefits may be elected by a couple in order to boost the annuity of the widow to a 75 percent share rather than a 50 percent share. A young enrollee commencing in the plan today and on Annual Conference salary scale may expect to receive benefits of approximately $4,000 yearly at age 65.

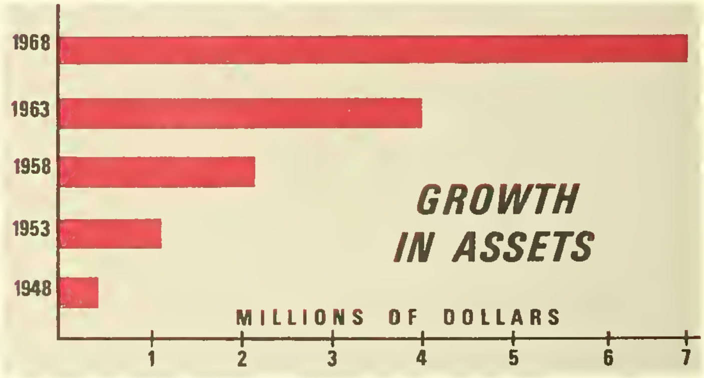
Such features as these and many others offer a plan readily tailored to the individual. And it is a plan which provides the highest benefit possible on the basis of low administrative costs and sound fiscal policy. It is a plan operated by people you know and with values much like your own.

The Pension Plan is one to which Church of the Brethren congregations and institutions can trust their finances, and the future of their workers, with confidence.

The first twenty-five years of growth in service are proof of that.



The First Quarter Century, 1943-1968



MINISTERIAL AND MISSIONARY PENSION PLAN
CHURCH OF THE BRETHREN GENERAL OFFICES
1451 Dundee Avenue, Elgin, Illinois 60120

SPECIAL REPORT / *A Brethren in Paris, other noted churchmen join in assessing the meaning of the crisis in Czechoslovakia*

CZECHOSLOVAKIA'S REVOLUTION

UNTIL THE ARMIES of Russia and four Warsaw Pact allies moved in, Czechoslovakia had advanced this year on a monumental course toward renewal. "Democratization," "liberalization," and "humanization" were the key signposts along the route.

The churches, along with most other segments of Czech national life, were caught up in the strides toward renewal. Since the Stalinist regime of Antonin Novotny was deposed in January and the more liberal communist element led by Alexander Dubcek came into power, the churches voiced with rare openness in a communist country their criticism of the repressive policies under which they had suffered for many years. "Never and nowhere under a communist regime did the churches request religious freedom and return to normalcy and legality with such vigor and frankness," asserted one authority on Eastern European affairs.

Ferment: The move in recent months toward freedom and renewal appeared sudden, but behind it was the intellectual and spiritual ferment of several years' duration. Such yearning was particularly keen among the Czech people, but it is believed to be aglow in other peoples of the Eastern bloc nations as well.

So the Soviet-sparked invasion of Aug. 21, bringing into Czechoslovakia the military forces of the USSR, Bulgaria, Poland, East Germany, and Hungary, was shattering to the country's internal effort to style its own pattern of socialism and national life. And whether the occupational forces leave soon or not, churchmen and others in the reform movement are wary of a possible reversion to former repressive measures. Just last month the Roman Catholic press in Austria quoted "well informed sources" in Prague as expressing fear that the Czechoslovakian government is planning to try to regain control of the personnel appointments and policies of the churches. Such a maneuver would be an attempted return to the much criticized practices of the Novotny regime.

Protest: From the outset, churchmen in Czechoslovakia were outspoken in their opposition to the intervention of the Warsaw Pact allies, just as they were also vocal in support of First Party Secretary Alexander Dubcek and his liberal reform program. Officials of the Evangelical Church of the Czech Brethren, the largest Protestant group in Czechoslovakia, declared on the day the foreign tanks first swept through the countryside:

"In the name of our entire church we protest against the threat to the renewal process, against violation of national sovereignty, and against the occupation by foreign armies. We demand their removal."

A week later, the Pastors Association of the Evangelical Church of Czech Brethren issued its own pronouncement, calling for passive resistance to the "attack on our January program of 'socialism with a human face.'" The statement urged the churchmen not to be "governed by the idea of our own safety nor by conformist resignation. We must remember the words of Jesus Christ, 'Whosoever would save his life will lose it.' Christ was always on the side of the oppressed, the betrayed, the deceived, the defenseless."

The Czech Brethren pastors went on to express concern not only for freedom and for the "victory of truth" in their own land but elsewhere in the world and especially in the five countries "whose armies are occupying our country." The message pointed up that in these nations, as in their own land, "friends are working for the victory of 'socialism with a human face.'"

Breach: Widely known churchman J. L. Hromadka, president of the Christian Peace Conference and a leader of the Czechoslovak Reformed Church, termed the invasion a "tragic error" and an "immeasurable disaster." Once awarded the Soviet Union's Lenin Prize for International Friendship and Peace, Dr. Hromadka expressed "disappointment, regret, and shame" over the invasion in a letter of protest to the Soviet ambassador in Prague.

"I am afraid that something irreparable has happened to our people," he wrote. "The loss of affection and respect for the Soviet people cannot be overcome even after decades. . . . There is danger that the love of our people will be changed into hatred and that our closest friends will appear to us as enemies."

Many church bodies outside the country joined in denouncing the Soviet attack. "We condemn and reject every attempt, whether in Czechoslovakia or elsewhere, whether by military means or other, to deny the freedom of the people to find its own identity," declared the General Board of the National Council of Churches.

Similarly, in London, Berlin, and Geneva, church groups expressed solidarity with the people of Czechoslovakia and condemned the "unprovoked aggression." The officers of the World Council of Churches, in an Aug. 29 statement on the crisis, appealed to the Soviet government to remove all troops from Czechoslovakia and to renounce the use of force on its allies. The statement took note "that the new leadership of the Communist party of Czechoslovakia was attempting reform of the party and of the state by legal means, in no way unfriendly to its eastern neighbors, and that these reforms aimed at enlargement of spiritual and intellectual freedom were and are overwhelmingly supported by the people of Czechoslovakia."

Justification: But if the World Council, the National Council, and the Protestants, Orthodox, and Catholics of Czechoslovakia were incensed by the Soviet occupation, at least a few churches in the Soviet sphere expressed support of the move. Especially they saw the intervention justified by antisocialist movements within Czechoslovakia. Five of the six Soviet member churches of the World Council of Churches, for example, disagreed totally with the WCC stand.

Foremost among them was the Russian Orthodox Church and its top prelate, Patriarch Alexei of Moscow. He claimed that a temporary entry of the Warsaw Pact troops was necessary for protection of the Czechoslovak socialist structure and to avoid serious bloodshed and a possible internal military conflict.

"As everyone knows," stated the Patriarch, "Czechoslovakia is a constituent part of the Socialist fellowship. Czechoslovakia, the USSR, Bulgaria, Hungary, the German Democratic Republic, and Poland are bound together by bilateral pacts of friendship, mutual assistance, and cooperation both in ideological and practical issues, and they are all members of the organization of the Warsaw Pact, whose responsibility is mutual defense of socialism and of the independence of these countries."

The Russian church leader complained that the World Council statement interpreted the "intervention" as being opposed to the reforms in Czechoslovakia. He denied that this was the case.

Much the same position was taken also by other WCC member churches from the Eastern bloc, affirming the policies of their national governments. In commenting on this, the WCC's Eugene Carson Blake said, "It is very unusual for any church anywhere to transcend the political positions of its own government. This is particularly complicated in eastern European countries where there is no freedom of the press. Officers of the WCC well knew that certain of the churches would be critical of the statement."

Confrontation: With thus a marked strain over the Czech crisis among the churches of Eastern Europe and those of the West and the Third World, one of the most significant recent developments in church affairs occurred in October when the working committee for the Christian Peace Conference met in Paris. The sole native U.S. churchman at the parley was W. Harold Row, Brethren Service executive secretary and member of the committee.

The Christian Peace Conference, based in Czechoslovakia and established originally by the churches of Eastern Europe and the younger nations as a kind of corrective to the Western oriented World Council of Churches, heretofore has been often sympathetic to Soviet actions. A large nucleus of its membership, and certainly of its leadership, is from Eastern Europe. But with its president, J. L. Hromdka, outspokenly critical of the armed, Soviet-led intervention in his homeland, new dynamics were in the making.

The twenty or so churchmen involved in the Paris meeting spent a half day on 25 items on the agenda, then three days on the remaining item. This was the Czech situation and the tensions among churchmen which it had created. In an often supercharged atmosphere, the debate proceeded, in one session running from 9 A.M to 5 A.M. the following day. Dr. Hromadka and the secretary general of the Christian Peace Conference, J. N. Ondre, absented themselves from the discussions.

From the beginning the positions of the various delegates were clear. Even the staunch socialists from outside Eastern Europe saw the invasion of Czechoslovakia as a resurgence of Stalinism and a danger to the developing notion of a democratic form of communism in which there is respect for human rights and the individual. Those from the Warsaw Pact countries saw the move as a preventative measure carried out for the welfare of the Czechs and other peoples in the socialist alliance.

Dr. Row, in one presentation of the committee, quipped that, for the first time in his many experiences with the Christian Peace Conference, the target of recrimination was not his own United States. To the contrary, he said the reception for an American viewpoint was the warmest he had ever felt in the group. And he went on to urge that just as the "resolution-happy" Peace Conference had so freely in times past rendered judgment on issues often remote to the actual workings of the group, it must with integrity deal with the crisis within its ranks.

Dr. Row's long and close association with the leader of the opposition stance, Metropolitan Nikodim of the Russian Orthodox Church, and his advance briefings with ecumenical spokesmen in New York, Geneva, Berlin, and Prague prepared him well for the reconciling work which was both the challenge and the opportunity of the Paris meeting. And though by the close of the meeting the breach was not bridged, nor could it be expected to be fully, the channels of communication

Czechoslovakia's own Church of the Brethren

THE NEW NAME for the Unity of Czech Brethren Church in Czechoslovakia is the Church of the Brethren. The change was decided at the group's May 1967 annual conference but came to the attention of churchmen in this country only in recent weeks.

Behind the move was the desire for a name acceptable to the church's Czech majority and the Slovak minority.

Relatively little is known of the Czechoslovakian body other than it is one of ten Protestant denominations in the country's Ecumenical Council of Churches. It was known as the Free Reformed Church during the Austro-Hungarian Empire, and as the Unity of Czech Brethren since the Czechoslovak Republic was established.

Among issues treated at the 1967 conference were "secularization and the renewal of the church," "methods of evangelization," and the expansion of the publications program.

were kept open and a base for understanding had been erected.

Regret: In a communique issued at the end of its proceedings, the working committee voiced agreement that "all of us . . . regret the events in Czechoslovakia took such a turn. We cannot, however, agree in our analysis of their causes."

Then in two sections the factions set forth their understanding of what Czechoslovakia means — the participants from Asia, Africa, Latin America, Western Europe, and the United States seeing undue pressure being put upon the Czechoslovakian people and their aspirations to shape a socialism of the future; the participants of the Eastern bloc countries claiming the action of the invading states averted a civil war in Czechoslovakia and a possible wider international conflict. In terms of outcome, the non-Eastern churchmen saw the clock turned backward by the events of and since Aug. 21; those from the Warsaw Pact countries, except Czechoslovakia, claimed socialist democracy had been secured from forces which threatened to undermine the nation.

In summation, the participants united to express affirmation of the fundamental right of the Czech people to shape their own future "in freedom within the socialist world," called for prevention of a new accentuation of the cold war and acceleration of the armaments race, and restated an earlier stand that the existence of military blocks is an obstruction to peace. Further, they called for the normalization of Czechoslovakia.

Resolve: "We have been made aware once again how substantial and deep-seated our differences are," the working committee reflected. But it went on to its communique on this note:

"We reaffirm our determination to continue together in the name of Christ our struggle for peace with justice and dignity for all mankind."

That resolve, W. Harold Row noted, coming on top of a crisis like Czechoslovakia, points up that Christian reconciliation across ideological chasms can and does take place. — H.E.R.

A Czechoslovak theologian on

The church and humanization

As CHURCHES increasingly assert serious social initiatives and say "good morning" to the world, the world is responding with the contradictory greeting, "good night."

This is the view of a leading Czechoslovak theologian, Jan M. Lockman, set forth in his inaugural lecture as 1968 Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York. Next spring he will deliver a lecture series at Bethany Theological Seminary, the Church of the Brethren graduate school of theology.

If the church is to act responsibly, Dr. Lockman does not advocate the church's saying "good night" in turn to the world or responding to an evening greeting with silence. He acknowledges that the responsibility for social action inherent in Christianity has at times been eclipsed and curtained in the church's history. But he feels it has been reasserted in contemporary ecumenical theology, even by those church traditions long reticent about expressing social involvement.

Although the church is world-directed, he said the reality must be faced that for the church "there is not much world left." That is, for many the church has ceased to be a decisive factor of modern life. This reality is present for his own church, the Evangelical Church of the Czech Brethren in Czechoslovakia. But despite the obstacles, Dr. Lockman sees three ways in which the church can currently contribute to the humanization of society. He outlined them as follows:

"The way of a 'holy remnant.'" In no area is the church the part of life which is asked to proclaim solutions for society's problems, he stressed. It is, rather, a "sect," a minority.

"Having lost their role as the 'masters' of society, the Christians may well be socially more relevant and more credible than in the former days in their new role . . . as the 'salt of the earth,' the leaven of society, as the servant church."

"The church's service of hope." The church can make a contribution to society's transformation only if it is itself ready to be transformed and become "truly the church."

He described the task as one of not looking at the past but of being open to the future. As an illustration, he pointed to recent political events in his homeland.

"The process of democratization of our society was deeply shattered from the outside (the Soviet invasion). It was not broken. In the midst of the crisis . . . the basic Hussite vision proved once again its inspiring actuality and relevance. 'The truth shall prevail. . . .'

"Not all the citizens know the deepest meaning of this word and the concrete context of this promise. Only a 'holy remnant' may know. . . . This 'remnant' is the church of Christ amidst society."

"Unconditional humanism." Dr. Lockman noted that the use of the word *humanism* could evoke questions and misgivings. He said that he used it because the responsibility of the church was to humanize the world since Christianity's basis was Jesus Christ, "this man."

Christians walk the same road as other men, although the Christian gospel is not an "extension of humanism," he explained. Rather, Christ is the definition of a "perennial human thrust."

Humanism for the Christian must be "unconditional" in order to avoid curtailing its openness and solidarity among men, that is, creating barriers, the theologian said. The character of the church's message then "can help to keep the horizons of human solidarity open and to seek in every situation the possibilities for a greater justice, freedom, and peace."

In terms of the world's social, political and economic tensions, the church can, Dr. Lockman concluded, create an atmosphere "in which sober politicians and economists can venture on new steps of constructive, responsible world policies."

day by day

One Sunday morning on our way to church we noticed a dead bird, a warbler, just beyond our patio. We did not remove the bird then. When we came home about three hours later, tiny ants were swarming over that little bird. By Monday, twenty-four hours later, the ants had carried away the entire bird except for a few tail feathers and the tiny skull.

While this may seem sad, it was not morbid, for this was nature taking care of its own. God gave certain creatures, such as vultures and other carrion eaters, the job of scavengers, nature's "sanitary department." The tragic part is the way man has interfered with God's plans for all his creation. Man has cut down indiscriminately too many trees, laid too many slabs of cement over the good earth in building shopping centers, airports, and highways without considering the effect on the total environment. He has been careless in the use of pesticides, thoughtless in his polluting of the air, lakes, streams, and even the ocean, until now man faces the possibility of severe shortages of oxygen, clean water, and other natural resources.

About thirty percent of the world's recharge of oxygen into the atmosphere comes from green plants and seventy percent from marine phytoplankton. So the destruction of trees and green areas and the polluting of our oceans interferes with nature's ability to replenish the oxygen supply vital to all of life. Until recently man has thought we had an endless supply of air and water. Now we know this is not true and that forever we must be careful stewards of God's precious gifts of natural resources.

The Christian family can begin to help improve the situation. One way is using family worship to help every person in the family to begin to develop respect for and find excitement in studying our environment. Just by becoming more aware of the world around us, we can begin to see how all of God's creation works together in complete cooperation and interdependency. It is when man refuses to cooperate that problems begin.

Things to do

1. Explore a square yard of your lawn or garden. See how many kinds of life are in that section of earth. Discuss how each is important to the other; how all are important to you.
2. Clip and save articles from newspapers and magazines on nature or on the problems, for example, of pollution. They will furnish topics of significance for discussion at home and will provide older boys and girls with information for themes or speeches they might need to prepare for school.
3. When eating a meal, talk about the items of food you are eating. Where and how were they produced? watered only by rain? irrigated? fertilized? sprayed? with what? What are "hard" pesticides? "safe" pesticides? Why should Christian families care?[1]
4. Nature books, such as the series published by *Time and Life*, will promote some excellent discussions. Borrow books or phonograph records on nature from your public library. Recommended: *All the Birds of the Bible*, by Alice Parmelee (Harper); *The Web of Life*, by John H. Storer, Devin Adair.
5. Share at the dinner table sounds of nature heard during the day. Where does the maker of that sound live? How does it fit into nature's plan?
6. Set up bird feeders and bird baths. Observe the visitors. Why are they important to man?[2]
7. Visit a wildlife sanctuary. How could your home be a wildlife sanctuary?
8. Make a terrarium using a gallon jar obtained from a restaurant. Dirt from your garden or from a woods could be used. Water it, then put on the lid and see what grows.
9. Study two hymns, "God of the Earth, the Sky, and Sea" (*The Brethren Hymnal*, p. 94) and "All Creatures of Our God and King" (p. 19). Talk about the ways man cooperates with God; ways he works against God.
10. As a family, write your own words to fit the tune "For the Beauty of the Earth" (p. 92), For the beauty of our yard . . . of our lake . . . of our stream . . . of the birds, etc.
11. Whenever you have a drink of water, drink with gratitude to God, recognizing that it is precious. — Edward and Ruth Lyons

---

[1] Write Brethren Action Movement, North Manchester, Indiana, for information on effects of herbicides used in Vietnam.

[2] Contact your local Audubon Society for information or send a stamped, self-addressed envelope to Florida Audubon Society, P.O. Drawer 7, Maitland, Florida, for free material on nature.

DAILY READING GUIDE November 24 — December 7

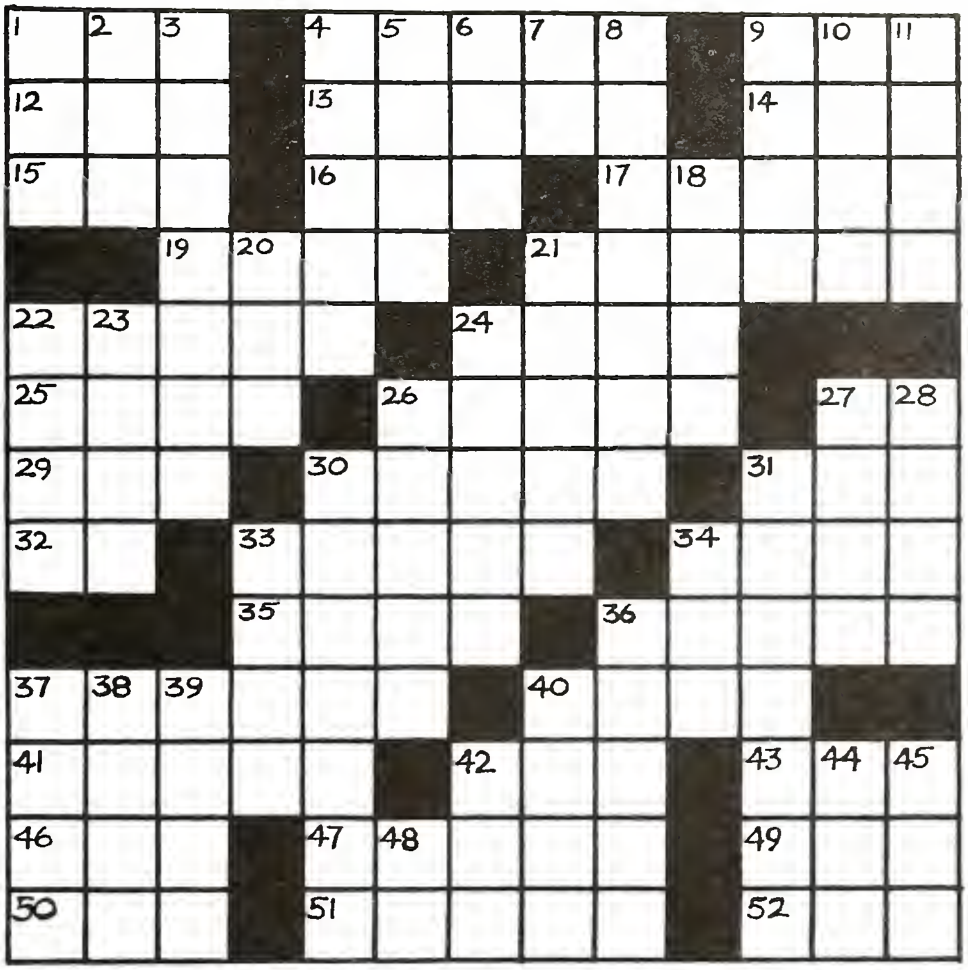
Sunday. Gen. 1:20-25. God, the creator.
Monday. Gen. 1:26-31. Man, the created, a steward.
Tuesday. Psalm 8. Man's high place in creation.
Wednesday. Psalm 24. God at work in nature.
Thursday. Psalm 90. Contemplation on man's nature.
Friday. Job 38 or 39. Questions God asks man.
Saturday. Psalm 19. Man's praise for God's creation.
Sunday. Lev. 25:1-6 or 8-24. Conservation (Sabbath use) of land.
Monday. Gen. 3 or 4:2-10. Selfishness (greed) leads to misuse.
Tuesday. Luke 12:13-21. Dangers of greed and hoarding.
Wednesday. Matt. 6:19-21; 25-33. Jesus' challenge to overcome greed.
Thursday. Luke 10:29-37. Example of one who shared.
Friday. Psalm 121. Man's high hopes as he sees nature.
Saturday. Psalm 100. Man's response in worship and stewardship.

THANKSGIVING CROSSWORD

by Carol Conner

ACROSS

1 Actor's signal
4 Sheen
9 Mist
12 United States of America (abbr.)
13 Way to cook Thanksgiving bird
14 Sand containing metal
15 For each
16 Cooking skill
17 Repeated race
19 Pleasant
21 Cloak
22 At that point
24 Discover
25 Pinkish-red
26 Parts of roast turkey
27 Before Christ (abbr.)
29 Quick to learn
30 Sham
31 No (Scottish)
32 Myself
33 Animal to ride
34 Crop Indians taught Pilgrims to grow
35 Sidetrack
37 Parts of ships
40 Mix batter
41 Sat for portrait
42 What Pilgrims crossed
43 Aggravate
46 Those in office
47 Hard wood
49 Plead
50 Golf ball stand
51 Pays for use of
52 Fowl good for stewing



DOWN

1 Cider server
2 Employ
3 Zealous
4 Prayer before meal
5 Stories
6 Grain
7 Sunday School (abbr.)
8 Unfamiliar
9 Protective building
10 Spoken
11 Part of chromosome
18 Finishes race
20 Anger
21 Thanksgiving pie
22 Mine car
23 Expectation
24 Initial
26 Puts on guard
27 Harvest storage place
28 Small coin
30 One who established our nation
31 Keep healthy with food
33 Jack rabbit
34 Greek letter
36 Dwells
37 Rod for cooking meat
38 Vigor
39 Existence
40 Dispatched dinner invitation
42 Boy
44 Regret
45 Range of vision
48 Has reality

Polycarp, Bishop of Smyrna, in A.D. 155
Left his home and came to Rome for a
Conference on the proper date of Easter.
Soon after his arrival he was
Arrested by the Romans and
Brought to trial charged
With being a Christian.
A proconsul commands:
"Swear by the fortune of Caesar,
Repent and reproach Christ."
But Polycarp replies:
"I shall not do as you advise."
A prefect poses:
"What harm is there in saying,
Lord Caesar?"
Causing Polycarp to proclaim:
"I am a Christian!"
Then a herald cries out:
"Polycarp has confessed
that he is a Christian!"
So a stake is secured,
And fagots piled high,
And a fire is ignited
For Polycarp must die!
Die!
Die!
Die for his crime: He said,
"I am a Christian!"

II.

Now years have gone by, and no
Longer men die for uttering the
Cry: "I am a Christian!"
Shout from soapbox,
streetcorner,
pulpit,
wherever:
I am a Christian!
I am a Christian!
People may laugh and
Shout, "What a nut," and their
Laughter may irritate, and their
Comments may cut, but no one piles the
Fagots high, and no one says that
You must die, and there will be no
Cry to crucify those who
Confess to being Christians.
But while the stakes and fagots
Are gone, conflicts linger on.
Conflicts remain even though
Confessing to being a Christian is
Tame in today's world, because living
There as a Christian remains as wild as
Ever and having never become tame
Perhaps shall remain wild forever.

III.

John Q. is faced with making
A decision; a decision in a
Matter of business.
In this case to live as a
Christian means to lose at the
Cash register.
As he ponders over his problem he
Hears voices:
Be practical;
Don't let your ethical values drive
You to bankruptcy.
Don't try to buck the system for
You will only succeed in destroying
Yourself.
What harm is there in protecting
Your investment?
This is practical Christianity and
You are a Christian.
And a voice echoes out of the past:
"What harm is there in saying, Lord
Caesar?"

IV.

Sarah R. travels the turbulent
Trail of a teen-ager, and every
Twist and turn brings a
Tussle with a conscience which was
Formed by the values of an
Earlier age.
Who is right? Parents or
Teen-age friends?
Voices cry out:
Don't let middle class
Morality spoil your life.
Join today's world today.
Cut yourself free from
Bondage to the past.
Give a little.
Live a little.
Love a little.
Swing free!
The over-thirties don't
Understand, but we are more
Honest than they.
We practice love for we are
Today's Christians.
Yesterday's people criticize
Us, but what harm is there as
Long as we are sincere— as
Long as love is a part of each
Relationship?
And a voice echoes from the past:
"What harm is there in saying,
Lord Caesar?"

V.

George X., minister, rejoices.
Balance when living in the middle of
The Plush —
Plush carpets on the floor of
Sanctuary and manse, cushions on the
Pews, and air conditioning
in family room,
study,
and car.
Never has his private life been so
Comfortable, and the noises from the
World outside clattered so
Loudly:
Poverty!
Peace!
Riots!
Race!
War!
Wealth!
Issues crying out to be dealt with.
But, thank God it is easier to keep one's
Balance when living in the middle of
The Plush.
It helps one:
— To keep sane.
— To move slowly.
— To understand why things are as
they are and why some of them cannot
be changed overnight.
— To keep silent on controversial

issues unless one is sure, and how can one be sure anymore?
Thank God for The Plush for it
Reminds you:
— That you aren't young anymore.
— That you have children to educate and old age to prepare for.
— That you have worked too hard and waited too long to risk losing it all now.
Thank God for The Plush, and for the
Maturity it brings.
So today's prince of the pulpit leaves
His manse and mounts the steps to the
Altar and pulpit.
A great hush falls upon the hundreds
Gathered there.
His golden voice rings out:
"We must witness to our Lord
with daring.
We must confess our faith before men
With boldness,
We must not be afraid to declare to
The world:
I am a Christian!
I am a Christian!
I am a Christian!
But the hush remains.
No echo returns.
The sound is swallowed up
by carpets,
cushions,
clothes,
— The Plush.
And the death of the words is a
Blessing, for they are very
Tired.
Having fought and won their
Battle hundreds of years ago, they
Have earned the right to die and
Lie silent.
And who can complain if no
Energy remains to
Resound in an echo?
So the hush remains.
Then ever so softly another
Voice is heard in the room.
At least one person
Confesses that in the
Quietness comes a whisper:
"What harm can there be
in saying,
Lord Caesar?"
And this person will later
Swear that what was heard
Was a debate between a
Preacher and a
Preacher's conscience.

VI.

Yes, the fire and fagots are
Gone, but the conflicts linger
On, and as the battles
Last
Most of them are
Lost
For men have grown
Wiser since the day of Polycarp.
They have learned to accept good
Advice when it is offered.
For in today's world the
Wise confess: I am a Christian!
And enjoy profits,
pleasures, and
The Plush.
And few there are who are
Fools enough to try also to live as
Christians and invite upon themselves
Our contemporary counterparts
Of fagots and fire.
For the wise of today know what the
Wise of the second century never knew:
There is no harm in saying, Lord Caesar.

From *The Cumberland Presbyterian.* Used by permission.

What harm is there in saying 'LORD CAESAR?'

by James W. Knight

questions you ask

Is it wrong for a church to raise money by having barbecues, potato patches, a sale of grain, a bake sale, or some other such project, or should the church receive money only through the tithe? Explain Matt. 21:12.

The story of Jesus cleansing the temple as recorded in Matt. 21:12 has often been misinterpreted. Those who sold animals for use in temple sacrifices set up booths in a Court of the Gentiles. There also were the money changers who allowed pilgrims and worshipers to change their currency into the coinage of Tyre to pay the half-shekel temple tax required of them. There is no evidence that the Jewish people objected to this practice nor to the fee which was charged on their service.

The sale of sacrificial birds and animals had undoubtedly developed into a racket controlled by the family of Annas, the high priest. Jesus' protest in driving out the offenders was against the dishonesty and profiteering of those who had prostituted the worship of the temple for their own gain.

The kind of projects suggested by the question, whether at the church or elsewhere, seem clearly to be of a different nature and unrelated to the biblical incident unless they should involve dishonest practices. The greatest objection to money-raising programs of the church is that they may become a substitute for good stewardship of possessions. However, if a contribution to a bake sale, participation in a cooperative farm project, or some other effort to raise money for the church or church-sponsored causes is a gift in addition to the tithes and offerings contributed regularly and systematically, each can serve useful ends. When money-making projects replace systematic giving, they tend to destroy good stewardship practices.

It is undoubtedly true that special projects like those described provide an opportunity for Christian fellowship and experience in working together which are desirable secondary values. However, many of these same benefits could be achieved by other kinds of common endeavor, with the expressed purpose not to raise money but to serve the church and the community.

To be ordained in the Church of the Brethren must a minister complete college and seminary training, or can he be ordained after a reading course and acceptance by the district and his local church?

The standards for ordination of ministers in the Church of the Brethren have been reviewed several times by Annual Conference in recent years. The ultimate responsibility and decision for such ordination rest with the district and with the concurrence of the local congregation in which the candidate holds his membership.

In 1951 the Annual Conference approved a reading course to be prepared by the Ministry and Home Mission Commission and to be administered by district authorities when formal theological training did not seem feasible.

Educational standards for ordination were revised in 1965 by Annual Conference as follows:

1. We reaffirm the general objective of requiring the completion of college and seminary before ordination. Ordinarily this would be a seven-year course beyond high school: four years in an accredited college and three years in an accredited seminary leading to the Bachelor of Divinity degree.

2. For those who, because of age, family responsibilities, or other circumstances, find it impossible or impractical to complete their college and seminary training, we establish the following minimum educational requirements for ordination.

a. The completion of two years (sixty semester hours) of academic training in an accredited college, with at least thirty of the sixty semester hours being in the liberal arts field, or

b. The completion of a three-year reading course as outlined by the Ministry and Home Mission Commission [and] supervised by the district ministerial commission, to be undertaken as an alternative to (a) only in special cases which have the approval of the related ministerial commission.

The above standards are listed in the order of preference. The general objective for full-time pastors is a seminary education. When this is not feasible, at least two years of college is recommended. When college training is not possible, the three-year reading course is required as the absolute minimum for ordination.

It is further noted that licensed ministers who show no inclination to pursue the educational requirements as outlined in (1) or (2) above shall not be relicensed.

Thus it is possible for a minister to be ordained after a three-year reading course but only in special cases when, in the judgment of district officials, an exception to the usual standard is warranted. — Paul M. Robinson church, mentioned in the article being reviewed. In our Christian Center we include regular church services, and those who accept Christ are referred to a church in the neighborhood for membership.

There is a present tendency in churches to enumerate the good works that the church should perform, without an effort to build up the church itself. This trend threatens to make the church so weak that it can do nothing. Christ founded the church and chose to work through it. We should bring persons to Christ and his church, then send them out to do good works, else their work is only weak, ineffective humanism.

In other words, in our appeal we often start in the middle of the program. The true order is the gospel, belief, prayer, baptism, Bible study – then the good works. The person who starts with good works is likely to be satisfied with himself and filled with spiritual pride. Such a person seldom becomes a soul winner and even his good works are sporadic.

If there ever was a time when persons joined the church as a matter of course, it was back in the days "when you and I were young, Maggie." Nowadays there are too many other attractions. Here and there an individual may join the church because he is impressed by its service program, but such persons are rare. Everyone, however, has a need in his soul which Christ can satisfy.

William J. Tinkle

Eaton, Ind.

TAX WITHHOLDING

I have always felt that the payment of taxes for the support of our government's killing agency – the military – is wrong. As a Christian I am exhorted to love my neighbors and my enemies, not to kill them, and to overcome evil with good.

I am mindful of the command, "Render to Caesar the things that are Caesar's." But I also consider that in a democracy the citizens are the rulers – the Caesars. So in this nation I, as a sovereign citizen, have a tremendous responsibility for the actions of my nation. As a sovereign citizen and as a Christian I am obligated to render unto God loyalty in expressing love for my neighbor and for my enemy. And as a co-ruler with my fellow citizens, I must lead my nation to do the same. I cannot help my nation kill people who are God's children.

In a democracy I express my sovereign rights and obligations not only by my vote but also sometimes by protest. My protest, even if it is expressed by noncooperation, need not be, and should not be, termed "force" in the same sense in which destroys life. Withholding taxes from war financing is noncooperation in that which destroys God's highest creation, man. Peter, who exhorted us to be subject to human institutions, did not always obey government orders.

To be loyal to the laws of God is not anarchy. Our own government, with allies, condemned and punished German citizens for being loyal to their government's orders when they were wrong. Withholding taxes to be used for killing my fellowman is a means of expressing my moral disapproval of an immoral act. This may be considered by some to be wrong. But becoming involved in killing is also wrong. Which is the greater wrong? And how best express my disapproval is the question to consider.

In the year 1950 I withheld seventy-five percent of my income taxes – that being the approximate amount of the federal budget used for military purposes. I gave the amount withheld to UNICEF, an agency of the United Nations. By this donation I expressed my social responsibility.

The publicity that followed was a testimony for peace. But it led to my removal from a responsible position and the office of superintendent of the church school of a leading congregation in our town. I also found that the government can, if it will, collect all the taxes due, in one way or another. They got my taxes by a devious method. My business was such that had the government seized a truck or other property essential to my business, it would have caused considerable inconvenience to many of my 1,500 customers. So, considering all, for some years I paid my taxes under protest.

I finally decided that for me the best way to avoid paying for military operations was to reduce my income. So I retired early. I have most of my investments in real estate. If I have a prospective sale for a piece of property, the profit of which would put me in an income tax paying bracket, I deed that property to a church or to a charity institution and let that organization deed it to the purchaser. So I receive no profit. Or I may get a contract for many small payments over a period of years, making a low income each year. I use all my exemptions and live on my exempted income.

The above plan works satisfactorily for me.

Floyd M. Irvin

Eustis, Fla.

A QUALITY OF GREATNESS

In the year 1931 at Millersburg, Ind., Andrew Wellington Cordier, then a professor at Manchester College, addressed the high school graduating class in a baccalaureate sermon. I was one of the graduates. I remember little of the detail of his address, but I do remember vividly both Dr. Cordier and his topic, "Ambrose, England Hath Need of Thee." He was, even then, a great elocutionist and orator and held us spellbound.

That experience has had a profound influence on my life and it has been with keen interest that I have followed his progress through the State Department, the United Nations, and on to his present position.

There are others, surely, of our denomination who rate "greatness" as a quality but few, indeed, who have attained his stature. Yet the last time I met him – in adult seminar a few years ago – he was still the humble servant of God.

I would say today, to Dr. Cordier, as he said to me thirty-seven years ago: "Andrew, the world hath need of thee," and to all who read this, "The world hath need of thee, also."

Don Snyder

Waynesboro, Va.

FOOTNOTE TO "CONCERNED PARENT"

Whenever I read of blind discrimination practiced on helpless children and members of their families (Readers Write, Sept. 26), I remember verses and teachings of our Lord:

"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42).

Messenger is full of comments on declining church membership and need of merger. Are you sure another denomination would want us?

Mel Richtsmeier

Kierkegaard and Sectarianism

KIERKEGAARD AND RADICAL DISCIPLESHIP: A NEW PERSPECTIVE, by Vernard Eller. Princeton University Press, 1968. $12.50

THIS WORK by Professor Vernard Eller of La Verne College is divided into three parts. In Part one, "The Perspective," Eller sets forth the point of view from which he will conduct his study, describes the purpose of the study, presents an intriguing analogy from physics illuminating the spectrum of sectarianism, and concludes with a chapter on the Dunkers. Part Two is entitled "The Dunkers and the Dane," and consists of nine chapters in which the comparison intended between Kierkegaard and the Dunkers – his example of classic Protestant sectarianism – is carried through. In Part Three, titled "The Opening Conclusion," Eller treats of the question "What Shall We Do With S.K.?"

The reviewer would agree with the author in his emphasis upon the essentially *religious* intention of Kierkegaard's work. He points out that Kierkegaard would have himself so denominated his effort, and indicates that in the history of Christian theology it has been customary to attach theological, philosophical, aesthetic, or what-have-you categories to thinkers, often ignoring their fundamentally religious orientation. Eller could have used the work of Rudolf Otto to advantage in drawing his distinctions here. The single best example in the history of Christianity, the controversy between Arius and Athanasius, could have been educed with merit. No matter. His insistence that Kierkegaard should be read according to the basic "given" which he set for himself is valid and weighty. Would that all those latter day interpreters on John Calvin who have made him out to be the father of American capitalism had learned this lesson and learned it well!

Further, it should be said that this work manifests a thoroughgoing and rigorous scholarship and that at no point can Eller's attention to the corpus of Denmark's greatest theologian be faulted. There are, because of the massive scholarship exerted, many intriguing inner themes which could with merit be followed, but which the limitations of space will not permit us to pursue.

Having said these things, the reviewer must now enter his major caveat: This is to my mind a misconceived work. The misconception lies in the contrivance of its main thesis. That thesis is stated in its most succinct form on page 14:

"The purpose of the present study is to test this possibility by endeavoring: (1) To grant S.K.'s premise that he was a totally religious author and conscientiously to interpret him according to his own instructions in Point of View. (2) To understand that this move effectually takes him out of the churchly, philosophic-theological perspective where he customarily has been considered and puts him into 'a stream of a different color and taste' – a change of viewpoint which has fundamental implications regarding the understanding of S.K. And (3) to demonstrate that S.K.'s religious witness centered around a view of radical discipleship that was essentially one with that of Classic Protestant Sectarianism."

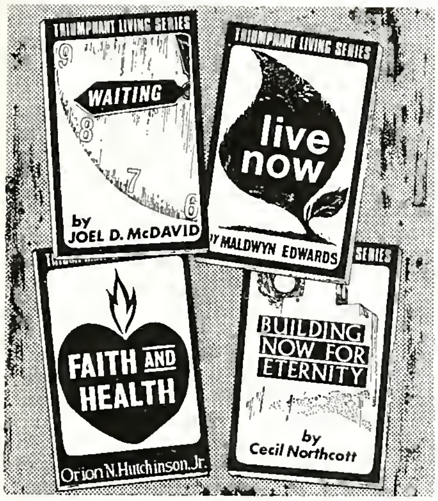
It is a truism in historical scholarship that one does not force a thesis upon a work, and then extract evidence from that work to prove the thesis. Rather, the work must contain the embodiment of the thesis in the first instance, with historical scholarship laying bare what is there to be seen. And this, in my judgment, Eller does not do. I am saying in effect that the entire work is a *tour de force*, in which a burning personal thesis of Vernard Eller is forced upon Sören Kierkegaard. Eller confesses at one point that one should not do this: On page 19, he points out that "because S.K. offers so much, almost anyone can find in him what he wants. Philosophy has found the wherewithal for several types of existentialism; theology for the array of dialectical theologies; psychology for logotherapy and other 'existential' schools. Literature, art, and education have found material for their purposes; and there is no knowing who will yet find what."

Exactly, Brother Vernard! But if you recognize, as you do, that "there is also the dangerous tendency for each variety of scholar to treat S.K. as though he were essentially of the scholar's particular orientation," and that "distortion is the only possible result," why do you then so brilliantly incarnate this tendency?

My fundamental caveat can be indicated in the following series of questions:

- Is not the main thesis fundamentally compromised in the admission that those "who approach S.K. from a religious viewpoint" do so "from the 'churchly' traditions" (p. 38)?
- Has Professor Eller not fallen prey to the "fallacy of simple location" in pointing out that "there are other significant contrasts between S.K. and the Brethren that are of an entirely different character"? He continues, "If a sectary, S.K. appears at a different point on the 'sectarian cycle' than do the Brethren" (pp. 94-95). Might it not be that precisely these differences are substantive, rendering the entire thesis invalid?
- On the same point, in confessing that "S.K. and the Brethren had in common a great body of beliefs that represent nothing more or less than their mutual Protestant-Christian heritage" (p. 96), conjoining this to the statement that "we are interested primarily in those affinities in which the Dunkers and the Dane agree against 'churchly' thought, or where they emphasized points to which the churches customarily gave but passing attention," has one not taken for granted that substance which must never be taken for granted since it is the ground of all particular explications which might follow from it?
- In claiming that the concept of den Enkelte is fundamental to Kierkegaard's thought, and then admitting that "in so doing we have put ourselves at something of an embarrassment in that Brethren literature provides nothing that parallels S.K.'s technical conception of den Enkelte" (p. 102), has one not indeed provided an embarrassment too great for

Continued on page 28



Triumphant Living!

New! Announcing the first four booklets of the "Triumphant Living Series," dealing with the toils and triumphs of daily life:

"Waiting," by Joel D. McDavid; "Live Now," by Maldwyn Edwards; "Faith and Health," by Orion N. Hutchinson, Jr.; "Building Now for Eternity," by Cecil Northcott.

These inspirational booklets mailed postpaid for only 20 cents per copy; ten or more, 17 cents each; 100 or more, 15 cents each. Available in January from

The Upper Room

World's Most Widely Used Daily Devotional Guide
1908 Grand Ave. Nashville, Tenn. 37203

CLASSIFIED ADS

BRETHREN TRAVEL — There are still seven unfilled reservations remaining for anyone who would like to join the group of Brethren who plan to spend Christmas in beautiful Hawaii. Visit Hawaii December 23-31, and see the Rose Bowl Parade in person on the way home. Write: J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

FOR SALE — Excellent, year-round modern home on Waubee Lake front near Camp Mack. Two bedrooms, Mutschler kitchen, full walk-out basement, patio, pier, garage. Trees, beautiful landscaped lawn. Write: J. L. Dewart, R. 1, Milford, Ind. 46542. Phone: 219-658-4705.

WANTED — Married man for beef and hog farm. Must be handy with modern farm machinery. Prefer Church of the Brethren family. Modern house. Top wages to right man. Write: Rev. Joseph F. Piesen, 312 S. Broad St., Lanark, Ill. 61046.

Adv.

J. Ralph Bonsack

Problem Solver: An Annuity

J. Ralph Bonsack, retired former vice-president of the Carroll County Bank and Trust Company, Westminster, Maryland, acknowledged his "locked in" ownership of significantly appreciated securities. That is, the capital gains tax incurred through the sale of them would have constituted a formidable deterrent because the value of his stock had increased so substantially over the years.

In conversing with Harl L. Russell of the Brotherhood staff about his problem he was highly gratified to learn that he could transfer his securities to the Board and receive an Annuity Agreement for the current price of his stock. Furthermore, he learned that the gift portion for which he would be allowed to take credit on his income tax would total more than his long-term capital gains tax. In effect, his capital gains tax would be offset by his right to carry forward the excess of his Annuity Gift portion above the 30% ceiling to make use of it successively during the following five years.

Another major factor in favor of the transfer of his block of stock to the Board was his absolute assurance of an annuity income which would be *more than double* the average dividend check he had received from his securities. He was quick to remark that for various reasons his stock dividend could be much lower in the future.

A third outstanding tax consequence appealed to Mr. Bonsack; 84% of the income from his substantial Annuity Agreement (issued for the present value of the securities) would be *nontaxable income.*

For these and other reasons after receiving his Annuity Agreement Mr. Bonsack wrote, "I have found the Brotherhood Annuity Plan to be most satisfactory. I heartily recommend it to those who wish to transfer resources to the Brotherhood for the support of world ministries on the basis of their right to receive a generous and largely nontaxable income throughout the remainder of life."

Why not obtain these and other major economic benefits for yourself? Why not experience the enduring satisfaction of investing some of your resources in world outreach causes during your lifetime? Annuity rates for men and women range from 5% at age 63 to 8% at ages above 83. The portion of income not subject to tax ranges from 78% at age 63 to more than 85% at ages above 83. (Illustrations are for men; the percents for women are slightly less.)

Obtain information today! Your request for information will be answered in strict confidence. Please give your date of birth. Include the birth date of another person if the Annuity Agreement is to continue the full income payment to the survivor. Also indicate whether appreciated (in value) securities or a cash sum is to be the consideration if in the future you voluntarily apply for an Annuity Agreement. Address your letter to

Harl L. Russell, Director of Special Gifts
Ralph M. Delk, Assistant in Special Gifts
General Brotherhood Board
1451 Dundee Ave., Elgin, Ill. 60120

Would you invest One Dollar to introduce your family to the world's Greatest Stories?

What is a child's future worth? Is it worth while to try to plant Christian character traits into the hearts of those who depend on our guidance and leadership? Taking them to Church is important, but let them also learn the famous stories of the Bible at home, the right story for the right time. All of these vivid stories will come to life by listening to the "Bible in Living Sound"

A special introductory offer to introduce this encyclopedia of 40 LP records is the SAMPLER ALBUM which we will mail you for only $1.00. This album has six fascinating episodes taken from the Bible. The titles are:

* Noah Builds an Ark
* Joseph Sold into Egypt
* The Egyptian Army Destroyed
* Condemned to the Fiery Furnace
* Jonah Swallowed by a Fish
* Esther Helps in a Crisis

Send for your album today!

CLIP THIS COUPON AND MAIL TO

Sentinel RECORDS
Box 385, Simi, California 93065

* *Please send me the high fidelity 12-inch LP album of six famous Bible episodes. Enclosed is $1.00 for mailing and handling.*

Name ____________

Street ____________

City ____________

State ____________ Zip ______

BOOK REVIEW / continued

extrication? Is not one, rather, imprisoned in his own categories?

- Throughout the second main section, where comparisons between Kierkegaard and the Brethren are provided, has not the *e silentio* fallacy been resorted to consistently in explaining away every difficulty which would be embarrassing to the main thesis? Compare here pages 188, 197, 293, 326, 327, 348, 381, and 401.

- When it is said (p. 218) that "for the high Anglican Lowrie to find both humanism and Catholicism attractive in S.K. is not particularly surprising," has one not hoisted himself with his own petard, inviting the parallel, "for the sectarian Eller to find sectarianism attractive in S.K. is not particularly surprising"?

- How can one justify the contradiction between the statement (p. 254) that "S.K.'s words rather than his behavior must be the source for our study" and the continual use of the *e silentio* argument (p. 319: "Neither S.K. nor the eighteenth century Brethren spoke at any length concerning their opinions of creeds"; p. 329: "Although S.K. did not use the term religionlessness, a moment's thought will make it evident that what we have seen S.K. protesting in this chapter on 'the church well lost' is precisely what Bonhoeffer and company signify by 'religion' ")? Which way will one have it?

- Is it not ill-fitting to chide Bretall (p. 274) with the comment "how Bretall 'knows' that S.K. was not a pacifist he fails to specify," when the author frequently argues from "what Kierkegaard meant" rather than from "what Kierkegaard said"?

- Finally, in a work that purports to be historical, how can one justify (p. 322) a statement to the effect that "S.K. did not hear much, but on the strength of a very slight notice he gained a deep insight into the essential nature of Brethrenism?" Especially when the notice comes from that dubious authority on Brethrenism, Benjamin Franklin?

The conviction will not out that what we have here is a contrived thesis in which an admitted apologist for classic Protestant sectarianism extracts from the thought of a nineteenth-century genius that very sectarianism. Extracts, we say. For the thesis cannot be proved unless one selectively uses those parts of Kierkegaard's total corpus which support the thesis and extrudes those parts of the corpus which damage it. This procedure is an old one indeed: Gottfried Arnold used it long ago to demonstrate that the "church catholic" is one gigantic heresy and the truth is carried among those who take partial and radical views with respect to the substance of Christian faith. This reviewer believes Arnold was fundamentally mistaken; he believes Eller is fundamentally mistaken. This book, a brilliant, scholarly, exciting-to-read tour de force, is, nonetheless, a tour de force. — G. Wayne Glick

RISING TIDE OF COLOR

White Man, White Man on your island
Color tide is coming in
Rising, reaching flood proportion —
Don't you hear the mounting din?

Turgid waters seethe around you
Black and yellow, brown and tan
Ebb tide ceases, flood takes over
From Morocco to Japan.

To your knees, I say, and humbly
Confess your sins against your clan —
Power and greed and exploitation
Forced upon the Tribe of Man.

Are there any goodwill fragments?
Salvage every bit you can.
Bow your head, oh contrite White Man
And join hands with Brother Man.

by Betty Fox Solberg

Light the way to Christmas joy

for the children

HOW THE LITTLEST CHERUB WAS LATE FOR CHRISTMAS. *Minton C. Johnston.* Humor and pathos abound in this imaginative story of how the Littlest Cherub learns a very difficult and very important lesson. Illustrated. All ages. $2.95

WHERE THEY GO IN WINTER. *Written and illustrated by Margaret Waring Buck.* Abundant facts and realistic drawings of wild-life make this an indispensable nature study book for older children. Ages 9-14. Cloth, $3.50; paper, $1.75

THE THIRTY GILT PENNIES. *Alice Geer Kelsey; illustrated by Gordon Laite.* Is it possible? . . . the gold given to Baby Jesus was also paid for Joseph, son of Jacob, and later to Judas. A lovingly told legend says so. Ages 8-12. $3.50

YOUNG READERS BIBLE.* At last! A complete RSV Bible designed for today's young reader. Special features: bold-face subject headings, marginal color tabs, chapter and verse headings in dictionary format, color maps, and much more. Pages 8½"x11". $6.95

* Published by A. J. Holman, Co.
Distributed exclusively by Abingdon Press

for young people

INSCAPE. *Ross Snyder.* Poetic form and insights illuminate the potentials of marriage as an experience in creative fidelity. A rare combination of psychology and religion that sees all of life as a celebration. $2.50

for the family

FLORAL ART IN THE CHURCH. *Jack Inman.* For large and small churches or individuals—a beautiful work on the creative use of flowers and symbolism throughout the Christian year. Eighty-four arrangements illustrated in color and black and white. $6.95

EVERY GOOD GIFT. *Jane Merchant.* Favorite Scripture from the Book of James sets the theme for this collection of 76 meditations. Original poems and prayers are used to portray God's greatest gifts. A source of personal inspiration. Ribbon bookmark. $2.50

THE BEATITUDES. *George A. Buttrick.* A gift book of unusual appeal that provides a challenging look at the Beatitudes as an expression of the power of the Christian faith. Enhanced by sensitive illustrations. $2.50

SUNRISE TO STARLIGHT. *Compiled by May Detherage.* To delight, encourage, amuse, and guide—a collection of wisdom from the world's greatest writers. Bound in olive green Kivar kidskin with gold cord tie. Illustrated. Gift boxed. $4.95

A SONG OF ASCENTS. *E. Stanley Jones.* The long awaited autobiography of a man who has become a legend in his own time. Dr. Jones shares the inner development he has experienced over the years as he gives us not just a book but a transcript of a way to live. Certainly the religious book of the year. $4.95

THE INTERNATIONAL LESSON ANNUAL, 1969. *Edited by Horace R. Weaver; lesson analysis by Charles M. Laymon.* Lesson helps for all who use the International Sunday School lessons—written by experts. Illustrated. $3.25

for the minister

A LITERARY HISTORY OF THE BIBLE. *Geddes MacGregor.* A marvelous resource and reference volume of the history of the Bible from about 500 A.D. to the present. Written by an eminently qualified scholar, philosopher, and theologian. $7.95

THE INTERPRETER'S BIBLE. Essential for any minister's reference collection. Includes: double text, exegesis, general articles, outline and full-color maps. Each volume, $8.75; twelve-volume set, $89.50; deluxe leather edition (sets only), $199.50

THE INTERPRETER'S DICTIONARY OF THE BIBLE. An illustrated encyclopedia defining and explaining every person in the Bible or Apocrypha; every plant, animal, mineral, town, region, hill, stream, and object. Four-volume set, $45

THE LORD'S PRAYER IN ITS BIBLICAL SETTING. *Charles M. Laymon.* A recognized author has brought together scholarship and insight in his concise new interpretation of Christianity's greatest prayer—viewed from its biblical perspective. $3.50

At your local bookstore

ABINGDON PRESS

in brief

PASTORS AND PARISHES

"For outstanding service contribution to the community in war on poverty programs," the Long Beach, Calif., commission on economic opportunities presented to **C. LeRoy Doty, Jr.**, pastor of the Long Beach church, an engraved plaque inscribed with the above words. Representatives of the city awarded the plaque as a surprise during a recent Sunday morning service at the church.

Gerald Greiner, newly appointed program director of Camp Swatara, was ordained last month at the annual council meeting of the Ridgeway Community church, Harrisburg, Pa. . . . Rockford, Ill., teacher **Lorrel S. Eikenberry** has accepted a part-time pastorate for the Freeport and Lena churches in Illinois.

The present staff counselor in the Pastoral Counseling Center of First Community church in Columbus, Ohio, **Alvin P. Zunkel**, last summer received his master's degree in sacred theology. He studied pastoral counseling and pastoral psychology for the degree.

THE CAMPUS SCENE

Two Church of the Brethren-related colleges have received substantial gifts in support of development programs. **Elizabethtown College** reports commitments in excess of one million dollars for its ten-year program, including a $500,000 gift from the Wayne Nicarrys of Greencastle, Pa. He is a management consultant and a minister in the church of the Brethren. . . . At **McPherson College** President J. Jack Melhorn has announced the receipt of $100,000, a gift from Mr. and Mrs. M. Clare Miller. An alumnus of the college and president of a construction firm, Mr. Miller and his wife tagged the gift for the construction of a new library, to be called the Miller Library.

Two distinguished college presidents, a father and son who served their alma mater for thirty-eight years, will be honored by the institution they served. **Juniata College's new student center** will be named for Dr. Charles C. Ellis and Dr. Calvert N. Ellis.

CALENDAR

Nov. 24	**Brethren Service SOS Offering**
Nov. 28	**Thanksgiving Day**
Dec. 8	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**
Dec. 22	**Christmas offering for worldwide missions**
Dec. 25	**Christmas Day**
Jan. 1	**New Year's Day**
Jan. 5-12	**Universal Week of Prayer**
Jan. 6	**Epiphany**
Jan. 19-26	**Church and Economic Life Week**
Jan. 26	**Youth Sunday**
Feb. 9	**Race Relations Sunday**

PERSONAL MENTION

Ephrata church member **Pamela Nies** was crowned Miss Lancaster County in September. The young Pennsylvanian sang an aria from Puccini's opera *Tosca* to fulfill the talent requirement of the contest.

✣ ✣ ✣ ✣ ✣

A rash of serious accidents, two fatal, in recent weeks has plagued Brethren across the country. Injuries incurred in an automobile collision proved fatal for **William Bowlby** of La Verne, Calif., son of the Pacific Southwest Conference executive. He was 23. A part-time college student, young Bowlby worked for an oil company. A memorial fund has been established in his name at the La Verne church. . . . A memorial service marked the Oct. 21 death of **Mark Y. Schrock** of North Manchester, Ind. The 63-year-old ordained minister and former district and regional executive secretary died in a tractor accident at his Elkhart County farm.

An automobile accident resulted in hospitalization in the intensive care unit at the Indiana, Pa., Hospital for **Maxine Wood**, president of Western Pennsylvania district CBYF. . . . In a head-on collision the **Carl Beckwith** family of Modesto, Calif., and members of the Modesto church, escaped with one demolished car, shock, and bruises.

Manchester College will administer the **Jon Livingston Mock Memorial Lectureships,** established as a memorial to the 14-year-old son of Mr. and Mrs. Robert Mock of North Manchester, Ind. The boy died in an automobile accident in October.

A former missionary to Africa, **Lora S. Egge** died Oct. 13 in Wichita, Kansas, where she had been hospitalized. A one-time secretary at the Church of the Brethren General Offices in Elgin, Ill., and missionary for four years in Nigeria, Mrs. Egge was 64.

Mrs. Burton Metzler died Sept. 19 at McPherson, Kansas. She was 73. Her husband, now retired, taught for many years in the department of philosophy and religion at McPherson College.

Part-time pastor at the Zion church in Michigan, **Milton D. Royer,** 70, died Oct. 9 at West Branch, Mich. . . . Another pastor, **Hiram Peters,** formerly of First church at Lansing, Mich., died at his North Manchester, Ind., home Sept. 17. He was 76.

✣ ✣ ✣ ✣ ✣

Our congratulations to celebrants of golden wedding anniversaries. Couples include **Mr. and Mrs. Ernest Fouts,** Modesto, Calif.; **Mr. and Mrs. H. H. Hendricks,** Adrian, Mich.; **Mr. and Mrs. D. W. Bright,** Arcanum, Ohio; **Mr. and Mrs. Andrew J. Towers,** Easton, Md.; and four couples all of the New Fairview congregation in Southern Pennsylvania: **Mr. and Mrs. Charles E. Eckert, Mr. and Mrs. Melvin Markey, Mr. and Mrs. Lester Ilyes, and Mr. and Mrs. Ervin Emig.**

The **O. Clark Anspachs** of Lafayette, Ohio, celebrated their fifty-sixth anniversary in October.

POTPOURRI

Mrs. Willard M. Hamilton is searching for a copy of either the 1901 or the 1911 edition of the **Inglenook Cookbook.** If any reader has one of these editions for sale, he may contact Mrs. Hamilton at P.O. Box 866, Big Bear Lake, Calif. 92315.

In response to MESSENGER's portrait of "Reuel B. Pritchett: Minister, Traveler, Collector" (Oct. 24), Mr. Pritchett himself comments, to save readers the impression that he actually "goes to bed with one shoe on," that he often prepares to go to bed but becomes absorbed in research before concluding his preparations. And because satisfying curiosity is almost more important than an early bedtime, he proceeds with his reading – with one shoe off.

Reuel Pritchett's curiosity has been

worthwhile. Bridgewater College's Reuel B. Pritchett Museum, bearing the name of its vigorous founder, opened in 1954 with 5,563 cataloged items. The number of articles has since grown, with his own new finds and with contributions from friends.

Homecoming Oct. 20 at the **Salisburg church** in Western Pennsylvania featured a guest pastor, John D. Long of the Lancaster church in the Eastern District of the state. . . . **Waterford, Calif., Church of the Brethren** marked its fiftieth anniversary Nov. 9 and 10.

The **Plattsburg, Mo., church** recently held a service of "Godspeed" in honor of two young men from its membership who were entering alternative service. Marvin W. Thill, pastor, reported that one tenth of the church's active membership were participating in alternative service.

* * * * *

Approach, the **Crisis in the Nation** weekly, has been supplanted by **Tempo,** a twice-monthly news tabloid of the National Council of Churches. The publication is a medium for reporting and assessing the impact of the church on current world concerns and, conversely, the impact of the world on the church. During its introductory period until the end of the year *Tempo* will go to 2,006 Brethren pastors and Brethren Service or witness chairmen on a complimentary basis.

DEATHS

Ackemann, Bertha, New Carlisle, Ohio, on Sept. 2, 1968, aged 74

Allen, Harvey W., Modesto, Calif., on Feb. 15, 1968, aged 91

Barkley, Anna, Somerset, Pa., on June 7, 1968, aged 76

Beer, Julia, Sabetha, Kansas, on July 27, 1968, aged 87

Bogart, C. O., Topeka, Kansas, on Sept. 12, 1968, aged 94

Bohr, Iva, Copemish, Mich., on Feb. 10, 1968, aged 75

Bollinger, Clarence, Westminster, Md., on June 4, 1968, aged 69

Bowers, H. Eugene, Mount Joy, Pa., on June 3, 1968, aged 51

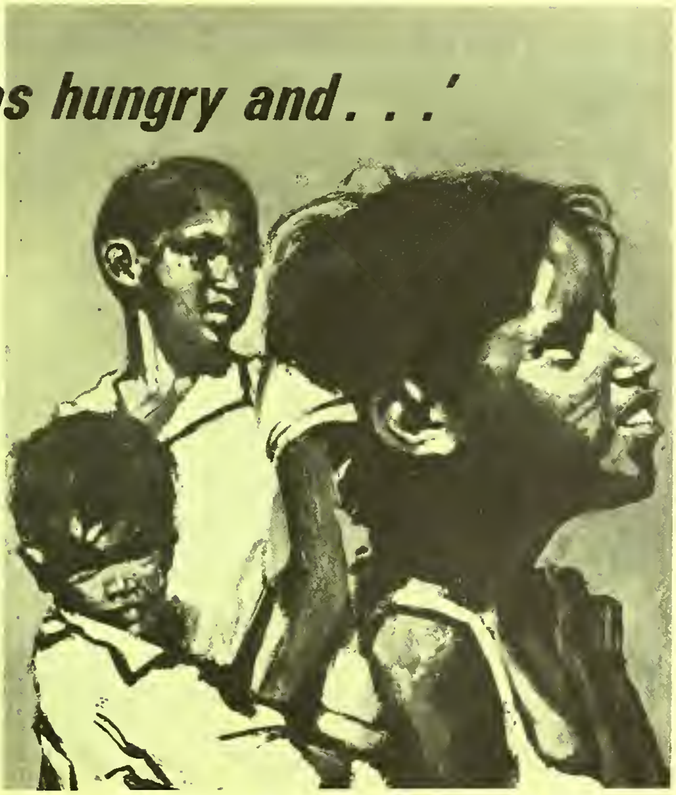
Brown, Ellen, Ephrata, Pa., on Sept. 3, 1968, aged 82

Brown, Paul, East Berlin, Pa., on June 12, 1968, aged 79

Byers, Dallie, Westminster, Md., on June 24, 1968, aged 79

Zuck, Floyd, Lanark, Ill., on April 27, 1968, aged 77

'I was hungry and . . .'



. . . Share Our Substance

There are more hungry people — many of them children — in our world than there are people who have enough food.

The Church of the Brethren in its mission around the world assists in meeting this most basic need. Your Thanksgiving gift will strengthen this ministry to persons.

Will you share so that some people may eat?

Thanksgiving Offering for World Hungry

Amount ____________________

Name ____________________

Street / RFD ____________________

City ____________ State ____________ Zip ________

Congregation ____________ District ____________

(Please send this form with your gift to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120)

'Everything Nailed Down Is Coming Loose!'

The words are the words of the Lord – not according to scripture but according to Marc Connelly's play, *The Green Pastures*. At a critical point in that popular drama, God warns Noah of the approaching flood. He says that it will seem as if all the levees had burst "and everything that's fastened down is coming loose."

The words have a contemporary ring, not so much as a threat of approaching doom but rather as a description of the way many adults in the church feel these days. We thought that we had many matters firmly fixed once and for all. But a number of those things that we believed we had nailed down are starting to come loose.

Some of the rules by which we sought to live are being questioned, if not rejected outright, by younger people in our society – and also in our churches. They are not convinced that the answers we give them are reliable simply because we give them. They even doubt whether we understand their questions. They are willing for us to believe as we do, but they want to be free to question, to doubt, to examine, and to explore a variety of ways before they accept ours.

Take the matter of work, for example. We who lived through years of economic depression learned to value a job for its own sake. We sacrificed and denied ourselves in order to provide a good home and an education for our children. But our values have been called into question by some of those for whom we toiled. They seek reasons for living other than simply to work hard and to accumulate things. They think we should show more understanding for those in our society who have not worked as hard as we – and who may be in need. We thought we had demonstrated the value of work, but that basic principle seems to be threatened on all sides. Modern technology, for example, is likely to undermine much that we thought sacred about work.

Or consider the question of order. We have tried to develop a regulated society where we could live in peace and harmony with one another. Honesty, fair play, the golden rule – these, plus the Ten Commandments, have been the guidelines for law-abiding citizens. Although we have been aware of inequalities and injustices, we have looked to the orderly processes of law to rectify them. But now it seems that those who have been ill-treated are impatient to seek redress. Rather than abide by existing rules, they threaten our safety by rioting, by disrupting, by striking, by protesting, by disturbing the peace, by demanding action immediately. Even some of our Christian friends act as if civil disobedience were required to change bad laws into good ones. One would have thought that civil order would be respected by all – but what was once nailed down seems to be blowing in the wind.

Even in the church the security we have tried to guarantee ourselves is being threatened. We wanted our churches to stand as bulwarks against a world that was already too much with us. We cherished the institutions we built – often at great sacrifice – for what they symbolized and for the precious faith in God and in Christ that they sought to proclaim. But now the church is criticized for being a haven in a storm. Some leaders would turn it into a launching pad for ever-wider orbits into the world, as if its chief mission was always to send out and seldom to bring in.

We used to look at our lovely buildings and believe that surely here, if nowhere else, we had the eternal verities nailed down. Believing the gospel to be unchanging, we hoped the church would be as durable. But the church itself has been shaken loose. Some members appreciate the new openness they find in it. But much of the old, familiar security is gone.

What do you do when so much that once seemed precious is threatened? You can, of course, fight to the finish to preserve what still remains. Another option, which has some appeal to the young, is to throw everything overboard in the hope that something new will take its place. But a better way, in our opinion, is to recognize that God often moves in strange ways to achieve his purposes and that some of the shaking and loosening that comes about, whether we like it or not, in revolutionary times may actually thrust open new doors for the gospel of Jesus Christ to penetrate the contemporary world.

Like the Jews who were taken as captives to Babylon, or like the first-century Christians who were scattered by persecution, we who are upset by drastic changes may find ourselves propelled into new opportunities to be ambassadors for Christ. Left to ourselves, we could go on for years enjoying the security of what we had nailed down – and forget our more dangerous calling to be Christians. For times like ours we need a new kind of faith, not in the things we have made fast and secure, but rather in the Lord, whose leading can guide us through the worst of storms. – K.M.

ooks of prayers and books about prayer

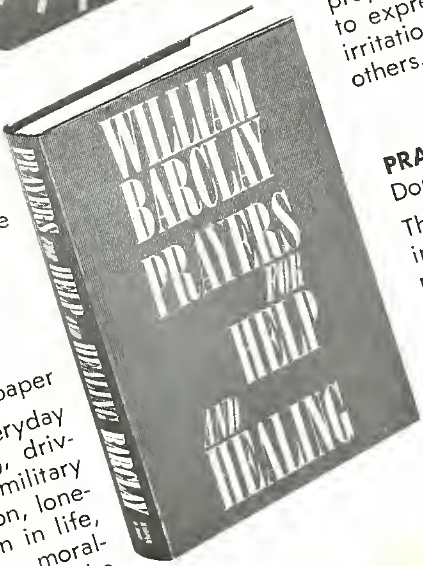
UNDERSTANDING
PRAYER
Its Roots, Disciplines and Growth
EDGAR N.
JACKSON

UNDERSTANDING PRAYER $4.95
Edgar N. Jackson.

Gathering together the results of years of study and prayer-group leadership by the author, this book offers an inspirational guide to prayer as a function of mind that not only enriches the individual's spiritual life but also furthers the development of his personality. It moves beyond prayer as a meaningless act, routinely performed, by interpreting prayer as something you are rather than as something you do.

TUNE IN $2.95 paper
Herman C. Ahrens, Jr., editor.

Here are prayers which deal with the everyday situations high school youth face: dating, driving, school, leisure time, race tensions, military service, war and peace, vocational decision, loneliness, phoniness, sportsmanship, mission in life, the bomb, life purpose in the space age, morality and God, and many other life situations. The prayers are written in contemporary language — not teen-age slang or overly pious incantations. Many have appeared in YOUTH magazine.

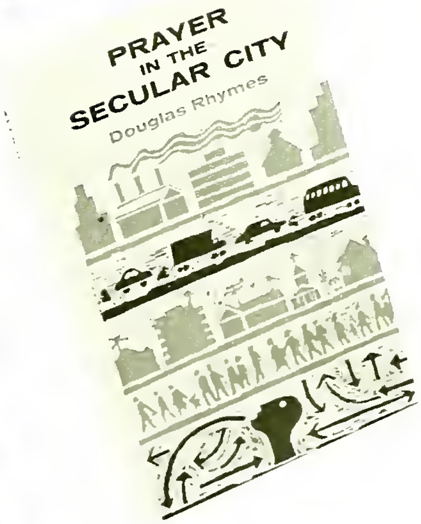

WILLIAM
BARCLAY
PRAYERS
FOR
HELP
AND
HEALING
PRAYERS FOR HELP AND HEALING BARCLAY

PRAYERS FOR HELP AND HEALING $3.50
William Barclay.

Many of us are lazy about prayers until something unusual happens. It is for people in crisis that Dr. Barclay has written these simple, practical prayers. Through them we are able to express the fears and worries and irritations that we cannot admit to others.

PRAYER IN THE SECULAR CITY $1.65 paper
Douglas Rhymes.

The author infuses new meaning into prayer through his view of prayer as: daily service (helping others); daily acceptance (forgiveness as being able to live with oneself); daily guidance (a careful look at the choices before us). He says, "I have tried to set out what seem to be the essentials of this new spirituality and what this will mean in terms of training, from early childhood to adulthood.


PRAYER
IN THE
SECULAR CITY
Douglas Rhymes

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

How Do We Show Our Thankfulness? *Gratitude has the power to transform lives, to bring courage and joy, to work magic in both the giver and the recipient.* by Charles E. Zunkel. inside front cover

To Work for Peace Through the Churches. *A veteran churchman looks back over seventy-seven years and explains why he has been dedicated to this frustrating yet rewarding effort.* by M. R. Zigler. page 2

A Letter to a Son Now Grown. *A mother writes encouragement, her hopes and feelings to her son as he stands at a crossroad in his life.* by Frances C. Bowman. page 6

Quito: City of the Andes. *Richard Bowman describes the cosmopolitan capital of Ecuador — a vibrant contemporary community steeped in antiquity in the Andes mountains.* page 8

Czechoslovakia's Revolution. *In a special report, a Brethren in Paris and other noted churchmen join in assessing the meaning of the crisis in Czechoslovakia.* page 17

What Harm Is There in Saying "Lord Caesar?" *A poetic but poignant observation of how Christians pay misguided homage.* by James W. Knight. page 2

OTHER FEATURES include an appeal to Brethren to be evangelistic, "Which Way, Brethren?" by Charles DuMond, Sr. (page 10); some vignettes of the world of hunger (page 12); suggestions for family to develop appreciation for natural surroundings (page 20); page for children (page 21); "Questions You Ask" (page 24); G. Wayne Glick reviews Vernard Eller's book "Kierkegaard and Radical Discipleship: a New Perspective" (page 26); and a poem by Betty Fox Solberg (page 28).

COMING NEXT

Nina Bazouzi, recently a volunteer who visited churches in America, describes the various ways in which Christmas is observed in Bethlehem, where Christ was born and where she lived for many years. . . . If you have doubts about some aspects of Christmas, consider what Glenn Asquith has to say in answer to the question, "Shall We Skip Christmas?" . . . December 10 is the twentieth anniversary of the Universal Declaration of Human Rights. Frank H. Epp looks at "Human Rights and Christian Responsibility."

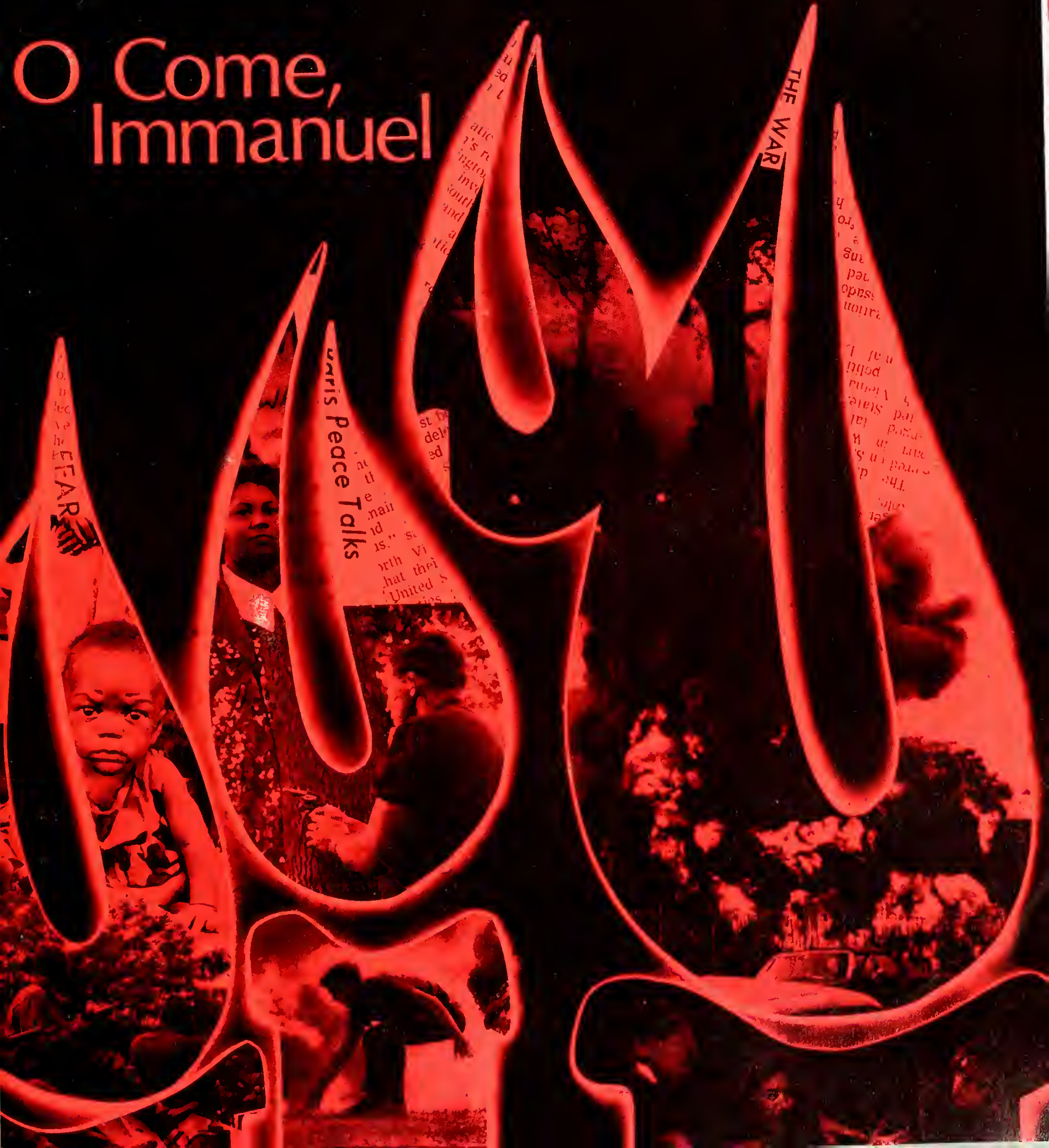
PHOTO CREDITS: Cover "Sufficient Unto the Day" by Masao Takenaka; 2 Leland Wilson; 8, 9 (far left) Leland Wilson, others Wilbur Brumbaugh; 13, 14 Religious News Service

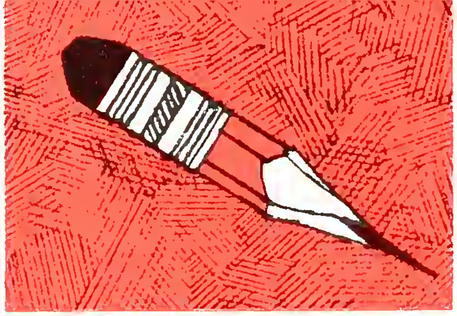
KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the Church of the Brethren General Board. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 24

messenger
CHURCH OF THE BRETHREN
12/5/68

O Come, Immanuel


THE WAR
Paris Peace Talks
FEAR



readers write

A CHRISTMAS GREETING FROM BULSAR

Some fifteen years ago, at my retirement, I had a joyous chance to visit homes and churches in the United States. It was a blessed privilege for me given by God and the Brotherhood Board. I have a clear picture before my eyes as I saw them. In the years since, I have sent greetings to some persons, but now I thought I had better send a common message to each and every one known and unknown friend through the Messenger, by the kindness of the editor. By this time, some friends have already gone in the new world, where there is no war, no want, no water flood, and no earthquake.

Our own town, Bulsar, had a terrible flood in the beginning of August. In the lower part of the town, water rose to ten feet in the houses and shops. People climbed to their housetops. Some climbed trees when their huts were washed out. Most of them were saved through boats and rafts, yet some died.

Poor people suffered much. Their huts were washed away. The flood carried away many cattle, sheep, goats, and household things. The grain dealer suffered great damage. All the grain bags were totally spoiled. The country is suffering for want of food, and on the top, the flood spoiled what the customers had stored.

It is a great joy to say that most all the people opened their houses to help the sufferers. Many good Samaritans came out from colleges and high schools and from everywhere as volunteers, to collect food, clothing, grain, and money. The rich ones and business firms are giving thousands of rupees and vessels and clothes from mills. The spirit of giving and serving is stirred up. This is something good that came out of the trouble.

This is, of course, from nature. But the people say it is a punishment of the increasing sins of the world. Some nations neglect the rules of purity and make man-pleasing laws against the holiness. Some Bible teachers alter the truths of the scriptures and some doubt the inspiration and the truthfulness of the Bible. They doubt the saving grace of Jesus and try to teach the people that Jesus was a great man but not an incarnation of God, and many things like this. This weakens the holy faith of the Bible believers. This leads toward the end of the age.

This is a challenge to the churches and to every individual to be more prayerful and more trusting and more serving. May God save us from all these carnal minds and calamities.

Our churches are helping too. The Bulsar church has decided to raise 1,001 rupees for the flood sufferers. Anklesvar church has also given 1,001 rupees. Some other churches may be doing something, too.

G. K. Satvedi

Bulsar, Gujarat State, India

BREAD OR STONES?

I just read the article "Are We Giving Them Stones?" (Oct. 10). It was filled with thoughts such as I've had many times, and I want to tell you, "We Got Bread" this past Sunday morning. It came through a minister who is busy teaching every school day, too. I wonder if it isn't the fault of us listeners as well as the ministers that all we get is stones sometimes.

We all have eyes, ears, minds, and hearts — at least most of us do — to use in learning, worshiping, thinking, and acting when we hear a sermon. It is up to us to keep that sermon alive or to let it turn to stone.

Most laymen think so much about making a living and making ends meet that we take no time to think of making a life and really letting Christ be our Lord. Then we criticize our pastors when they do the same thing and forget they are just as human as we are and are being brought up to think salary is the most important part of their vocation, too.

If all of us would only be willing to sacrifice something to be a follower of Christ, I think there would be no trouble finding pastors to fill our pulpits.

We expect our pastors to spend much time studying to give us a good sermon, but we are not willing to read the Sunday school lesson each week or care enough to try to think what God does expect of us.

Thank God for one young man who preaches as if he means it and believes what he says. I also feel that many of our pastors are trying to help us listeners to learn to worship and pray silently while we are in the church service. It is our fault if we haven't learned to talk with God, praising him for blessings and confessing our sins that we may start a new week with courage to overcome temptations and witness for Christ wherever we are.

May God help all of us to grow spiritually, that we may put away childish things.

E. L. S.

Bourbon, Ind.

OUTMODED?

I should not have been surprised at the statement of Guy Wampler Jr.: "Don't impose the holy kiss on people today. The handshake is a more fitting gesture" (Nov. 7).

It simply indicates our present-day desire to get away from the horse and buggy days when Brethren went first to the Bible before turning to the world. . . . If there were no brotherly love, the holy kiss may be outmoded, as well as the agape love feast. Could the Bible have relevance to the space age?

Alfred Alling

Cabool, Mo.

CORRECTION

In your Nov. 7 issue is a brief note about my participation in a selection panel for the awarding of research grants. I would like to make one correction.

I am not the chairman of our department. Our chairman is Dr. O. F. Stambaugh. Also, this panel was reading proposals from one of three regions of the United States, not from the whole nation.

Martin O. L. Spangler

Elizabethtown, Pa.

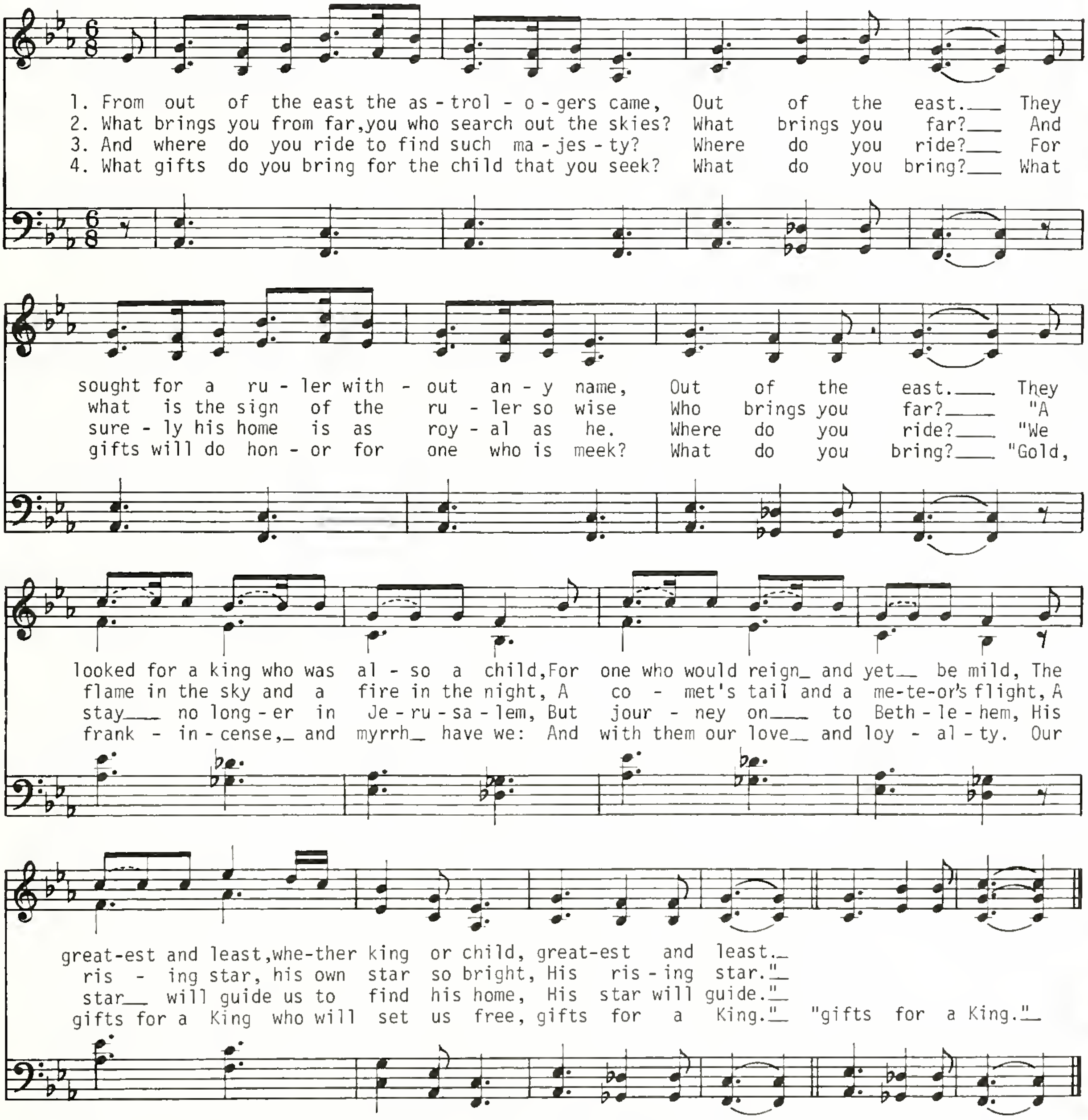
BYLINES: After a year's travels as a BVSer, Jordanian refugee **Nina Bazouzi** (pictured left) is teaching in a Carroll County, Maryland, elementary school. . . . Recently retired from the editorship of "The Baptist Leader," **Glenn H. Asquith** is pastor of the Baptist Church in Montclair, New Jersey. . . . Another journalist, **John M. Drescher**, edits the "Gospel Herald." . . . Two Brethren pastors contribute articles in this issue: **Edward E. Lyons**, of First church of Orlando, Florida, and book reviewer **John C. Middlekauf**, of the New Carlisle, Ohio, congregation. . . . Canadian writer **Frank H. Epp**, a former editor of "The Canadian Mennonite," lectures at the University of Ottawa and serves as director of studies in international conflict for the Mennonite Central Committee Peace Section.

MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second class postage paid at Elgin, Ill.

Gifts for a King

Words by
KENNETH I. MORSE

Music by
WILBUR E. BRUMBAUGH


1. From out of the east the as - trol - o - gers came, Out of the east.___ They
2. What brings you from far,you who search out the skies? What brings you far?___ And
3. And where do you ride to find such ma - jes - ty? Where do you ride?___ For
4. What gifts do you bring for the child that you seek? What do you bring?___ What
sought for a ru - ler with - out an - y name, Out of the east.___ They
what is the sign of the ru - ler so wise Who brings you far?___ "A
sure - ly his home is as roy - al as he. Where do you ride?___ "We
gifts will do hon - or for one who is meek? What do you bring?___ "Gold,
looked for a king who was al - so a child,For one who would reign_ and yet__ be mild, The
flame in the sky and a fire in the night, A co - met's tail and a me-te-or's flight, A
stay___ no long - er in Je - ru - sa - lem, But jour - ney on___ to Beth - le - hem, His
frank - in - cense,_ and myrrh_ have we: And with them our love__ and loy - al - ty. Our
great-est and least,whe-ther king or child, great-est and least._
ris - ing star, his own star so bright, His ris - ing star."_
star__ will guide us to find his home, His star will guide."_
gifts for a King who will set us free, gifts for a King."_ "gifts for a King."_

Copyright 1968 Church of the Brethren General Board

Christmas in Bethlehem

Through the centuries possession of the land of Jesus' birth has changed from hand to hand, for men have failed to live at peace with one another. But as long as men remember the birth of the Savior, there will be hope

by Nina Bazouzi

As we prepare ourselves once again for the Christmas season, our minds turn to a town far off, a town which witnessed the birth of a great king some two thousand years ago, a town long cherished in our religious tradition — a town that was my home for many years — Bethlehem in the land of Judah. At Christmastime hundreds of pilgrims converge upon her, there to celebrate the most holy of days. Thousands more join with them through the media of radio and television.

In many respects Bethlehem has remained unchanged since the time of Christ. The little town nestles in the folds of Palestine's dry hills which still provide rough pastures for flocks of sheep. The atmosphere until recently was peaceful and tranquil and was

reflected in the relaxed lives of the people of Bethlehem. But as with many small townships, the young people leave their homes in search of adventure elsewhere; and as a result Bethlehem is considered by many as a home for the aged.

Once a year, however, this little town puts on a new and glamorous attire, lighting itself as a Christmas tree. On Christmas Eve the narrow streets are filled with a medley of natives and visitors, young and old. People of various races and creeds inundate the churches, and hotels, and the coffee shops, delighting in the spirit which grips the town. Walking slowly through the streets, one can stop and talk with the passers-by, learning of the reasons which have brought them there. Some are fulfilling a dream cherished since childhood; others come as pilgrims from lands near and far to visit this holy place and pay a religious duty; others care only to be in the crowd and to watch the excitement.

They are not disappointed. The Christmas ceremonies are no less than spectacular. On the morning of December 24, the Roman Catholic archbishop from Jerusalem arrives at the city gates to be received by the mayor of Bethlehem with a great show of pomp. The mayor, dressed for the occasion in his robes of office, is accompanied by the important citizens of Bethlehem and, of course, a band.

Once the full company has assembled and all welcomes have been made, the archbishop is led through the narrow streets into Manger Square, a courtyard in front of the Church of the Nativity. The procession pauses beneath a large pine tree while the archbishop changes his vestments. At the same moment the bells in the tower of the Church of the Nativity peal out, filling the air with their music. Slowly, and with splendid dignity, two lines of choir children appear from the main door of the church, followed by men and women of the religious orders, all carrying candles and hymnbooks. Swelling the music of the bells is the sound of their voices singing Christmas carols, as they make their way toward the archbishop. Together they return to the Catholic sanctuary within the Church of the Nativity, where the archbishop conducts the mass in Latin.

Throughout this spectacle, the

cosmopolitan crowd continues to surge its way through the streets, each individual hoping to catch glimpses of the procession on its way to Manger Square. Some are lucky, others are not; but no one is disappointed, for none is left unaffected by the joyful atmosphere which pervades the town on Christmas Eve.

Later in the day the focus of activity moves to a small village some two miles south of Bethlehem, surrounded by fields and a rocky terrain. In one of the fields is a large cave, commonly believed to be the cave in which the shepherds sheltered on the night the angels appeared to them. It is to this field that the crowd moves in the afternoon to attend an open-air service of Testament readings and carol singing at which all the major Christian denominations are represented. As the service takes place, lambs roast within the cave, and the delicious odor of roasting meat wafts through the crisp air, distracting the worshiper from his first purpose but adding a warmth to the festivities. It is not unusual for a local shepherd to bring his flock to the edge of the field, so that he and his animals can join the spirit of the company. The sheep are not slow to add their bleating voices to those already raised in song.

The service over, everyone moves down to the cave where they are given a roast lamb sandwich. The authentic nature of the field and its simplicity are impressive, and one can vividly imagine how it must have been at the first Christmas. Faces are turned to the now-darkened sky in search of the star which, on another such evening, guided three wise men on a long journey to Bethlehem.

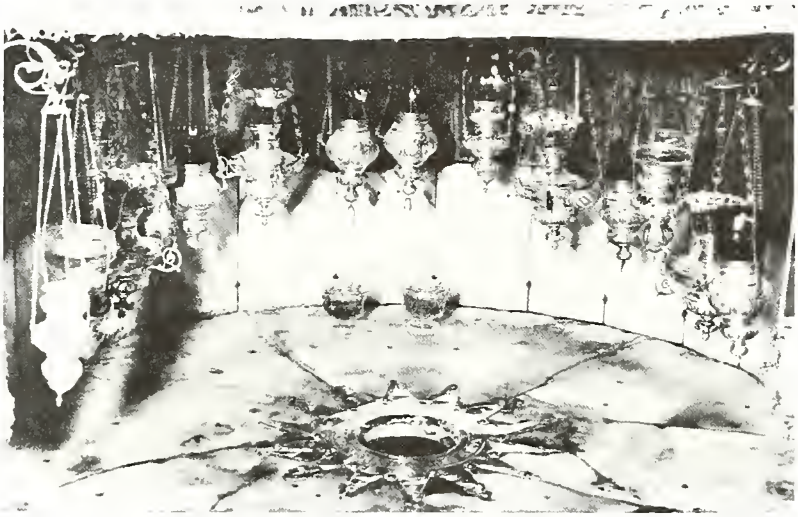
The evening of December 24 brings the celebrations to their glorious climax, midnight mass in the Church of the Nativity. Christians converge on the tiny doorway of the church and await their turn to enter. So small is the entrance that the worshiper must bow his head to pass. It is commonly supposed that the doorway was so structured to oblige the worshiper to assume a reverent stance on entry, and the idea is, indeed, pleasing. In fact, the doorway was reconstructed in this diminutive fashion after the collapse of the Latin domination of Bethlehem in order to exclude horses and camels which were driven into the church to carry off the marbles and mosaics.

Once inside, one passes through a narrow vestibule to the great wooden door, a gift to the church from Leo VI of Armenia. Above the door a golden mosaic depicts the three wise men. Fortunately the artist robed the wise men in Persian dress, and for this reason the basilica escaped destruction when the Persians sacked the area in the seventh century. The door gives onto the huge nave, the magnificence of which takes one's breath. Forty-four rose-colored monoliths divide the nave into a central space with two side aisles. Many of these pillars are still adorned with the figures of knights and saints, painted by the Crusaders themselves, the knights proudly wearing their helmets and crests, the saints their more humble and pious attire. It is interesting to note that these ancient artists had ecumenicism in mind and thus painted saints from both the Orient and Northern Europe.

In the nave relics of marble and mosaic cover the walls. How spectacular this ancient church must have looked when all its walls glittered with illustrations from the gospel stories! Far ahead at the end of the north transept stands the *ikonostasis*, the huge screen which separates the altar from the rest of the nave, a customary feature of all church architecture following the Orthodox rite, for one must remember that the Church of the Nativity belongs to the Greek Orthodox, although the Roman Church has a large chapel under the same roof, as do the Armenian, the Coptic, and the Syrian Churches.

However, the midnight mass conducted on December 24 is of the Roman tradition, for the Orthodox and the Armenians observe Christmas on January 6 and 12 respectively. Waiting for the mass to begin, worshipers may focus on the Grotto, located at the crossing of the church. This tiny cave, no more than a few steps in diameter, marks the center of all the Christmas celebrations. After the mass, each will have the opportunity of entering the cave to kneel before the silver star which is let into the floor, marking the actual site of the nativity.

But already the mass has started. The



Far left: Church of the Nativity built over traditional site of the birthplace of Jesus. Left: ornate silver star in the marble floor of the grotto marks "actual" site of manger

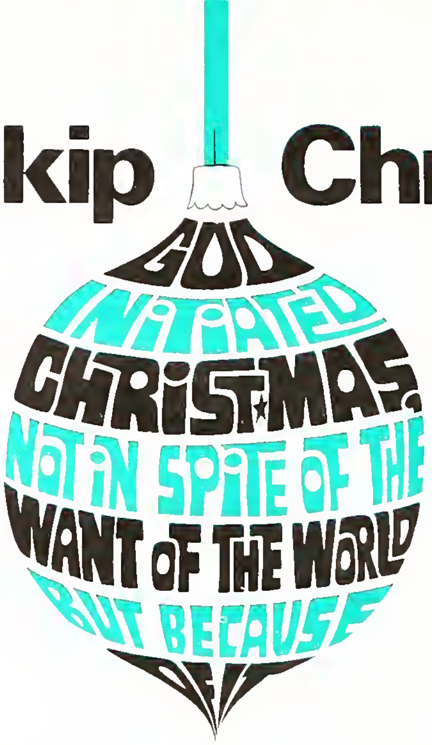
jeweled vestments of the priests catch the light of the candles, and the choir is singing. The magnificent stone edifice echoes with the voices of men from many nations, voices raised in the praise of one God, who, at Christmastime many years ago, entered the world in all simplicity as a child born in Bethlehem. As if on wings, one is carried back through history. For hundreds of years mass has been said in this church, and empires have come and gone. The present church has stood since the sixth century when Justinian built over the ruins of an earlier basilica erected by Constantine. But long before Constantine's church even, this ground was hallowed by the Christians. Throughout the centuries possession of the land has changed from hand to hand, for men have failed to live at peace with one another. However, as long as the Christmas mass is sung, as long as men remember the birth of their Savior, there remains hope, for it is through him that man is reconciled to his God and to his fellowman.

The sudden peal of bells at the midnight hour announces the advent of Christmas Day. For the Christian Arab family, it is more than a day of cards and presents, of Santa Claus and Christmas trees, of decorations and parties. All these exist, to be sure, but other things are more important, above all the family. Families reunite and reaffirm the solidarity which is characteristic of the Arab way of life. Disputing relatives are reconciled, as are disputing families. Engagements are announced, weddings and baptisms are held. Each family welcomes its neighbors and visits friends throughout the town to wish them the season's greetings. Thus, while Western influence is visible upon the Christmas festivities in Bethlehem, a distinctly Arab flavor is maintained. Christmas in Bethlehem is not as commercialized as it is in the West; the focus of attention is the family, not the market.

However, it is difficult to talk of Christmas in Bethlehem at this time without a note of deep sadness. I have stressed the importance of the family reunion. Many families are now unable to enjoy Christmas as before. Many parents in Bethlehem will celebrate the festival this year without their children. Relatives will be unable to reunite, their way being barred by barbed wire and rifle butts. And those, the fortunate who can enjoy the festival together, will do so under the surveillance of an army of occupation. For many families Christmas in Bethlehem will be a far cry as they huddle together under ragged canvas to escape the cold winds which whip the refugee encampments.

What more need be said? Our "Holy Land" has been made unholy by hatred. The result is misery and death. While it is satisfying to think of a traditional Christmas in Bethlehem with oxen and asses, with mangers, with carolers in the fields singing in an obscure harmony with the bleating sheep, let us not neglect the reality of the situation. If this Christmas our thoughts turn to the beauty of Bethlehem, let us think too of the sorrow of Bethlehem. ☐

Shall We Skip Christmas?



by Glenn H. Asquith

"Let's skip Christmas this year," suggested my mother.

And the rest of us, my father, brother, sister, and I agreed. This was the only sensible conclusion under the circumstances, for this had been "one of those years." Seemingly, nothing had gone right. Financially and psychologically we were not ready for Christmas. Three or six months later, perhaps, but not now. And why, we wondered, did the great day have to come always on December 25 – ready or not?

As Christmas is hard upon us in this year of our Lord, 1968, I have the same reluctance to face up to the expected mood of gladness and awe that I and my family had so many years ago. And I sense that, around the world, a great multitude is struggling with this same problem. Could we agree, by common consent, to skip this Christmas?

Certainly, this has been another "one of those years." Two of our most beloved and useful citizens – Martin Luther King and Robert Kennedy – were done to death by violence. The shadow of this same violence stalks our streets at night and lurks behind windows in broad daylight. A recent study disclosed that the records of our country show that more people have died by gunfire in the United States than we have lost in all the wars of our history. How can we speak of "peace on earth"?

This violence is what we tag "illicit," but we must add to it the legal and patriotic violence in which we are engaged in Vietnam. And if we open our eyes to the incipient violence in Israel, Jordan, Egypt, North and South Korea, Rhodesia, South Africa, Nigeria, Cyprus, and other smoldering spots we may well wonder as to the propriety of singing carols to the Prince of Peace.

And through the smoke of violence we see one of the causes – the masses of the poverty-stricken that were, heretofore, hidden in corners and waste places so cleverly that many of us did not know they were there. But now they are coming our way, emerging from forced seclusion to flaunt their rags and bones. Is this the time for giving and receiving gifts, the time for reading ads about the "man who has everything"?

To increase our unrest is the prevalence of disturbances among all classes. We live in a day of protest. From schoolboys and girls on up to senior citizens is heard a clamor of revolt. It seems that no matter what we do or try to do, a picket line will form and there will be shouting and sit-ins. We fail to find a handhold to solve the issues. The privileged help the underprivileged march for justice, and the underprivileged demand that the privileged go home and mind their own business. Confusion and unhappiness mark the faces and lives of rich and poor, educated and uneducated, and the end seems not to be yet. Shall we sing, "God rest you, merry gentlemen, / May nothing you dismay"?

Ah, but there is the church, isn't there? What church? The church of creche and berobed wise men three; the church of the Christmas offering to help retire the mortgage, the church of "Little Town of Bethlehem"? Well, not exactly. That church is not very well attended – even during the holidays. Somehow the world is like the youth who has fallen into grievous sin, has ruined his life, and spurns his father, saying, "Why didn't you tell me? What is a father for?" The world is blaming the church for being weak when it should have been strong, for being still when it should have cried aloud.

This survey of 1968 has been in the public realm. Surely there is more security in our private lives that might admit of a secret kind of Christmas gloating? A man's home is his castle, according to law. As it happens, however, that castle has its windows broken every time a supersonic boom of tragedy sweeps across the world; that castle loses the plaster on its walls every time an earthquake of war rumbles thousands of miles away; that castle is without water when the springs of love dry up.

Indeed the bastions of my soul and yours are beleaguered by a great sense of guilt and hopelessness as we wonder how simple, well-intentioned people can come to grips with the major blots and blurs on the world that once seemed so fair and inviting.

Perhaps we come to an involuntary examination of our faith to ask if God has abandoned us as the Old Testament records that he abandoned the Israelites in their days of faithlessness? Or have we been imagining God to be as we have made him out at Christmastime?

Yes, it seems that we might as well skip Christmas this year. The heavy hand of circumstances weighs even heavier on all of us than it did on my family in that particular year when we decided that Christmas was not for us.

In order to be fair, however, before we decide as to the kind of Christmas, if any, we can bring ourselves to observe this year, perhaps we ought to compare our world with the world of Jesus' birth.

We have had assassinations. At the coming of Christ, there were so many murders in Caesar's palaces, in Herod's palaces, in the paths of travel that the people went armed with dagger or sword and rarely ventured forth at night. And we are familiar with the New Testament story of the slaughter of the infants in Bethlehem and vicinity.

Violence was accepted as the pattern of life. Anyone, or any nation, that dared rebel against Rome was promptly subdued with frightful penalties.

There were uprisings of slaves and minority groups with great regularity, despite the hopelessness of speaking out against the "establishment." Jerusalem itself was filled with the bitterness of factions.

Poverty and disease were of such a sort that our "ghetto" dwellers would be considered rich and healthy by the unfortunate of that day.

Temple worship was corrupt and mercenary in many ways. Places of worship in rivalry to the great Temple were springing up across the land.

Must we not say also that God initiated Christmas, not in spite of the sorrow and want and guilt and cruelty of that world, but because of it? Possibly we need Christmas in 1968 as we have not needed it before in our memory. But what kind of Christmas can we endure, and what kind might lift us out of our despondency?

As I think again of that time when my parents and my brother and sister and I agreed to skip Christmas, I am remembering what happened to us. And I am doubtful that we did skip the day after all.

What happened was that we skipped the mirage of Christmas — the generations-old mirage of pink and fleecy tradition clouds: scores of cards, piles of gifts, the orgy of shopping, the drugging effect of lights and carols and pageantry, newspaper propaganda, the pounding of sound on radios and in the streets, rushing crowds, the foolish and intemperate waste of substance — this mirage we skipped.

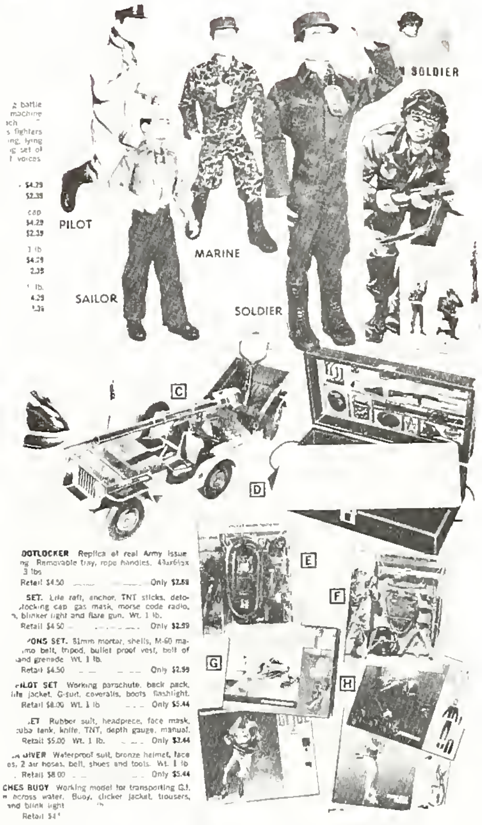
But, as we skipped this association-dear mirage with the ancient customs, we found the true oasis of Christmas right in the middle of what seemed to us an unbroken desert of life. With what we thought to be great secrecy we pooled our funds and purchased or made a simple gift for each member of the family, an adequate and nourishing dinner was shared, we were conscious of the great boon of being together and alive. We rejoiced that we had strength to recall the unostentatious coming of our Lord. The day was filled with a quiet content and peace.

It may be that our reluctance to enter into what we have come to think of as "Christmas" can work for our good. Surely, a true Christmas ought not to drain us of vitality and integrity, ought not to add to our sense of hypocrisy. If the true Christmas is a reminder of the birth of the Savior, then we need that Christmas sorely.

Except for the oases of personal and public life, this world would be completely unendurable. If Christmas is the best of all cases, would we be wise this year to chart our course to bypass that fountain and place of shade? Dare we skip a Christmas? □

The Game of Killing

by John M. Drescher


SOLDIER
PILOT
MARINE
SAILOR
SOLDIER
C
D
E
F
G
H
OOTLOCKER Replica of real Army issue
ng Removable tray, rope handles.
3 lbs
Retail $4.50 Only $2.68
SET. Life raft, anchor, TNT sticks, deto-
stocking cap gas mask, morse code radio,
n, blinker light and flare gun. Wt. 1 lb.
Retail $4.50 Only $2.99
ONS SET. 81mm mortar, shells, M-60 ma-
mo belt, tripod, bullet proof vest, belt of
and grenade Wt. 1 lb.
Retail $4.50 Only $2.99
PILOT SET Working parachute, back pack,
life jacket, G-suit, coveralls, boots flashlight.
Retail $8.00 Wt. 1 lb Only $5.44
ET Rubber suit, headpiece, face mask,
cuba tank, knife, TNT, depth gauge, manual.
Retail $5.00 Wt. 1 lb. Only $3.44
DIVER Waterproof suit, bronze helmet, face
os, 2 air hoses, belt, shues and tools. Wt. 1 lb
Retail $8.00 Only $5.44
CHES BUOY Working model for transporting G.I.
across water. Buoy, clicker jacket, trousers,
and blink light
Retail $4

"If the next generation doesn't know how to kill, it won't be our fault." This comment was made by a Christian leader as he watched a group of small boys playing war. They had all the needed weapons – machine guns, pistols, hand grenades, war helmets, and war uniforms. These boys knew how to stab the vitals of the enemy and how to react and fall dead when they were hit – all in pretense, of course. They were instilled with the spirit of war.

While the debate on the psychological effects of toys of violence continues, it is probably long overdue for people who claim to be followers of the Prince of Peace to say and do something about the war toys which flood store counters in greater abundance each year.

During the "Peace on earth, goodwill to men" season, stores are saturated with toy replicas of nearly all machines of violence, destruction, and discord devised by the human mind. These include combat equipment, invasion sets, spring-action exploding mines, GI dolls (alone grossing over $25,000,000 in one year), death ray guns, poison gas shooters, hand grenades which really explode, machine guns, and missiles. All these toys, together with uniforms down to size three, are reasonably accurate copies of "the real McCoy" which real men use to fight real wars.

In addition, one manufacturer produced a game called "Nuclear War," in which players wage war for world domination. Players use cards representing ten-, twenty-, and fifty-megaton bombs. Directions to enliven the game include the disposing of lethal doses of radio-active gamma rays to kill another ten million.

In keeping with the war in Asia, toys have been developed to resemble planes which destroy crops, or drop a napalm pod and search and destroy equipment. Because Americans are on such a rampage for war toys a half dozen foreign manufacturers are turning out toys for our children patterned after the equipment the United States is using in Asia.

According to *The New Republic,* "The gruesome battlefield is no place for little girls and so a number of understanding American toy manufacturers have done what they could to ease the ache of that disappointment by creating substitute symbols of aggression for Nancy and Jane. Multiple Toymakers of New York fills the bill with a 'Stretch 'Em Wheel' which comes complete with torture and victim. . . . A model of the medieval rack, this 'hair-raising, laugh-raising' gadget can be counted on to break the back of the most resilient doll. According to the manufacturer's catalog, this toy is a 'real scream.' "

Do we want our children to grow up thinking that violence is fun? Are we victims of our own advertising business? Do we think that playing with these gruesome playthings will help our children to "get violence out of their system"? Do we wish to teach that violence is the panacea for any problem? Hitler thought so, and Karl Marx advocated it. Are we teaching our children that war is inevitable and acceptable – even an admirable game?

I've listened to all the arguments: Although military toys are relatively new the world has never been without violence. Violence is also rampant among the underpriviledged who have few toys. It cannot be proved that past wars were caused by adults who played with war toys from childhood. Children need to release their aggressive feelings. If not given guns they will find their own substitutes. These are the arguments.

Many parents calm their shocked feelings by saying: "It's only a toy and since everybody has one Johnny might as well have one, too."

But toys are tools for learning. Frank Caplan, president of Creative Playthings, Inc., says, "The period from infancy to age eight encompasses the most powerful learning years, and, apart from enlightened parents, the most effective way of reaching children and properly augmenting their growth is through play and learning materials."

Child psychologist Dr. Carl L. Kline states, "It is certainly well established that we condition our children for adulthood by what we provide them with in childhood. Naturally, if we put our stamp of approval upon toys that play at wiping out thousands of people or single individuals, we are creating attitudes which will make them more accepting of war and killing in adult life."

History tells us that to glorify war in the eyes of children makes it really difficult for a child not to be warlike. To glorify crime and killing makes it impossible to guard against crime and killing. To preach war is not the path to peace. And for youngsters to shoot and kill, even in pretense, is not the ways to concern and love for others.

Perhaps the reason war toys are so prevalent in America is that we know so little about war. I am told that in countries where people know firsthand what war really means, toys of war, real or pretend, are not allowed to enter into the play of a child. During the Christmas season I have observed the toy counters of some of these countries and have failed to find war toys. Says one authority, "Just as American toy makers are struggling to keep pace with the headlines, most European manufacturers seen determined to put them out of mind."

But even if our children never fight a war the influence of such toys and such play seems already to have created an impact. "Crimes for kicks" are becoming more common. Youngsters are taught to think that violence can be fun. And it is not uncommon today to hear small children tell other children or adults, "I will kill you," at the slightest provocation.

Doesn't it seem strange that we talk of peace yet pile war toys high in nearly all our stores? Doesn't it seem a contradictory claim to follow the Prince of Peace while scattering "kill toys" over the living room floor at Christmas? What does it mean to teach children in church, "Thou shalt not kill" and "Love others" — yet buy toys which put them through all the paces of war?

What can be done? We can refuse to buy war toys. Here is a golden opportunity to eradicate our own prejudices and bigotry. Here is a good chance to teach against our deceitful concepts of superiority and another's inferiority.

When a child asks for a toy pistol or other war toy, it would be a good time to talk with him about the awfulness of war and hate and the need for love and friendship.

A young mother who recently did research in graduate school on the influences that shape the attitudes of children observes, "I find that persons who reported that their parents had discouraged them in war play were in turn discouraging their own children; so the danger of negative rebellion in this area seems to be nonexistent. I feel strongly from our family's experience that complete, consistent prohibition of violent TV and toys is much better for the children psychologically than a vacillating attitude. It is a good way for them to learn early that they can be staunch little nonconformists and that their friends even admire and envy them a bit for it."

We can protest as individuals or groups. We can tear pages of war games and toys out of our mail order catalogs and return them to the store with a note expressing our disapproval. We can write to television stations running ads on "kill toys." We can visit the managers of local stores to explain why we dislike the stocking of this line of toys. A personal visit can have a great deal of influence. There are, according to reports, a growing number of toy companies that have discontinued their lines of toy weaponry because of pressure from parents, educators, psychologists, and features in national magazines and newspapers.

The Lionel Toy Corporation, makers of model electric trains, changed its policy, for example. Creative Playthings, Inc., halted production of its war game "Diplomacy." The Burr Products Company declared, "We shall not manufacture toys which develop the urge to violence. We believe there is sufficient evidence to establish a correlation between the degree of violence aroused in children and the kind of playthings they are offered."

Only one example of numerous groups throughout the country working at the problem is the Women's International League for Peace and Freedom (2006 Walnut Street, Philadelphia, Pennsylvania 19103). This group has an inexpensive "toys for peace" study kit, containing materials explaining its position and giving examples of what other groups are doing, together with suggestions for action.

During this Christmas season, much advertising promotes war toys — playthings that speak a contradictory message as Christmas gifts. Is it not time for Christian parents to voice their concern? Let us, during this Christmas season, teach "Peace on earth, goodwill to men," through wise and careful selection of gifts. ☐

Evangelism's Deeper Meaning

The question of evangelism has come up repeatedly in local churches and more recently at Annual Conference. I should like to interpret one of the most familiar parables of Jesus in order to help us gain a different dimension to this important and meaningful subject. The parable of the sower found in three of the gospels (Matt. 13:1-9, Mark 4:1-9, and Luke 8:5-8) is followed with the words of Jesus, "He who has ears to hear, let him hear." This is one of the few parables Jesus explained, and he explained this one privately in all three of the gospels.

He speaks of the sower (who represents God, rather than man, for it is God with whom the parable deals). The seed is the word (not merely the words) of God (for John 1:1-5 says the Word was God and became flesh). From this parable of the sower comes the insight that we should never equate the words about God and Christ with the Word which is the living Christ.

To continue, we notice the sower sowing the seed, the Word, and it falls on four kinds of soil (men's hearts) and only that which falls on good ground is fruitful. There is nothing wrong with the seed or with the sowing. Yet we have assumed that preaching the words about God and Christ is the meaning of the parable. We have thus preached it and this meaning is evidently in the minds and hearts of many in our local congregations and at our Annual Conference. We have preached the words and have condemned the unfruitful soils and have not listened to or understood the deeper meaning of the parable.

One meaningful interpretation of the parable that has come to me is that the word or the living Christ in us is what is meant by the seed being sown. The commands to preach and to teach and to witness (Matt. 28:26 and Acts 1) seem to me to indicate a new dimension of evangelism we have not preached. Could it not mean that we, if we have Christ incarnate in us, are the seed? If so, it is neither our words nor the biblical words but rather our lives as the word incarnate involved in the world that the parable is talking about.

The problem in the parable is not the finding of good soil but what to do about the unfruitful soil. We go back to Jeremiah 4:3 and Hosea 10:12 which says, "Break up your fallow ground." It is interesting that Brethren who have been farmers for generations have missed part of the biblical message of evangelism. Farmers work hard to break up the soil, to remove rocks, and to add the minerals and fertilizer necessary to make the soil receptive to the seed.

No wonder evangelistic efforts have often failed to win men totally for Christ. So often men can accept Christ with their lips, but their hearts and lives have not been "broken up" in order to receive the good seed. Hence, after it is planted, the seed often dries up or sprouts temporarily (witness the inactive members of our churches). That people may say the words but fail to understand or to grow may occur because the soil (their hearts and lives) has not really been prepared.

If we would understand the meaning of the parable in this light, then Annual Conference's call to turn to the world and much of the action taken on various business items make sense and may indicate that these actions are for the purpose of breaking up the soil. When this happens Christ in us, the incarnate word, will find the good soil and become fruitful in another's life.

Of course there is death of the seed as it is planted in the ground in order to become a new incarnation. Thus the word in another may come out in a different way than it has in us.

It seems to me that this meaning of the parable is what Jesus was talking about in Luke 4:16-30 by saying that he was anointed to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, to recover sight to the blind, to set at liberty those who are bruised, and to proclaim the acceptable year of the Lord. Isn't this the breaking up of the fallow soil so that the word (the seed – our lives – as Christ incarnate) will be sown (not by what we say but by who we are and by the way we are a person to another person)? Is this not the meaning of the Good Samaritan parable? The Good Samaritan did not ask the man he helped if he believed in God but instead met his needs without demanding a response. Is this not the program of Brethren Service? Is this not the meaning of giving a cup of cold water in the name of Christ?

Evangelism is more than the preaching of words or the asking of another to accept Christ, though this may be involved at some point; in reality evangelism's greatest power is in breaking up the fallow ground. We do this by our many ministries that help solve the problems of hunger, housing, and discrimination and by the other ways we help men to become whole persons. I believe we Brethren have practiced breaking up the fallow ground so let us not be weary in well doing or now retract our actions and lose the meaning of the parable. ☐

by EDWARD E. LYONS

Christmas is . . .

Christmas is that time of year when everyone but Scrooge gets
all happy and jolly and full of good cheer and goodwill
(even to the people who wouldn't be allowed to live next door
in restricted communities).

Christmas is when authorities and would-be authorities
(who isn't an authority on the Christmas spirit?) discuss pro and con
commercialism, legends, and how many colored lights can be put
on the front of a house,
when writers write reams of glistening bubble-like prose and poetry,
when artists paint tear-dropping and heartwarming pictures of mother and
child,
when the whole world is filled with love passed out by street corner santa
clauses
(given free in exchange for your generous donation).

Christmas is baskets heaped high with all of the necessities of life
(life, that is, on the 25th of December)
and handed out with great abandon to the needy
(who need all of the rest of the year, minus the goody-laden offerings
of the "haves" . . . remember, we want to give our basket to a really
deserving family . . . one, that is, that will be duly grateful for our
once-a-year largesse).

Christmas is a time of year to be approached with fear and trembling
by the lonely who become lonelier, for the grieving who grieve even more,
for the angry who become angrier in this season of joy,
for the lost who will not be searched for until the holiday parties are over.

Christmas is irony in a world that can take a day's vacation from war,
a respite from fighting to celebrate the birth of the Prince of Peace.
Statistically speaking, Christmas is a day for statistics,
more deaths by accident and intention in the season of warmth and light.

Christmas is when the obvious differences are apparent,
when those who "have" have more and those who "have not" have less.

Christmas is that time of year when one gives gifts to people that
he wouldn't ordinarily give to,
when cards received are noted with great care to make sure that
those people who didn't send a card this year are marked off the list for
next year.

Christmas is life, I suppose.
Living and dying, loving and hating, winning and losing, succeeding and
failing,
having and not having, giving and taking.

Christmas is, quite often, hell for those who haven't seen the star.

by Jeanne Donovan

news

To the people of India, more 'living gold'

To SEND CATTLE to India may appear on the surface about as necessary as sending ice boxes to the Arctic. But in November a new shipment of 100 head was scheduled to make the journey, on the basis of needs well validated.

The Church of the Brethren, to the extent of $5,000, helped underwrite the latest Heifer Project shipment. In India the cattle — 65 Jersey bulls, 25 Jersey heifers, and 10 Brown Swiss bulls — are to be used for cross breeding, in an effort to upgrade the usefulness of the native stock.

Yield: In spite of India's superabundance of cows, the productivity there in terms of milk yield is the lowest in the world. An American cow averages 20 quarts of milk a day, while two thirds of India's cows give less than a quart a day and the remainder give only a cupful or are dry.

For more than a decade, Heifer Project has cooperated with the India government in experimentation with crossbreeding. As reported by Heifer Project director Thurl Metzger upon firsthand survey of the program and in talks with India agriculturalists, the initial crossbreeding was markedly successful. In 1960, five years after the first six bulls were sent and their semen distributed to artificial insemination centers in seven states, 30,000 crossbred offspring were produced. A report by the India Council of Agriculture Research in 1964 indicated the crossbreeds matured earlier, gave three to four times as much milk as their dams, and had double or triple the sale value of indigenous cattle.

One American expert in animal husbandry, in studying the potential genetic changes possible through selective breeding strictly from within the native Red Sindhi strain, explained that it would take 70 years to develop a purebred herd that would produce as well as the first generation Jersey and Red Sindhi crossbreeds.

Culling: Within India there are pressures to deal forthrightly with another dimension of the country's livestock needs, and that is to cull and slaughter useless, surplus animals. The issue, however, has been felt so volatile that if too aggressive an attack were made on the problem, the reaction from some quarters may be such as to topple those in authority promoting such a plan.

Still some government efforts are under way to tackle the problem. Scores of gosadons — retirement farms for nondescript cattle — have been established. Sterilization of both male and female cattle also has increased.

The objection to slaughtering unproductive cows reflects religious passion in part, said to date back to the Middle Ages when priests, during a famine, declared the cows sacred to avert their wholesale eradication. But another forceful factor is that in the lives of many villagers the cow is a most important possession, valued not only for its milk but for its dung. The dried manure is the main source of fuel in countless village homes.

Expansion: The upgrading of livestock is seen by Indian officials as having far-reaching effects on both the economy and the health of people in India's rural areas.

So impressed was India's Ministry of Food and Agriculture with the results of the early crossbreeding that it wrote into both its third and fourth five-year plans the expansion of the program. A national effort of promotion has been developed, seeking to reach into the villages.

The $5,000 from the Church of the Brethren General Board for the current shipment was financed through the contributions of men's fellowship groups and individuals.

Previous major cattle shipments by Heifer Project were supplied to India in 1960, 1961, and 1966. The Southern Ohio Church of the Brethren Heifer Project Committee was among the major supporters of one of the shipments. A Brethren layman, Stanley Miller of Eldorado, Ohio, was a "cowboy" for a 1966 planeload that included 74 heifers and bulls.

When the first flight of six Jersey bulls stopped in Bombay in 1955, Robert S. Zigler, who was accompanying the herd,

India's seventh planeload of cattle left Kennedy Airport on Nov. 17. The loading operation was similar to the scene here of a previous shipment from Columbus, O. The moisture-proof frames are hoisted aloft with 8 to 12 cows

reported the reaction of two Indian cattlemen who came aboard to see them. "This is living gold!" they exclaimed. Noted Mr. Zigler: "To the people of India this may be the case, for good health and a longer life are worth more than even precious gold."

Christian diplomacy in a school crisis

A CONGREGATION in the Washington, D.C., area has given its commendation to one of its members, a public school administrator, for his leadership in handling an explosive school situation.

Taking the action was the council of the University Park Church of the Brethren in suburban Washington, voicing unanimous support of David L. Dean, principal of the local Bladensburg Senior High School and former church board chairman.

Racial clash: The Bladensburg, Md., school is one of the largest high schools in the Washington metropolis, serving a transitional area. This fall the number of black students at Bladensburg High nearly doubled, to about 250 of the school's 2,500 pupils. For reasons not altogether clear, pressures built up at the school from the start of the fall term, with the controversy coming to focus on alleged discrimination against blacks in athletics and other extracurricular activities. Some racial incidents and considerable absenteeism followed early in the school term.

Mr. Dean made arrangements for the involved students of both races to meet in small groups to discuss the problem and seek solutions. "He did this in spite of pressures from some to crack down hard on those involved," said one community observer. "And pressure came from still others who felt that he was recognizing unworthy students and that instead he should be working through the channel of the student council president and class presidents."

In distilling the problems that led to a rash of fights, the black and white students came up with a "salt and pepper agreement" as to a course of action. Student contributions were to be received to help defray the medical expenses of an injured student, police charges against arrested students were to be reduced or dismissed, a series of assemblies was projected to enable the student leaders of both races to speak to the student body, and a meeting was held with the faculty members to assess the situation and enlist their full cooperation in working at the issues and feelings at stake in the conflict.

Assemblies: After some lessening of tension had been achieved, Mr. Dean scheduled three assemblies — one for each grade — to provide opportunity for the student leaders to communicate their desire that the conflict be ended and to appeal to the entire student body for help in working toward unity.

The students who had been involved lavished praise on Mr. Dean without apology. Television coverage of the school assemblies dramatically conveyed to the community a positive commentary on how a tinderbox situation was handled through dialogue, small groups, and genuine concern. A *Washington Post* editorial stated, in part:

"Often young adults can provide guidance for their seniors. The way the students at Bladensburg High School went about solving their problems is a case in point. Their performance shows, too, that given an opportunity to act responsibly, young adults usually will."

The future: While the immediate tension was dispelled, problems still remain and long-range solutions are yet to be developed. But the constructive turn already speaks hopefully of the future.

Thrilled by what they had seen happen in quelling the school crisis and in working toward understanding, the members of the University Park church took the occasion of the regular council meeting to laud fellow member David Dean. Recognition and approval were given especially, noted the resolution, to Mr. Dean's "applied Christian discipleship, diplomacy, and understanding used in service to God and fellowman."

Clinics on nonsmoking hosted by community

SMOKING WITHDRAWAL CLINICS at Ephrata, Pa., in the estimation of a local physician, have been the single most successful effort to improve the health of the community in many years.

When Pastor Guy E. Wampler Jr. of the Ephrata Church of the Brethren made a sermon reference to clinics in New York City where 70 percent of the participants stopped smoking, some of his parishioners launched an inquiry as to whether such a clinic could be set up in their own town. They learned that Dr. Irving Jones of the Institute of Rehabilitation in Reading had worked in such a program.

Support: The chairman of the congregation's Missions and Service Commission, Mrs. Quintin Eisemann, arranged for Dr. Jones to be interviewed by the medical staff of the Ephrata Community Hospital. The medical staff and the Ephrata Ministerium agreed to sponsor the clinic. Three Brethren representing the community — Mrs. Eisemann, an official of the Parent-Teachers Association, John Hiestand, a former borough councilman, and Guy Zell, mayor of nearby Akron — were among the seven persons named to the planning committee. Pastor Wampler and a Lutheran minister were named cochairmen by the Ministerium.

With wide support from mass media and from civic leaders who proclaimed "Stop Smoking Week" in Ephrata and outlying villages, the clinic was well attended. Meeting at the community hospital, it ran five successive nights. As a result of mounting interest, a second clinic was set up in Ephrata and three additional ones were scheduled in the city of Lancaster.

Partners: In the clinics Dr. Jones utilized group therapy approaches, lectures dealing with physiological and psychological aspects, documentary films on the health dangers, and small group discussions in dealing with the problem of stopping smoking. He also introduced the partner system in which paired persons would call each other if the urge to smoke became too bad.

Testified one participant at the conclusion of the first clinic: "This is not a 'you must quit or die' approach. There are no sermons and no threats. Offered to you free is knowledge. We had our moments of horror, of facts and figures, and of humor, but the most important moment came when you saw for yourself 'the moment of truth.' "

Among respondents was a 62-year-old man who had smoked three packs a day for 40 years. Another was a Lancaster reporter who came on assignment and for laughs, but who concluded by the end of the week that he had been "a fool to have started smoking" and that it would "be all but insane to ever begin again."

No systematic follow-up has been made of the participants in the several months since the clinics were held. Pastor Wampler indicated that he knows a couple of persons who resumed smoking after having quit for three months and others who have not resumed, and who feel certain they will not, even though now and then they must fight the inclination.

Preachment: For the eight years he has been pastor at Ephrata, Mr. Wampler deliberately has avoided saying much about smoking in the pulpit. "One reason," he said, "is the tendency for some church members to be too judgmental on the matter. Another is, I doubt that many people have given up smoking because of a sermon against it."

To the Ephrata minister, the professional approach used in the Smoking Withdrawal clinics offers a more effective confrontation. A substantial group of his fellow townsmen agree.

Inside Vietnam: After peace, stepped-up aid

When peace comes to Vietnam, there should be an expansion of developmental programs by voluntary agencies, a Church of the Brethren doctor urged upon return from two years of work near Saigon. He is the last of the Brethren Service workers to return from Vietnam Christian Service in South Vietnam.

Jesse J. Landhuis, M.D., of Early, Iowa, was assigned to Nha Be, a village seven miles outside the South Vietnam capital. He and Mennonite nurse Helen Snavely were the only two Americans on the staff of the clinic and its outlying dispensaries. There they retrained Vietnamese public health workers, helped care for the sick and wounded, and sought to upgrade facilities in the government-owned clinic.

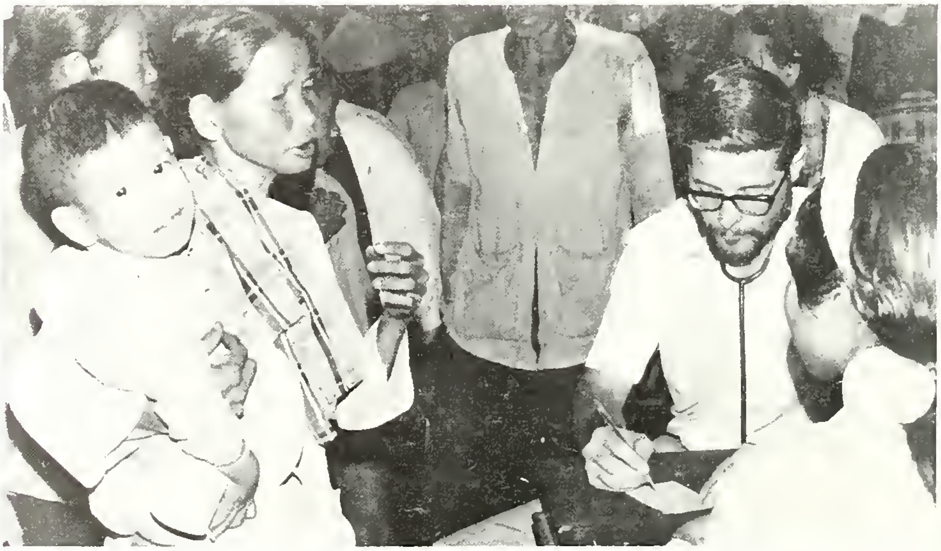
Divided loyalty: "The people whom we worked with largely do not read or write and hence have little political consciousness," he reflected upon his experience. "Their essential concerns are to grow rice and to keep their children from illness."

He felt that among the villagers with whom he worked, the South Vietnam government had gained little support and that its popularity still was at low ebb. "Many who live in the hamlets have greater respect for Ho Chi Minh than for President Nhuyen Van Thieu or Vice-President Nhuyen Cao Ky," he said. "And many with relatives or friends fighting on both sides of the conflict have divided loyalties."

Even so, he believed the central government in Saigon is growing somewhat in strength, in part because opposing factions have been less vocal. And he added that while the South Vietnamese elections may have left much to be desired by way of fair and open procedures, it was a significant step, considering where South Vietnam is in the democratic process.

In the district in which he practiced, Dr. Landhuis discerned little enthusiasm for the war among the peasants and villagers. "They lack the zeal of the Israelis, for example, or even the Viet Cong. Nearly everybody wants to keep out of the army."

Ethics: His own experiences would support charges of corruption throughout the South Vietnamese government — "from top to bottom," he said. The South Vietnamese army even confiscated



Dr. Landhuis, patients at a clinic in a Buddhist pagoda, down river from Saigon

$40,000 worth of materials from the Vietnam Christian Service warehouse. But Dr. Landhuis pointed out that in Vietnam the system of ethics is different and that corruption has much deeper roots than the present war. Under the system persons who hold power have long been expected to benefit from the positions they hold, he said.

He reported treating or seeing few victims of napalm in his district. But artillery fire, air surveillance, even occasional bombing in outlying areas and sometimes close in was common. At the Nha Be clinic, medical service was open to all, regardless of political stance. Personally he said he could not identify a Viet Cong from anyone else, although some of his co-workers claimed they could by the pale coloring Viet Cong would have from hiding during the day.

While disclaiming political insight and saying his source of information "was *Newsweek* – the same as yours," Dr. Landhuis expressed the conviction that the United States cannot win the war, no matter how long its forces stay in Vietnam. "But as long as they are there the Viet Cong won't win either," he said.

Price: In terms of the massive American presence in the country, he said one positive aspect of it is the new development resulting from the building of harbors, roads, and hospitals and the establishing of an improved banking system. "These are things which will remain once the war ends," he commented, adding: "But the price has been tremendous."

In terms of the people's response to the medical aid he helped provide, reaching some 2,500 patients a month at the Nha Be clinic, Dr. Landhuis said individuals often were deeply grateful. At the same time he sensed from the people some feeling of resentment for being in the position of needing help.

But until the Vietnamese can stand better on their own, he urged that assistance of American workers continue to be offered.

Toward that end, the Church of the Brethren is seeking new recruits for volunteer work in Vietnam.

Brethren among Pueblo crewmen held captive

Among the 82 crewmen of the *USS Pueblo* who have been held prisoner by North Korea since January is a member of the St. Joseph, Mo., Church of the Brethren. He is John C. Higgins Jr., 23, a navy reservist who in January 1967 commenced a two-year tour of duty.

According to his parents, the John C. Higginses Sr. of St. Joseph, the navy fireman has received at least some of the weekly letters the family has written. And the family in turn received its first direct letter from him in September.

It was in March that the first indirect word came, when the Higginses received a photo copy of a letter John Jr. had penned to Sen. Stuart Symington of Missouri, urging the United States to apologize for "intrusion" into North Korean waters. The elder Mr. Higgins expressed doubt that much of the wording was actually his son's. Later, Mrs. Higgins saw in a news telecast pictures of her son.

Situation: But it was in the long letter that came in September, along with the accompanying photo, that the first direct contact was established. In it, Fireman Higgins dealt with items pertaining to family members and expressed his own concern as to how his parents had taken the news of his capture. He went on to deny tales of brutality to *Pueblo* crewmen. But he added that if the United States does not apologize to the Democratic People's Republic of Korea, the ship's crew would be tried as criminals.

There would be no hope of being found not guilty, the letter explained. "The ship is guilty and therefore every man aboard is guilty. The United States must apologize as soon as possible if these men are to be freed."

The son noted that his last letter from home was delivered within three weeks. "I guess they have established a route by now," he said. He explained that the crewmen were allowed to exercise and have sports activity, that their quarters were clean and warm and the diet adequate, that they had received physical examinations and been given shots for Japanese sleeping sickness, and that those men wounded when the ship was seized were completely well.

John Higgins Jr. . . . Pueblo captive

Yearning: Young Higgins further said he deeply missed the freedoms of life at home and was eager to return soon. He looked forward to hunting and fishing with his father.

He said the Koreans have kept the crew up to date on developments in the case between their country and the United States and that they want an apology and assurance of no repeat incident.

"There is no defense," the letter said. "The United States must apologize as soon as possible. I am looking forward to repatriation and have faith in our government that it will do the right thing."

Waiting: About the burden of waiting out a solution in the controversy, the youth's mother commented, "I had to do something, so I began writing some letters." Recipients included President Johnson and Secretary of State Rusk. She indicated the family has received informative memos from the Navy Department from time to time, sometimes with requests to hold the information.

"As long as they want to keep some of the correspondence confidential, that is what we'll do," said Mrs. Higgins. "It may help John's chances and those of the other men."

John Jr. joined the St. Joseph Church of the Brethren at age 10. His father and grandmother also are members, and his mother, though not a member, is an active worker in the congregation.

PROFILES OF FIVE BLACK

Glimpses of Black America — of men who have risen to the top or who are on their way — are offered in the following close-ups of a photographer/artist, a preacher/industrialist, a comedian/politician, and a newsman/musician. Then in a final account the Negro-American author, Kerygma Features writer Ernest Boyton, relates in the first person what it means to carry the hurts inflicted by a prejudiced society — a story millions of others could tell.

One man's weapons

Beauty, as the poet says, is in the eye of the beholder. An issue of *Life* magazine carried a photographic essay of great beauty about a Harlem family. The beholder, who both wrote and photographed the story, was *Life* photographer Gordon Parks, who has not only beauty in his eye but wisdom in his heart.

This year a fellow photographer, Warren Forma, produced a documentary film about him, called "The Weapons of Gordon Parks." It used many of Parks's still photographs to reveal the man. On the sound track Parks told his story in words taken from his autobiography, *A Choice of Weapons.*

Choice: The film opened with photographs that Parks made at an execution. On that assignment he realized how he might have been the man in the gas chamber had he not made a right choice of weapons in his youth.

He was the youngest in a family of 15. His mother died when he was 16 and the children were parceled out.

About that time Parks found himself on a streetcar, late at night, along with an elderly conductor who was counting a roll of dollar bills. Parks felt for a knife in his pocket and snapped open a switchblade. Then he found himself saying, "Will you give me a dollar for this knife?" The conductor said, "Keep the knife," and tried to hand over two one-dollar bills, but Parks jumped from the car and ran into the night deeply ashamed of himself.

Curse: Gordon Parks found later that he could get the things he wanted in life with a creative weapon, a camera. He gives his mother credit for helping him make a good choice of weapons. He said, "My mother has freed me from the curse of inferiority long before she died by not allowing me to take refuge in the excuse that I had been born black."

Parks says of his own children and grandchildren: "I can only hope that the weapons they choose will be tempered with love instead of hatred."

Parks helps the audience see a camera in a new way: It is no longer just a picture-taking instrument; it can also be a symbol of love.

A lack of talent

To be blind is not the same thing as to lack vision.

Take Art Edgerton. He has never seen Toledo, Ohio, but almost everybody on the banks of the Maumee River depends at least a little on Art, a first-rate TV newsman, to help them find their way through the foibles of the Glass Capital of the World. Although a piano teacher once told him he lacked talent, Art managed well enough to play his way into name concert halls, to share applause with comers like Eugene Ormandy and Louis Armstrong, and to become music director of Toledo's WTOL-TV.

Three degrees: Art began with drums at the age of nine, accompanying his father in tavern rounds, playing for bar change. When his parents died, he was placed in a white suburban home, later in Overbrook School for the Blind. At fifteen he was a working pianist, earning his way through high school and later took degrees in sociology at St. Joseph's College, science at Fordham, and music at Julliard. Meanwhile, he succeeded in concealing his "lack of talent" from Ormandy in the Philadelphia Youth Orchestra and from Duke Ellington and Count Basie on the World War II camp circuit. He also found time to dabble in radio.

Toledo acquired Edgerton by accident twelve years ago, when his jazz combo disbanded on tour, stranding him on the Maumee. Importunate and hungry, he begged auditions, first as WTOL-Radio organist, then as a disk jockey, then as late-night newsman. He caught on in both radio and TV and settled down in video news and music. It's a profession that makes no special concessions. Says Edgerton, by now an unredeemable realist: "Being blind is no great help."

Congeniality: A great help, though, has been Edgerton's penchant for personal contact with news sources: mayors, community leaders, the constabulary, plus the little but important people who actually make things go (like the hospital switchboard operator who, two years ago, became Mrs. Art Edgerton).

Taking notes on a braille writer, Art is wherever the action is, and a consistent integrity and congeniality have earned him a wide welcome. When Art in 1967 became the first Negro named by the White House as Handicapped American of the Year that part of Ohio was pleased but not surprised. For the life of Art Edgerton reveals the presence of an inner light. It certainly is not the record of a man groping in the dark.

All-American black

Leon Sullivan, minister of Zion Baptist Church in Philadelphia, six years ago was labeled a dangerous radical for stirring up blacks against the business establishment through his selective buying campaign.

MERICANS

Parks: Freed from the curse

Gregory: A clean society

Edgerton: Handicapped of the Year

Leon Sullivan, President Johnson: Developing black capitalism

Boynton: "I'm not alone"

Today, he is not only the most honored Black Power spokesman in Philadelphia; he is fast becoming the all-American black.

Capitalist: Recently the Ford Foundation took a look at the rebel-turned-sensible Black Power crusader. As a result it purchased $300,000 of nonvoting common stock in Progress Enterprises, Inc., which was organized by Mr. Sullivan.

The company is the investment arm of a program for economic development and job training. Its capital was pooled from $10 monthly contributions by members of the congregation of Zion Baptist Church.

Currently completing a $1.7 million Progress Plaza Shopping Center in Philadelphia, the church corporation contemplates similar shopping centers in 12 other cities. The Ford Foundation said the stock purchase was to provide additional capital for this goal. Ford's investment in Progress Enterprises is part of a venture in which the Foundation will place a portion of its investment portfolio in projects promising a "high social yield."

Mr. Sullivan grew up in poverty in Charleston, West Virginia; was ordained a Baptist minister at 17; and won an athletic scholarship to West Virginia State College.

In 1942, Adam Clayton Powell on a visit to West Virginia persuaded Mr. Sullivan to attend Union Theological Seminary in New York and later made him assistant pastor at his church.

Selective buying: The late fifties found Mr. Sullivan making his presence felt in Philadelphia through his efforts to organize a group of black clergymen, known as "The 400 Ministers," in a campaign of selective patronage against firms they felt discriminated against blacks.

While this campaign got almost no publicity in the white community, it did bring results. Blacks were employed in considerable numbers for the first time.

But even when the job barriers came down, many of the blacks who needed jobs were simply not qualified.

"I realized in the beginning that we had to do two things," he said. "We had to break down discrimination against Negroes and train ourselves to be able to take the jobs. We decided to go after discrimination first.

"We'd put on a campaign of selective patronage against one company and then another. That's the way you have to build. Brick by brick. Then we had to start training. Integration without preparation is frustration."

Expansion: Mr. Sullivan's first job-training center got under way in 1963. He envisioned it as a movement of pride, of blacks working with blacks to make their place in an integrated society of black and white. The first Opportunities Industrialization Center was established in an abandoned jail house.

Philadelphia's OIC now has five centers operating on an annual budget of $3 million, about 80 percent of which comes from the Office of Economic Opportunity. Similar OIC's have been launched in 86 other cities.

The Labor Department estimates that Philadelphia's OIC has added $8 million to the city's economy, as well as relieving the state of an estimated $1.5 million in welfare payments.

The wry politician

If you were disappointed in the presidential candidates offered by the major parties, at least one candidate on the scene was different from the mass-produced product turned out by party machinery.

This candidate was so free of manipulation that he represented no party at all. Dick Gregory, comedian, wry commentator on the sorry state of the world and recent presidential candidate, is a native American over 35 with what he considers the basic qualification for the presidency: a sensitivity to human need.

Moral fallout: In a book appropriately titled *Write Me In!* he declared himself in the running, set forth his platform, and took some digs at the nation's foreign and domestic policies and attitudes. His targets were what he calls moral fallout, the spreading cruelty and corruption, the disrespect for the dignity of the black man or any individual of any color, and the political decay that leads to immoral and illegal wars.

Other campaign documents were the Gregory Report on Civil Disorders and the Gregory Accords, one of which would have created a six-member National Council of Foreign Policy to help restore the senate's role in determining foreign policy.

Even though Mr. Gregory was on the ballot in a few states as a presidential candidate, he was not offered the Secret Service protection given other candidates. Nor did he receive the federal government's standard briefing on international affairs. "I'm a write-in candidate in all states," he said in the course of the campaign, "but I can't get the international briefing. They gave my spot to Harold Stassen."

Red and black: Asked to explain his interest in the plight of American Indians, Mr. Gregory said there is a direct relationship between the treatment of red men and black men by American whites. Rights of blacks, he says, are denied, while treaties signed with the Indians are ignored and broken.

Gregory's fish-in with Nisqually Indians in the Nisqually River, which brought him a 90-day jail sentence, was in protest over the breaking of an 1854 Indian treaty which guaranteed the Indians, in return for lands taken from them, that fish and game would belong to them "for as long as the sun shall shine and the grass shall grow and the mountain shall stand." The case was argued in the U.S. Supreme Court last March, with the high court rejecting the Indian's claim to fishing rights.

During his jail term, candidate Gregory went on his third fast in three years. After being freed as a trustee at large, he remarked, "I've lost so much weight that nonviolence is no longer a tactic; it's a necessity."

Levity: Not all his comments could be taken at face value, as when he told of a fictitious cousin in Cleveland who "did all right during the riot. He got 42 television sets. But he's in jail now. He mailed in one of those 90-day warranties."

Whatever Dick Gregory's political future, he stands for a Clean Society. He says he will continue to wage war for justice and dignity among men.

What do we want?

I consider myself an American. But the big question is: What does America consider me? Here's why I ask.

Back at the time when I graduated from grammar school in New York City, I was the only black boy in my class. But I wasn't unknown. I had been honored for turning out the best English composition.

My folks weren't rich, but at graduation time I convinced them I had to have a new suit and new shoes for the big graduation dance. Seems I was nearsighted.

Two days before it was to come off, the principal called me to his office for what I thought would be congratulations of some sort. He had something else in mind. Without preamble, he "requested" me not to attend the dance. "Some of the parents might not like it," he said. "I'm sure you understand." Understand what?

Scars: A few months later, at a high school in Arizona, I was again "requested" – this time not to go in the new swimming pool at the time scheduled for freshman boys. Instead, I was asked to join a dozen black boys I didn't know and take swimming at a special time – after school.

I never did swim in that pool. And it left a scar. The fact that I did win the job of editor of the high school weekly didn't cushion the hurt.

There may be worse things than being barred from a graduation dance or kept from swimming with classmates. Losing both arms, maybe. Or having a bank fail with all your money in it. Or being told you've got cancer.

But you couldn't have proved it to a teen-ager who had read the Constitution and believed what it said, who had often stood at attention in the school assembly to "pledge allegiance to the flag . . . and to the Republic for which it stands . . . with liberty and justice for all." It shook me.

And after many, many years it still shakes me. I don't go around breathing fire about it, but can anybody imagine I've forgotten? I can't. Not ever.

And I'm not alone. Roughly 25 million native-born Americans are like me – carrying unhealed scars that shouldn't be there. They're not visible, but they're there, deeply ingrained; and they carry their own built-in, unpredictable fuse.

Walking bombs: Such scars are not congenital. Nobody's born with them, and white kids don't get them. But if you're black, they simply start coming at an early age and you have to live with what they do to your nervous system. And once they start festering, you're a walking bomb, dangerous to yourself and everyone around you.

The American way of life makes these scars — the American way of "We don't serve colored, hire colored, loan money to colored, cut colored hair, want colored next door, in our church, school, club, swimming pool, home and not even in our town."

And because this is the American way, one of two things will happen soon: The American way will get rid of what causes scars, or the nation will have a bloodbath. There are no two ways about it.

The most frightening thing about all this is that millions of white Americans do not seem to realize the monumental danger of trying to maintain the status quo, doing business as usual and not only ignoring the old scars, but adding fresh ones every day. In aggrieved tones they ask, "What's wrong with these people? What do they want?"

A fair shake: Any black kid over 10 — in or out of the ghetto — can give the answer in a few words: "The same things you want — equal opportunity, equal justice, equal enjoyment of the things our ancestors worked for."

But nobody listens to black kids. The usual bromide is "Whack them over the head. Shoot them."

I'm not alone in being scarred. I'm not alone in my willingness to bury a past in which black hands helped to make a rich nation — and haven't been paid off. Millions like me want a better future for *all* Americans.

But the question is, are there millions of white Americans who feel the same? Enough to avert catastrophe? enough to convince black kids — already scarred — that from here on they will get a fair shake?

They, too, want to be Americans.

Survey / *current happenings in arts and communication*

Softened sound: The coming sound in the pop-rock music field is soft-rock, according to Lew Bigler, producer and writer of the Methodist-originated teen radio program, "The Place."

He describes the new sound as instrumentally soft. Electric sounds are absent. But the lyrics are strong and biting.

Soft-rock is said to be more acceptable to the adult ear while yet carrying the protest of the underground. Some music experts see soft-rock as bridging the generation gap in music.

Transistors in church: "Can you imagine a minister suggesting that some of his parishioners bring transistor radios to church with them?" asked the Florida Council of Churches *Newsletter*. "Well it happened at the First United Methodist Church of Cocoa Beach."

As detailed by the *Newsletter* report, some electronic experts who are members of the congregation rigged the church's public address system so that by turning to 650, worshipers can pick up the service within the sanctuary. And this is being done for persons hard of hearing.

"It goes to show you," the *Newsletter* commented, "that with a little imagination and a lot of concern for persons, we can use all things for the glory of God."

"Bible with a beat": Honored as one of the most popular folk music composers of the year is a Roman Catholic nun who calls her music, "The Bible with a beat."

Sister Miriam Therese Winter, a member of the Medical Mission Sisters, was added to the American Society of Composers, Authors, and Publishers' (ASCAP), honor roll of composers.

Sister Miriam's latest album, "Knock, Knock," was released in May by Avant-Garde Records, bringing her recorded compositions to nearly 40 songs.

The nun, composer of the "Mass of a Pilgrim People," began her musical career in 1966 when she trained 11 nuns to sing and accompany her compositions on the tambourine and guitar.

The original group recorded two albums, "I Know the Secret" and "Joy Is Like the Rain" that year. However, during the past summer most of the sisters transferred to Africa, Asia, and South America where the order staffs clinics and mission hospitals.

Sister Miriam, editor of her community's Medical Mission magazine in Philadelphia, organized other nuns to take the place of those sent overseas and produced her next two albums, which included "Praise the Lord in Many Voices."

Sister Miriam

Her contemporary compositions carry a message essentially described as joyous, poignant, and confident.

Film study: First-run major Hollywood films have become a part of the official adult curriculum of the American Lutheran Church.

To use selected films for study, the ALC has evolved a "Dialogue Thrust in Films" program in which study guides are distributed to the church's 5,000 congregations. After screenings in local commercial theaters, viewers meet in groups to discuss the film's message.

Films included in the program have been "The Heart Is a Lonely Hunter," "Guess Who's Coming to Dinner," "In the Heat of the Night," "Up the Down Staircase," "A Patch of Blue," "Shenandoah," and "The Greatest Story Ever Told."

Puppetry: A concentrated one-week workshop is planned for persons interested in developing skill in the use of puppets as a nonprojected audio-visual. Entitled "Puppetry in Education," the event will be held June 13-19 at Scarritt College, Nashville, Tenn., under sponsorship of Scarritt College, the United Methodist Church, and the Puppeteers of America.

day by day

The Christmas season causes more tension and strain in many homes than any other holiday. Parents take small children on long, tiring shopping trips. Gift exchanging in the family becomes extravagant. Too many parties, late hours, and overeating – harmful to any age – characterize for many the celebration of Christmas.

Many protest our secular celebration of the Yule season with such cries:

"Christmas is too commercial."

"Christmas parties are a disgrace!"

"Why so much emphasis on Santa Claus?"

"It's nothing but big piles of bills to be faced in January."

How can the family celebrate Christmas in a Christian way? What can we do to put Christ into the center of our activities? How can we focus attention on the wonderful Gift and sharing with others rather than on receiving?

Birthdays are very special events in most homes. Parties with friends, gifts, games, and cake are the order for such days. Most children enjoy these parties and anxiously count the days until they can have another one.

Let the family think of Christmas as the birthday of Jesus. Since he should be an abiding member of the household, why not give him as much attention as anyone else in the family circle? Because Jesus is so very special let us point the whole season toward his advent.

Small children will enjoy singing "Happy Birthday to Jesus." Most of the familiar carols emphasize his birth. Point this out, and look for cards and poems that do the same.

Be creative in your celebration of this joyous season. Focus attention on Jesus and sharing with others as our response to God's greatest gift.

Suggested activities

1. Invite a family of another race or class into your home for a meal. Several such families could be invited for a "Brotherhood Dinner."

2. Adopt needy persons that your family will help. Let the entire family join in the sharing. Continue this during the year.

3. Decorate the home using Christian symbols. Mangers, stars, wise men, shepherds, and other religious figures are to be preferred to Santas and similar secular emblems.

4. Plan a worship for Christmas day, with each member of the family participating. One can read the Christmas scripture; another, lead the singing of carols; another, give a poem or litany; someone else, play an instrument.

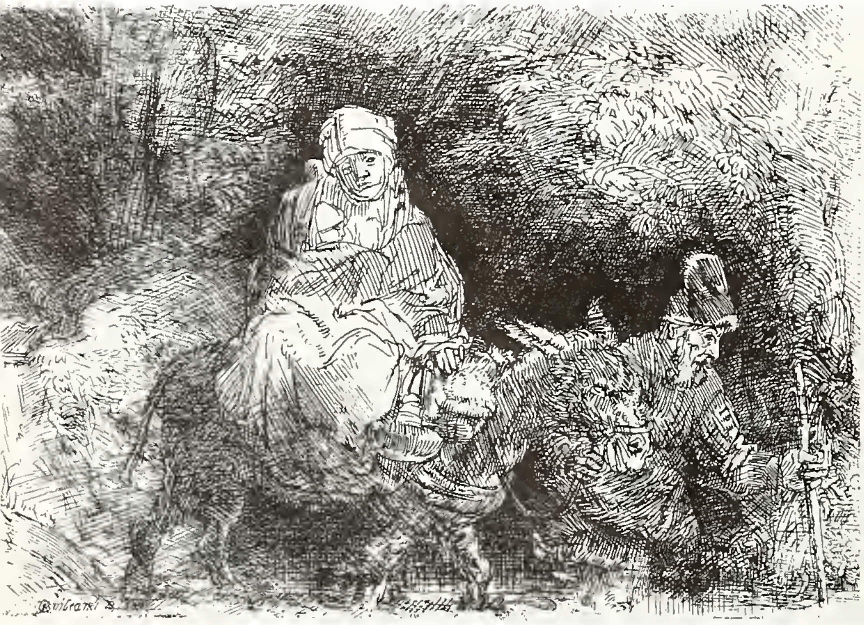
5. Dramatize the Yule season with a play or pantomime. Share it with those who could not attend such events at church.

6. Go caroling as a family. Take musical instruments along if they can be used as accompaniment or solo.

7. Invite a foreign student or orphan to live in your home during the Christmas vacation. Share your love with someone away from loved ones.

8. Display a manger scene, star, or some other religious symbol in your yard or window for neighbors and travelers to view.

9. Sing new carols. Discover how persons in other parts of the world celebrate the Savior's birth. – Paul and Mary Lee White



DAILY READING GUIDE December 8-21

Sunday. Is. 9:2-7. A child will come.
Monday. Is. 11:1-9. The spirit of hope.
Tuesday. Is. 40:1-11. Comfort for my people.
Wednesday. Jer. 31:31-34. The new covenant.
Thursday. Micah 4:1-5. A promise of peace.
Friday. Luke 1:5-23. A vision in the temple.
Saturday. Luke 1:26-35. Mary visited by angel.
Sunday. Luke 1:46-55. A mother's song.
Monday. Luke 1:57-66. The forerunner born.
Tuesday. Matt. 1:18-25. Obeying an angel.
Wednesday. Luke 2:1-20. The Savior is born.
Thursday. Matt. 2:1-12. Following the star.
Friday. Luke 2:22-35. He saw the Savior.
Saturday. John 1:9-14. The Word made flesh.

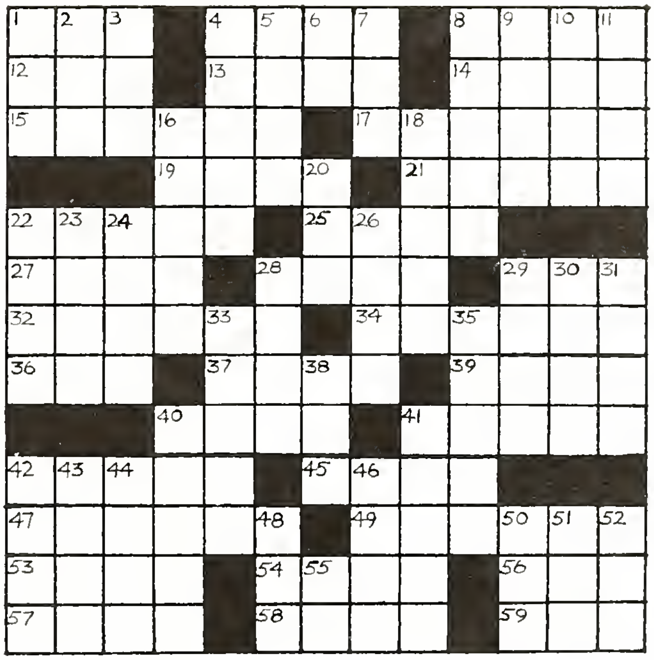
Christmas Crossword

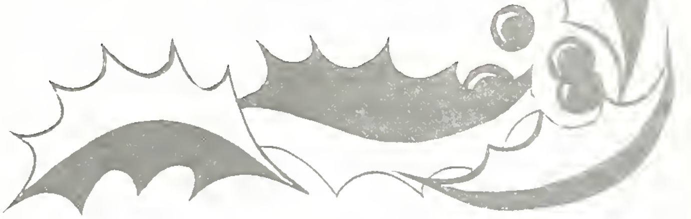
by Carol Conner

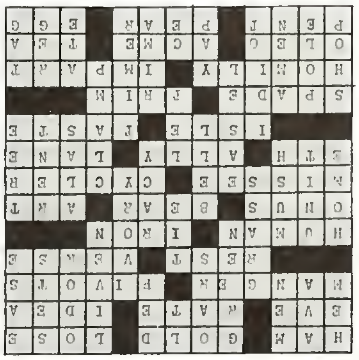
ACROSS
1 Christmas main dish
4 Wise men's gift (Matt. 2:11)
8 Fail to win
12 Night before Christmas
13 Degree of speed
14 Belief
15 Part of nativity scene (Luke 2:7)
17 Central points
19 "God ______ ye, merry gentlemen."
21 Words on Christmas card
22 Form in which Jesus came
25 Get clothes smooth
27 Burden
28 Carry (Is. 53:11)
29 Christian card decoration
32 See wrongly
34 Bicycle rider
36 Ethiopia (abbr.)
37 Unite with
39 Narrow road
40 Little island
41 Sample Christmas candy
42 Digging tool
45 Decorate Christmas tree
47 Sermon
49 Reveal
53 Margarine
54 Highest point
56 Afternoon reception
57 Shut in
58 "A partridge in a ______ tree"
59 Cooky ingredient

DOWN
1 Edge of robe (Ex. 28:33)
2 At all (Scottish)
3 "On earth peace, good will toward ______" (Luke 2:14)
4 Christmas color
5 Rows
6 Lieutenant (abbr.)
7 Department (abbr.)
8 Cheer up
9 Smell of baking
10 Puts
11 Freedom from trouble (Ps. 25:13)
16 Field cover (Matt. 6:30)
18 Hard white substance (Ps. 45:8)
20 Fasten with Christmas ribbon
22 Favorite place on Christmas
23 One
24 Sled dog command
26 Vigorous
28 Christmas symbol
29 Exclamation of concern
30 Split (Luke 5:36)
31 Christmas evergreen
33 Support for painting
35 Supporting device
38 Allow
40 Foolish person
41 Stopwatch
42 Buy Christmas presents
43 Flag support
44 End of a prayer
46 Cleft
48 Yelp
50 Consumed fruitcake
51 Regular (abbr.)
52 Christmas gift marker
55 Chief engineer (abbr.)

Biblical references from the King James Version.







Human Rights and Christian Responsibility

The International Year for Human Rights is a call to come down from the mountains of privilege to the valleys of neglect, to speak and act for righteousness and justice.

by FRANK H. EPP

One day when Jesus was still in his twenties he returned to his home village of Nazareth and announced what he called "the acceptable year of the Lord."

He said he had come to fight for human rights, to announce the release of captives, to insist on medicare for the sick, and to set free the enslaved.

For the year 1968 the United Nations General Assembly has issued a similar call. It has proclaimed the acceptable year of the human race. The official name is "International Year for Human Rights."

It is an anniversary celebration. Twenty years ago the leaders of the world, reacting to the barbarism of the Second World War, adopted and passed in the United Nations General Assembly the Universal Declaration of Human Rights. It was signed on December 10, 1948.

The twentieth anniversary of that event is, however, meant to be more than a celebration. It is intended to reaffirm that declaration, to reconsider its implications, to broaden and at the same time to make specific its interpretations, and to act upon its intentions.

In launching this International Year for Human Rights in Canada last December, Prime Minister Pearson said that both the federal and provincial governments were confronted by an unusual opportunity "to establish new and wider dimensions of human rights" within that country.

It is this relationship which is of primary concern today. And as we consider the connection between Christian responsibility and human rights, a number of important considerations or conclusions come to mind.

FIRST OF ALL is the obvious theological fact that the Christian faith at its source is loaded with concern for the rights of others.

The source, of course, is Jesus. He defined his mission largely in terms of human liberation. The key text is his selected passage from Isaiah, read in the synagogue in Nazareth as reported by Luke. We might say it represents his program for action in favor of "justice" against "robbery and wrong" (Is. 61:8), and includes, among other things, good news to the poor; release to the captives; sight to the blind; liberty for the oppressed (Is. 61:1-2, Luke 4:18).

Jesus not only accepted and pursued this mission for himself, but he also interpreted the faith for others to mean concern for their brothers. There is hardly a page in the gospels where rights and righteousness are not commended and abused privileges not condemned and judged. In the one chapter of Luke 18, for instance, we find encouragement of the following: the legal vindication of those wrongly accused, particularly widows; the social acceptance of the repentant outcasts; adult protection of all the rights of infants; the radical alleviation of poverty by the rich; the selection for special assistance of those hopelessly afflicted.

Indeed, Jesus not only encouraged such concern; he made it the measure of a meaningful life. We hear him saying at the final judgment: "Come, all ye blessed of the Father, all ye winners of the gold medal and the order of the kingdom . . . you are the ones who were concerned about the rights of the hungry and the thirsty; the rights of the refugee and the emigrant; the rights of the poor and the naked; the rights of the sick, of the imprisoned; the rights of the least of these . . . " (paraphrase of Matt. 25:34-40).

Actually, the entire gospel even suggests that the believer is fully prepared to forego his own rights and privileges as long as those of others less fortunate are advanced.

As Jesus minimized his equality with God and, innocent, accepted a death sentence in order that others might live, so his followers are known by their servanthood and by the placing of the interests of others before their own (Phil. 2:1-11).

THIS DEFINITION of the mission of Jesus and his followers reminds us, as a second consideration, that frequently in history the Christian church has indeed been without rights and privileges.

In the long, hard struggle of minorities for recognition, rights, and security, the Christian church has voluntarily and involuntarily often been in last place. The history of the church is too long a story to review here, but the persecutions and insecurities of the early years are known to us from the Book of Acts.

Several thousand martyrdoms of the sixteenth century are reported in the *Martyrs' Mirror.* In the summer of 1967 Pastor Hans Rufenacht of the Emmental in Switzerland took a group of us to see Schlosz Trachselwald, less than fifty miles from the Bienenberg. In this castle, scores of our courageous forefathers were incarcerated. They suffered, chained in unheated cells, despised by their countrymen, in the days when the rays of religious liberty had not yet brightened the deep, dark valleys of Swiss intolerance.

And in many parts of the world darkness and intolerance still persist. In January the World Baptist Alliance leader, Adolfs Klaupiks, told me that at that time no less than 200 disobedient ministers were serving short-term jail sentences in the Soviet Union.

Yes, the Christian church knows what it means not to have even average rights, privileges, and securities. She bears on her body the marks of intolerance. And for that reason alone, one would think, she of all minorities would have understanding and empathy for other mistreated minorities.

THIS LEADS US to the third point: While we have often endured abuses with patience, we have also been geniuses in working out rights and privileges for the church.

The record of one small denomination, the Mennonites, is really quite marvelous, for their leaders have lobbied successfully for special privileges in Russia, in the United States, in Canada, in Mexico, in Paraguay, in Bolivia, in British Honduras, and in other parts of the world.

The *Privilegium* worked out in Russia nearly two centuries ago is particularly fascinating. The twenty articles of this document contained among other things a guarantee of religious freedom and exemption from military service "for all times" or for "eternal ages."

That eternity didn't even last a century, but ever since Czar Paul I signed the charter of Mennonite rights in 1800, the word *Privilegium* has been an indispensable part of their vocabulary.

The story of the rest of western Christendom is very similar, varying only in the details. Taken all our efforts together we have worked out a long list of privileges and recognitions, including the legal protection of the Lord's Day; the reduction of rail fares for clergy, as well as other discounts; tax exemptions for church properties; tax support for some church programs; and the power to officiate at marriages.

As a matter of fact, our gain and retention of privileges has for us been so natural, so important, that in its pursuit we have never allowed the concern for the separation of church and state to hinder us. Only when the rights and privileges of other minorities were at stake did we interpret separation to mean noninvolvement and not speaking up for others.

WE MUST NOTE, therefore, as a fourth conclusion, that once privileges and status had been obtained, the underprivileged and those without status were often forgotten.

In this the church has been no different than the rest of society, of course, for the rich rarely surrender their wealth, the strong rarely give up their power, the famous rarely risk their reputations, and the privileged rarely stoop down to the underprivileged.

The privileged very easily become the fat of the land, or as Pierre Berton describes them in his new book, *The Smug Minority.* He writes that the "march of social progress is like a long and straggling parade, with the seers and prophets at its head and a smug minority bringing up the rear."

Again, Russian history provides us with rich illustrations of how people of privilege failed to understand and empathize for the underprivileged.

In the era of the great reforms, exactly one century ago, when land and privilege were to be shared with the masses, the landed gentry and the landed church negotiated with the czar how even the reforms might serve to maximize their privileged status. And they were in fact able to work out a good deal. They lost serfs and some land, to be sure, but they got millions of rubles and cheap labor in return.

But the people of the *Privilegium*, at the very time when privilege was being extended to the masses, saw their own privileges threatened and 18,000 of their number left for North America.

So the church, though often without rights herself, has nonetheless seen fit to deny others their rights, to engage in persecution, and to foster wars of religion.

The first chapter of *A Canadian Charter of Human Rights* suggests that the church of the sixteenth century made a major contribution to "protection of religious belief." At least this is how Walter Klaassen of Conrad Grebel College understood the fifth paragraph, and he wrote to the *Toronto Globe and Mail* to set the unhappy record straight. The published letter (February 6, 1968) said:

> *Neither Catholicism nor Protestantism can claim any laurels on the religious liberty issue during the Reformation era. . . . The incontrovertible fact is that neither Luther nor Calvin had any time for religious freedom and both amply demonstrated it by persecuting any who disagreed with them. The same holds true for Anglicanism. The people in the Reformation era who concerned themselves with religious freedom were humanists like Sebastian Castellio, heretics such as Michael Servetus, and those maligned ecclesiastical outlaws, the Anabaptists.*

The persecution of the church is a sad chapter in history, but the persecution by the church is sadder still. The former, Jesus told his followers to expect; the latter he told them to avoid, as he instructed them to love those who persecuted them.

A FIFTH CONSIDERATION is, therefore, related to the question of how the underprivileged are to obtain their rights, if the privileged don't lead the way on their behalf.

Surely the greatest handicap of the underprivileged is not that they have few rights but that they have few ways of making their petitions known and their voices heard.

In a sense they may be compared to the paralytic, who for thirty-eight years was near the pool of healing. Sadly he told Jesus, "Sir, every time I am just about ready to step into that pool and be healed, someone gets in ahead of me. I haven't got anybody who will help me in" (see John 5:1-9). As soon as someone appeared on the scene willing to represent him and lobby for him, he was healed.

Millions of poor, illiterate, wronged, sick, imprisoned, and enslaved people have throughout history had no proper representation. They could not, cannot, speak for themselves and be heard, and there was no one to speak for them.

We should not be surprised that the serfs have turned to uprisings, the hungry to rioting, the workers to striking, the segregated to burning, and the colonized to guerilla fighting.

Yet, when this happened and when it happens, the privileged tend to call for more firepower at home and abroad, more police and more bullets, saying, "Force is the only language they understand."

There comes a point when this may be true, but it is truer still that historically force has been about the only language that the privileged would hear. It seems to be the only language that they understand.

Like the rich man in Jesus' story, they don't hear until they find themselves in hell, or, as in Russia, surrounded by the fires of revolution, or, as in American cities, by the noise of gunfire in the streets. Even the bang of Detroit wasn't loud enough last summer for Congress to vote in the forty-million-dollar rat control bill on the first round.

This is what the Black Power movement is all about: the underprivileged Black's only way to challenge White Power. He has come to the conclusion that Whitey understands only power and force and "burn, baby, burn."

A FURTHER ANALYSIS of our theme must then be a reminder that there are many shocking abuses of human rights in our time.

One hardly knows where to begin with the enumeration. Shall we begin with the Soviet Union, which is suppressing a growing freedom movement by jailing ministers and writers?

Or shall we start with Canada, where all the talk during its centennial year and since about the two founding peoples — French and English — must surely have been the gravest of insults to the other two founding peoples — Eskimos and Indians, who first proved that the Canadian environment was worthwhile for human habitat and whose rights have been abused in so many, many ways?

We on the North American continent have prided ourselves as champions of freedom and human rights, but neither Canada nor the United States has ratified and signed all the nineteen conventions of human rights established internationally since 1948.

As a matter of fact, the United States has ratified only the Slavery Convention and signed only three of the others, a record much worse than that of the USSR. Colin Legum of the London *Observer* News Service claims that this reluctance to ratify conventions is due to the fear that ratification will give outsiders the right to interfere in its treatment of Negroes.

Surveying the situation from country to country reveals that the story has no end. A number of years ago Greece signed the European Convention of Human Rights which expressly states that "no one shall be subject to torture or to inhuman or degrading treatment or punishment."

Yet in the last few months prisoners of the Greek military regime have been tortured in a way that made a doctor explain after examining someone who had been interrogated by security officers: "We have surpassed our medieval forefathers."

Indeed, we have. The brutal violation of human rights in the twentieth century may yet surpass anything that history has yet recorded, if it hasn't already happened.

THIS BRINGS US to the final point, which says that unless privileges are shared they will be lost. This is what the scriptures call judgment.

This truth is no supernatural revelation of prophetic insight, however, at least not anymore. It has been demonstrated many times in history that we should, even apart from the scriptures, have recognized it as natural law.

Some have recognized it. I am thinking particularly of an *Oberschulze* (mayor) of a German religious colony in Paraguay who spent several months in North America recently to solicit loans for long-term development in that southern country. He knows that his people were accepted into the country with special privileges. He also knows that these privileges will have to be shared if they are not to be lost.

Alfred Fast has the right spirit and the right vision. There is a question though whether he will be able to make it known without having both himself and the idea rejected. In any event, he will have planted a seed which should someday bear fruit.

What is true in faraway Paraguay is true in the world. Unless there is more generous sharing, indeed even a surrender of our wealth, power, privilege, and rights for the sake of the have-nots, we will lose them.

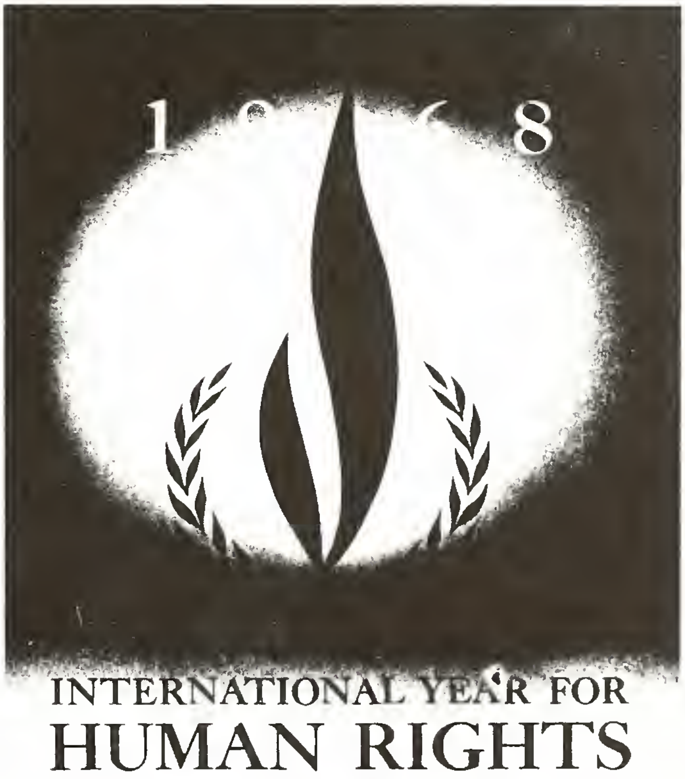
No tariffs, no walls, no fences, no antiballistic systems, no espionage networks will prevent us from losing. There is nothing in the world that can stop injustice from eventually being requited. No cities are secure and no embassies are safe, not even those with impenetrable walls around them.

THE OBVIOUS CONCLUSION is that the International Year for Human Rights is a call to all of us to come down from the mountains of privilege to the valleys of neglect, to speak and act for righteousness and justice.

Charity alone is not enough. The Lord and the world's peoples want not sacrifices and handouts but obedience on our part and justice for them.

Most of us Westerners are part of the privileged society. For all this means an extra obligation. As Gerald Johnson has said: "No man was ever endowed with a right without being at the same time saddled with a responsibility."

This is why the year of human rights is a year of Christian responsibility. ☐



Commentaries and Sermons on Familiar Texts

FINDING MEANING IN THE BEATITUDES, by John A. Redhead. Abingdon, 1968. 109 pages, $2.50

HOLY COMMON SENSE, by David H. C. Read. Abingdon, 1968. 96 pages, $2.50

THE BEATITUDES AND THE LORD'S PRAYER FOR EVERYMAN, by William Barclay. Harper and Row, 1968. 256 pages, $5.95

Since the Barclay book is actually two volumes bound together, in reality we are dealing with four books. Redhead's book is a collection of sermons preached on the Beatitudes. Volume 1 of the Barclay book is an exegetical study of the same portion of the Sermon on the Mount. Read's book, subtitled "The Lord's Prayer for Today," is a series of sermons on the petitions which comprise this well-known prayer. Volume 2 of the Barclay book is an exegetical study of the same material. Thus, these books can be considered together.

Both of the books of sermons reveal why these pastors are heard by such large and appreciative congregations (Redhead has been pastor of the First Presbyterian Church in Greensboro, North Carolina, for the past twenty-five years, and since 1956 Read has been pastor of the famous Madison Avenue Presbyterian Church in New York City), both in their own pulpits and by radio on NBC's National Radio Pulpit.

Those who are not acquainted with the prolific writings of Professor Barclay (he is professor of divinity and biblical criticism at Glasgow University, where he also serves as dean of the faculty of divinity) and who begin to read him in this volume will soon understand why he is the most widely-read writer in the field of religion in our day. Since he first came to my attention a dozen years ago when I bought his *New Testament Wordbook* and *More New Testament Words* and found them a gold mine of biblical insights, he has written at least twenty-five books, including his priceless seventeen-volume commentary on the New Testament.

In describing Barclay's book, I used the word *exegetical*. I hope that this word does not throw cold water on any prospective reader – minister or layman – for the word *exegesis* means "an explanation, an interpretation." With consummate skill and clarity, Professor Barclay takes the words of the Greek New Testament and lets the light shine through them. Not only does Barclay know the meaning of the Greek words and have the ability to make them meaningful but he uses his encyclopedic knowledge of ancient literature, customs, and ways of living to throw additional light upon the explanations and interpretations he gives to the Beatitudes and the petitions of the Lord's Prayer.

There may be a few deluded souls who think they know all that Jesus meant for us to understand when he gave the Beatitudes and when he taught men to pray the Lord's Prayer. But a careful reading of Barclay will reveal to these persons that they only thought they knew. For, make no mistake about it, both the Beatitudes and the Lord's Prayer are difficult to understand. For instance, take the first Beatitude. Redhead begins his sermon on "Blessed are the poor in spirit, for theirs is the kingdom of heaven" by saying that he read ten books before he knew what Jesus really meant. He concludes that "it is not to feel big but to be humble. It is not to be self-seeking, but self-renouncing. It is not to be self-centered, but self-circumferenced. [I am still working on that one.] It is a thirsty land crying out for rain." After several pages in which he discusses the Greek word for *poor*, Barclay concludes that Jesus was describing "the man who has fully realized his own inadequacy, his own worthlessness, and his own destitution and who has put his whole trust in God." I have the feeling that after ten books Redhead still misses the heart of the first Beatitude.

Both of these books of sermons read well – for they have been written by ministers who know how to communicate, who use fresh and vivid illustrations, who sound the note of conviction, and who are faithful witnesses to the grace of the Lord Jesus Christ. Laymen could read these sermons with profit and ministers should read them to see how pulpit masters come to their task of interpreting and communicating the teachings of the Master.

Since Barclay writes so understandably (a Scottish friend tells me that he always draws record audiences when he appears on British TV) and since he avoids the technical jargon which too many writers in this field use consistently, laymen can read his book from preface to conclusion with delight and profit. Any layman who reads Barclay will have a new appreciation for the depth of meaning which can be found in the Greek New Testament and will understand why Edwin Hodder wrote: "Thy Word is like a deep, deep mine; / And jewels rich and rare / Are hidden in its mighty depths / For every searcher there."

For ministers who are limited in the money they can spend for books, my advice is to buy Barclay, study him, and then write their own sermons on "Finding Meaning in the Beatitudes" and "Holy Common Sense." – John C. Middlekauff

HAPPY CHRISTMAS, compiled by William Kean Seymour and John Smith. Westminster, 1968. 256 pages, $5.95

Predictable is the word that describes most collections of literature celebrating Christmas. Their poetry leans to the sentimental; their prose, to the ordinary. Happily, William Kean Seymour and John Smith have compiled *Happy Christmas*, an anthology whose ingredients are as unique as those of the traditional English Christmas pudding.

Divided into four sections – "Before the Feast," "Christmas Eve," "Christmas Day," and "After the Feast" – the anthology gives us glimpses at poet William Wordsworth's celebration of Christmas, as recorded in his sister Dorothy's Journal; at "The Computer's First Christmas Card" (MERRYCHRYSANTHEMUM); at some descriptions of Christmas menus and recipes, including one for "Ye Olde Boar's

Head," a "very savoury form of cold spiced bacon"; at Christmas on the shore of the New World in 1620; and at such well-known Christmases in literature as that kept by Mr. Mole and company in *The Wind in the Willows.* Poets like Boris Pasternak, Christina Rossetti, and Robert Herrick, as well as now-anonymous Elizabethan troubadours, give diverse perspectives on the nativity. Whimsical illustrations, some in color, and twelve carols with music add to the potpourri.

In short, unpredictable, unique *Happy Christmas* celebrates the season as no other anthology has. — LINDA CZAPLINSKI

REVIEWS / RECORDS

Songs, Sermons, Poetry on Recent Records

IF CHRISTMAS Eve finds you dozing in the wishful belief that "all is calm, all is bright," give a listen to Simon and Garfunkel's *Parsley, Sage, Rosemary and Thyme* (Columbia), especially the track called "Seven O'Clock News / Silent Night," which gives you Franz Gruber's familiar words plus a slice of life that may remind you what the coming of Christ was — and is — really about. The juxtaposition of the dulcet-voiced carol with the newscaster's emotionless drone — "Lennie Bruce . . . Martin Luther King . . . Richard Nixon" — has an impact that shuts your mouth and opens your mind and perhaps unplugs your conventions.

Mahalia Jackson Sings the Best-Loved Hymns of Martin Luther King (Columbia) is a great gospel singer's tribute to a great exponent of the gospel. "The Whole World in His Hands" and "We Shall Overcome" are among the more durable selections. Little can be said for Victorian hymns like "Rock of Ages," but I feel almost contradicted under the spell of Miss Jackson's rendition. An even better tribute to Dr. King is a reissue of *The Great March to Freedom* (Gordy-Motown), a playback of the freedom fighter's Detroit speech of June 1963. In many ways I prefer it to the several other King recordings, including the familiar speech at the March on Washington which grew out of the one heard here. If you never heard Martin Luther King preach, this recording will add a further dimension to his printed words and give you a sense of his forceful "charisma."

The ubiquitous W. H. Auden has adapted three of Aesop's fables to modern usage, replete with such terms as "aggiernaments," "the Establishment," and "Bronx cheer." These "three scenic plays" were set to music last year by Hans Werner Henze under the title *Moralitäten* (Moralities). Much of the wit is lost in the German translation, but it is in the music, and texts are provided. So don't deny yourself. Overside is *Muses of Sicily*, extracted from the Eclogues of Virgil. The music pays subtle homage to Erik Satie and to The Rolling Stones — altogether a delight as recorded by Deutsche Grammophon.

Getting back to Christmas, Marni Nixon includes "A Christmas Carol" among thirteen *Charles Ives Songs.* The words are cousin to "O Little Town of Bethlehem," but the music has Ives' characteristic simple Yankee purity. This bargain-priced Nonesuch disk is a splendid introduction to the songs of Ives, most fantastic of which is "General William Booth Enters Into Heaven." Over-

The widow's mite guide to the Holy Land.

Now only $70 can send you on your way to fulfilling a dream. That's the low down-payment on a magnificent 9-day Air France tour of the Holy Land and Greece. You can take up to 24 months to pay, or make one payment of only $696—little enough to make a dream come true.

le Voyage par Air France

Come aboard the 707 jet in New York and let us take care of everything. Stretch your legs, enjoy the food, the service, the attention to detail that means so much when you fly. After a brief stop in Paris, you'll arrive in—

la Terre sainte

The Holy Land. You'll visit the places where Jesus was born, where He lived and died, as well as many places mentioned in the Old Testament. Completely guided tour of Jerusalem and Israel.

Dans les pas de Paul

After a brief flight, you and your guide will follow the footsteps of Paul and the other Apostles through Athens and Corinth.

Air France will be pleased to describe the full tour to you and your pastor—a tour we think is one of the most inspiring we've ever offered.

Air France, Box 707, New York, N Y. 10011

☐ Please send me more information on your group tours of the Holy Land. I understand the down payment is only $70.

☐ Please have one of your representatives call me. My telephone number is ____________

Name____________

Address____________

City__________ State________ Zip______

AIR FRANCE

We know where you're going.

M-1

Wealth in Heaven

W. O. Beckner

Money can make you poor; money can make you rich; you can take it with you. Jesus said this about money so Dr. James K. Quay told an Annual Conference in urging the Brethren to have "a treasure in the heavens that does not fail."

Long before Dr. Quay addressed Conference W. O. Beckner of Elgin, Illinois, had consecrated his life and substance to the Lord of life. Space will not allow a detailing of his vocational contributions in the Philippines, at McPherson College, in public school systems, or his pioneering in the Credit Union movement. In the local church his enthusiasm, generous sharing, and spiritual glow have been hallmarks of W. O.'s participation in its life and work.

Stewardship has meant far more to this good man than current giving and other aspects of his personal witness in the workaday world. Years ago he made his first commitment of funds on the Annuity Plan. From time to time he has placed other sums with the General Brotherhood Board, Bethany Theological Seminary, Manchester College, McPherson College, The Cedars, and Bethany Brethren Hospital. He has derived much satisfaction also in being able to contribute a considerable portion of his substantial annuity income to God's work. His simple though comfortable pattern of living and his total life dedication have been major factors in this faithful steward's creation of a grand total in annuities and other income plans which is amazingly large.

Now over age ninety W. O. radiates his great joy in creative sharing. Truly the afterglow of his life will be a rich blessing to countless other lives.

Harl L. Russell, Director of Special Gifts
Ralph M. Delk, Assistant in Special Gifts
General Brotherhood Board
1451 Dundee Avenue, Elgin, Illinois 60120

Please send, without obligation, information on the Annuity Plan and the rate for my age. (If you desire rate for inclusion of another as a co-annuitant, please fill in his or her birth date as follows:

Month __________ Day __________ Year __________)
My birth: Month ______________ Day ______________ Year ____________
My name: ____
My address: Street, RFD ________________________________
City ________________ State ________________ Zip ______________
Should you desire information concerning a Memorial Annuity Agreement, please check here: _____.

side are songs respectively from the Japanese and the Chinese by Alexander Goehr and Gerard Schurmann. *Charles Ives: Music For Chorus* (Columbia) is a treasure trove that includes five psalms (24, 87, 90, 100 and 150), "Three Harvest Home Chorales," and five other pieces – as indispensable as Bach. The continuing Ives boom has produced three different recordings of the "Holidays" Symphony. The latest, with Leonard Bernstein conducting the New York Philharmonic (Columbia), is by far the best both in performance and engineering.

Baptism: A Journey Through Our Time (Vanguard) is an unusual compilation of song and poetry sung and spoken by Joan Baez. Ranging from John Donne to Garcia Lerca and Evtushenko, the poetry provides rich and fertile soil for relevant meditation on the condition and destiny of man – not just at Christmas but through the year. A church discussion group could thrive on it for weeks if its members really listen and take it to heart. – William Robert Miller

ABOUT THE DONKEY

The sky was bright
outside . . . that night.
A father prayed . . .
mother knelt low.
The donkey brayed.
He did not know
this infant's birth
would change the earth.

by LaDona Garver Shives

Have You Considered a Missions Gift for Your Friends?

You can honor your family and friends by sending a worldwide missions contribution to the Church of the Brethren General Board. Send your gift along with the names of the person you wish to remember. He will receive a card telling of your gift and its purpose. Ideal when you are not sure of what gift to give. Your gift not only honors the person but also provides much needed mission support.

The following are illustrations of what gifts can accomplish:

$10	Provides Brethren (U.S.A.) support for one month for a full-time pastor or evangelist in India.
$200	Grants a scholarship for a future pastor in Nigeria to attend the Theological College of Northern Nigeria.
$15	Provides the monthly allowance for a Brethren Volunteer Service worker.
$5	Gives food and clinical treatment to three Haitian children.
$200	Sends a Calderon Indian youth in Ecuador to high school with a scholarship.
$9	Supports a scholarship for a student in the Waka Schools in Nigeria.
$60	Subsidizes for a week the distribution of Bibles and other Christian literature by the Mission in Nigeria.

Complete the form at right, listing your friends and the amount you wish to give. You may send an additional list on a separate piece of paper.

1 Gift amount ______
Name ______
Address ______
______

2 Gift amount ______
Name ______
Address ______
______

3 Gift amount ______
Name ______
Address ______
______

4 Gift amount ______
Name ______
Address ______
______

5 Gift amount ______
Name ______
Address ______
______

6 Gift amount ______
Name ______
Address ______
______

7 Gift amount ______
Name ______
Address ______
______

These worldwide mission gifts have been made by:

Name ______
Address ______
______

Please write my (our) name on the acknowledgment card as follows:

______

Make your check payable and send to:
GENERAL BOARD, CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

in brief

PERSONAL MENTION

La Verne College inaugurated a fifteenth president in Nov. 19 ceremonies at the California campus. **Dr. Leland B. Newcomer,** a La Verne alumnus and a prominent educator in the California and Nevada public school systems, has sparked an in-depth study to determine goals and curriculum and faculty needs for the college. Daniel G. Aldrich Jr., chancellor of the University of California at Irvine, addressed the inaugural gathering.

* * *

J. Henry Long, for eleven years executive secretary of the denomination's Foreign Missions Commission and for eighteen years on the Brotherhood staff, resigned his post Nov. 1. He will join the Elizabethtown College faculty in Pennsylvania.

The first Chinese convert in the Church of the Brethren died Oct. 30, 1968, at Livonia, Mich. **Moy Wing,** 88, became a member of the church sixty years ago and was later called to the ministry.

Mr. and Mrs. Mark Headings of First church at Lansing, Mich., have returned from a two-year term in Haiti with the Mennonite Central Committee. During their stay, Mr. Headings was in charge of a community development program, and Mrs. Headings had responsibilities in public health.

Our congratulations go to couples celebrating wedding anniversaries. Marking a golden anniversary in October were **Mr. and Mrs. Charles N. Huffman** of Wenatchee, Wash. **Mr. and Mrs. Elmer Hicks** of Brookville, Ohio, celebrated their sixtieth recently.

PASTORS AND PARISHES

The Nocona church in the Southern Plains District installed **Marion Nansel** as the new pastor. In November he became ordained at that church. . . . In other Southern Plains churches, **Jim Johnson** is serving as pastor of Bartlesville First church while attending Bartlesville Wesleyan College. . . . Graduate student **David Smiley** is pastor of the Pleasant Plains church.

In Michigan an October reception for **Martin Krieger** at the Lakeview church marked his installation as pastor there, his fortieth year in the ministry, and his sixty-third birthday.

In the Tri-District of Pennsylvania, four men have recently been licensed and four ordained to the ministry. Licensed were **Dennis Coffman,** Conewago; **Garnet Myers,** Back Creek; **Charles E. Weaver,** Lake Ridge; and **Dean Fahnestock,** Lower Cumberland. Ordination ceremonies included those of **A. Herbert Smith,** Lebanon; **J. Gerald Greiner,** Ridgeway; **Robert M. Latshaw,** Parker Ford; and **Ira Z. Ginder,** Cocalico.

Northern Ohio's Lake Breeze church pastor, **Delbert Kettering,** is dividing his time between his now half-time pastorate and his work for the county in the divorce court.

OPPORTUNITIES

"Human Rites," an explanation of what ceremonial acts or ritual mean to individuals and groups, will be the theme of the **Student and Older Youth Conference,** to convene Dec. 28 – Jan. 1 at Fort Lauderdale, Fla. The conference is sponsored by the Youth Ministry staff of the Church of the Brethren.

Paul Abels, director for the arts, National Council of Churches, will be the resource person. He will work with participants in exploring nonverbal communication, Old and New Testament relationships, and the impact of emotion and environment as they speak of a unity of spirit. Varied experiments in artistic and creative forms will be used, among them group ritual, silent meditation, and reflection groups.

The conference, to be held at the Lauderdale Beach Hotel, is open to persons of college age and to those involved in ministry with these persons.

* * *

The Brethren Service Center at New Windsor, Md., will host a **recreation laboratory** Dec. 26-31 for youth (fifteen and older) and adults interested in developing leadership in the area of recreation. Under auspices of the Youth Cabinet of the five Pennsylvania districts, the lab will promote interpretive movement, social issues, and peace. More information may be obtained from Lawrence Geesaman, Box 160, Elizabethtown College, Elizabethtown, Pa. 17022.

CALENDAR

Dec. 8	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**
Dec. 22	**Christmas offering for worldwide missions**
Dec. 25	**Christmas Day**
Jan. 1	**New Year's Day**
Jan. 5-12	**Universal Week of Prayer**
Jan. 6	**Epiphany**
Jan. 19-26	**Church and Economic Life Week**
Jan. 26	**Youth Sunday**
Feb. 9	**Race Relations Sunday**
Feb. 16-23	**Brotherhood Week**
Feb. 19	**Ash Wednesday**
Feb. 23	**First Sunday in Lent**

POTPOURRI

The **Palmyra congregation** in Eastern Pennsylvania was top in Brotherhood Fund support in 1967-68, with gifts totaling $28,902, the largest amount ever given by a congregation in a single year. . . . Leading the per capita giving for Brotherhood Fund among congregations was **Pleasant Plains** in Oklahoma, with an average for each member of $51.58. This is to be compared with an overall Brotherhood average of $10.25.

The Church of the Brethren in the Tri-District of Pennsylvania has expanded its ministries to include involvement in radio and television programming at state colleges and universities. In September, as part of this new ministry, persons from the **Huntsdale** and **East Fairview congregations** presented on TV the play *The Prisoner.*

In Western Pennsylvania, the **Maple Spring congregation** dedicated a new Christian education annex Sept. 8, while the **Rummel church** anticipates its new education building to be ready for occupancy by Christmas.

The **Brownsville, Md., congregation** of the Mid-Atlantic District in November hosted a three-day convocation on "Styles of Biblical Interpretation." A team of professors from Bethany Theological Seminary and several seminarians provided leadership. . . . **Study-action dialogue groups,** each with six white and six black persons, have been formed in Fort Wayne, Ind., sponsored by the Associated Churches. Participants include some members of the Beacon Heights Church of the Brethren.

In response to a worldwide urge for freedom — in emerging nations, Czechoslovakia, Vietnam; among university students and oppressed minorities — churches in this country and around the world will consider what it means to be "Called to Freedom" during the **Week of Prayer for Christian Unity** Jan. 18-25, 1969.

Sponsored in the United States by the National Council of Churches, the week of prayer signals the beginning of year-long programs of ecumenical dialogue, study, and community action in many local churches.

Twenty-eight men and boys from the **Loon Creek church** in Middle Indiana harvested corn in October as part of the congregation's 1968 farm project. Income from the total project, which included soybeans, wheat, and oats in addition to field corn and popcorn, exceeded $5,000.

Two Northern Ohio churches are marking anniversaries. **Akron First church** celebrated sixty years of service since its organization in a storeroom in downtown Akron. . . . The **Defiance congregation** Dec. 8 will celebrate its fiftieth anniversary.

PUBLICATION INFORMATION

A 1968 edition of the **Catalog for Church Workers** is now available. A comprehensive listing of program materials, supplies, and equipment, the catalog is free to any person requesting a copy from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

Joseph B. Yount III would like to buy a copy of Daniel Zigler's **History of the Brethren in Virginia.** Anyone willing to sell a copy may contact Mr. Yount at Box 1062, Waynesboro, Va. 22980.

Two students from Brethren-related colleges are spending their junior year at la Universidad de los Andes in Bogota, Colombia. **Cheryl Ann Nixon,** Manchester College, and **Kathy Ann Taylor,** McPherson College, are among six U.S. students in Bogota selected by the Council of Mennonite Colleges.

Bridgewater College trustees have authorized **five new scholarships,** four to be awarded to the highest-ranking freshmen and one to the highest-ranking student applying from among winners and runners-up in the Science Talent Search, conducted by the Virginia Academy of Science. Each stipend will be $1,000 for four years.

The Pension Board at General Board meetings in November adopted a five percent increase in benefits for pensioners receiving checks as of Aug. 31, 1968.

The increase occurred after an actuarial study revealed an excess of $94,600 in the reserve fund. According to actuaries' recommendations, half the amount was retained and half earmarked for the increase.

Mrs. Edith B. Kindley owns a number of **books on religious topics.** She offers them to a person who would care for them and pay postage. Persons may secure a list of titles by writing to Mrs. Kindley in care of The Cedars, McPherson, Kansas 67460.

My Grandfather, My Grandchildren, and Me, newly published autobiography of Charles W. Wampler, recounts eighty years in the life of a large-scale farmer, businessman, and Brethren layman. Orders may be placed with the author, Route 2, Harrisonburg, Va. 22812. Price is $4.95 hardbound, $3.25 paper.

Blough, Sarah, Wooster, Ohio, on Oct. 5, 1968, aged 71
Bowman, George W., Hardin, Mo., on July 26, 1968, aged 74
Brown, Jessie, Warren, Ind., on Aug. 16, 1968, aged 76
Burgess, Chella, North Manchester, Ind., on Oct. 15, 1968, aged 79
Burkholder, Dallas, El Cajon, Calif., on Aug. 20, 1968, aged 75
Carr, Anna, Piqua, Ohio, on June 15, 1968, aged 87
Cooper, Dewey, New Carlisle, Ohio, on Oct. 14, 1968, aged 69
Davis, Mabel, Liberty, Ind., on July 31, 1968, aged 72
Findley, Lemmon, Lodi, Ohio, on Sept. 4, 1968, aged 85
Garver, Jesse, Spencer, Ohio, on Aug. 31, 1968, aged 64
Good, Roy E., New Market, Va., on Aug. 11, 1968, aged 70
Griffey, Samuel C., Huntsdale, Pa., on Sept. 12, 1968, aged 78
Hege, Rhoda S., Mercersburg, Pa., on Aug. 8, 1968, aged 80
Hess, Cora W., Harrisonburg, Va., on Sept. 4, 1968, aged 86
Hoover, Stella, New Carlisle, Ohio, on July 18, 1968, aged 73
Huffman, Sidney, Modesto, Calif., on April 4, 1968, aged 73
Idleman, Ollie F., Maysville, W. Va., on June 18, 1968, aged 94
Kennedy, Robert, Waterford, Calif., aged 88
Masmer, Samuel, York, Pa., on Aug. 24, 1968, aged 92
Metzer, Lewis, Flora, Ind., on June 8, 1968, aged 83
Mummert, Charles, Spring Grove, Pa., on May 22, 1968, aged 77
Murray, Pearl L., Waterford, Calif., on May 21, 1968, aged 84
Orth, Pearl, New Carlisle, Ohio, on Aug. 30, 1968, aged 75
Peterson, Maude, Camden, Ind., on June 21, 1968, aged 84
Roadcap, George E., Barren Ridge, Va., on March 9, 1968, aged 76
Roller, D. Frank, Bridgewater, Va., on July 7, 1968, aged 86
Sanger, Shellburne S., La Mesa, Calif., on Aug. 16, 1968, aged 86
Saul, John A., Boones Mill, Va., on March 31, 1968, aged 84
Steele, Lucille, Wooster, Ohio, on Aug. 24, 1968, aged 65
Strickler, John P., New Market, Va., on July 7, 1968, aged 76
Teeter, Lena, Woodbury, Pa., on Aug. 24, 1968, aged 69
Welch, Otis C., Modesto, Calif., on Aug. 10, 1968, aged 82
Wine, Jacob D., Forestville, Va., on Aug. 31, 1968, aged 87
Wright, M. Luther, Bridgewater, Va., on Aug. 3, 1968, aged 92
Young, Jennie, Westminster, Md., on Sept. 7, 1968, aged 83
Zellers, Mary, Lebanon, Pa., on Sept. 13, 1968, aged 64

Most Treasured Gift

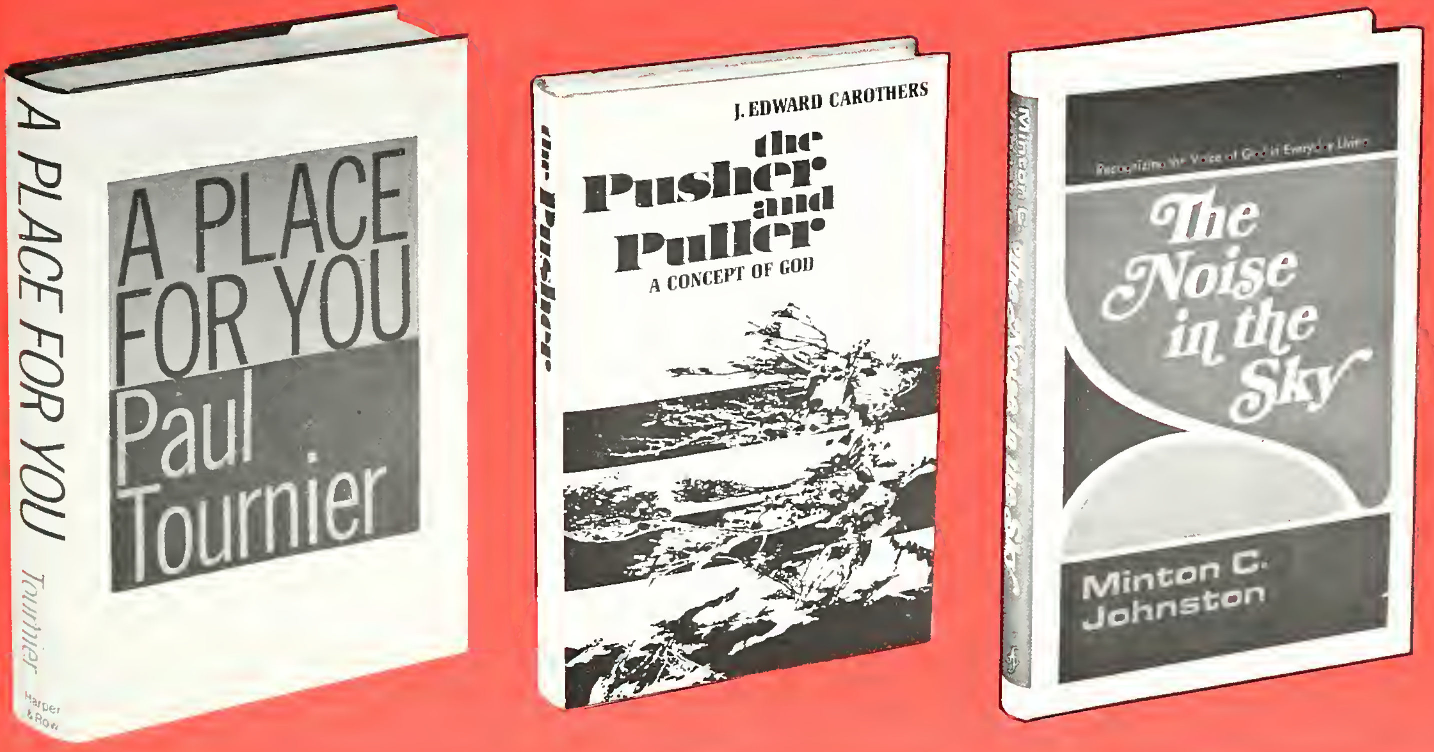
God must really have trusted this young couple from Nazareth to place his most treasured gift in their keeping. For they were poor and they had to travel to Bethlehem in Judea without any hotel reservations to insure a comfortable place for Mary. There was danger all the way — from highwaymen and robbers; from the hardships of travel; from the thoughtlessness of soldiers; from a king who was quickly aroused to murderous decrees.

And yet God entrusted this gift for the world to a young man and woman who had little to recommend them except their love for each other and the child that should be born. They could summon no servants to run for a physician, they had no armed companions to force a way through the crowd, they had no letters of introduction to hotel managers, they had no money to spare for bribes. Consequently, they were turned away from the inn and forced to find lodging in a barn. God left his treasure with two young people who had no privileges whatsoever.

In the stillness of a night that God made bright with a star, Mary gave birth to the child, unattended except by Joseph and the sleepy cattle across the room. But Mary was a mother and Joseph was a husband; and every mother knows her child is a gift from God, a treasure for the world. So God had been wise after all. Of course, there was danger abroad, but there was only love in Mary's heart. And the gift of God was wrapped in the love that every parent knows.

So rich has been the treasure of this child that now we look back at that first Christmas and see only beauty and light, for we have heard the angel song and seen the kneeling Magi from the East. But let us not forget that Mary suffered that night and Joseph paced the stable floor and there were moments of dark indecision before the light came.

If God would share his richest gift with a mother and father of Nazareth, will he not also honor our hearts and our homes with his presence? We have only to open our doors and the everlasting light will shine in. — K.M.


A PLACE FOR YOU
A PLACE FOR YOU
Paul Tournier
Tournier
Harper & Row
J. EDWARD CAROTHERS
the Pusher and Puller
A CONCEPT OF GOD
the Pusher
Recognizing the Voice of God in Everyday Living
The Noise in the Sky
Minton C. Johnston

God in everyday living

A PLACE FOR YOU
Paul Tournier. $4.95

In a world which compels a person to adapt himself to ever-changing surroundings, he must find a place of his own in the midst of a whirlwind. How he can find calmness, inner serenity, a peace, is shown by Dr. Tournier in this book through a wealth of illustrative material.

THE PUSHER AND THE PULLER
J. Edward Carothers. $4.95

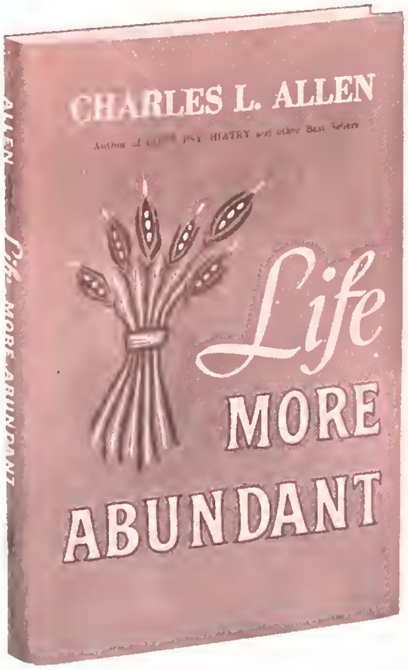
This challenging book views God in terms of traditional teachings. Here the author helps the reader see the meaning of God in the natural and evolving processes of human experience as he cuts through myths and archaic concepts of traditional religion.

THE NOISE IN THE SKY
Minton C. Johnston. $2.50

Brief meditations in which the author very simply shows the different ways that God speaks in everyday life. He focuses on the attitudes, actions, and events that really matter.

LIFE MORE ABUNDANT
Charles L. Allen. $3.50

Here is the practical down-to-earth counsel for which Charles Allen is so well known. Guiding the reader into pathways that lead toward a more abundant life, Dr. Allen discusses many pertinent topics, among which are: the power of faith; the importance of believing — in God, ourselves, and in others; peace of mind; death; eternal life.


CHARLES L. ALLEN
Life MORE ABUNDANT
ALLEN
Life MORE ABUNDANT

Order from **Church of the Brethren General Offices, Elgin, Illinois 60120**

LOOK FOR THESE FEATURES IN THIS **messenger**

Christmas in Bethlehem. *The town where Jesus was born is the setting for spectacular Christmas ceremonies. But one who has lived there speaks also of the tragedies that war brings, as men still fail to live at peace with one another.* by Nina Bazouzi. page 2

Shall We Skip Christmas? *If the true Christmas is a reminder of the birth of the Savior, we may need it more than ever before.* by Glenn H. Asquith. page 6

The Game of Killing. *Some toy manufacturers refuse to sell toys that resemble weapons of destruction. But others make a game of war. Parents can show their concern by taking action.* by John M. Drescher. page 8

Profiles of Five Black Americans. *A photographer-artist, a newsman-musician, a preacher-industrialist, and a comedian-politician are introduced by a Negro feature writer.* by Ernest Boyton. page 16

Human Rights and Christian Responsibility. *A look at the teachings of Jesus reveals his concern for human rights. The U.N. General Assembly, on the basis of a similar concern, designated an International Year for Human Rights.* by Frank H. Epp. page 22

OTHER FEATURES include "Gifts for a King," an original Christmas carol (page 1); a comment on "Evangelism's Deeper Meaning," by Edward E. Lyons (page 10); poems by Jeanne Donovan (page 11) and LaDona Garver Shives (page 28); news of sending cattle to India (page 12), need for aid in Vietnam (page 14), and a Brethren among the Pueblo crewmen (page 15); "Day by Day," by Paul and Mary Lee White (page 20); and reviews of books on the Lord's Prayer and the Beatitudes, by John C. Middlekauff (page 26).

COMING NEXT

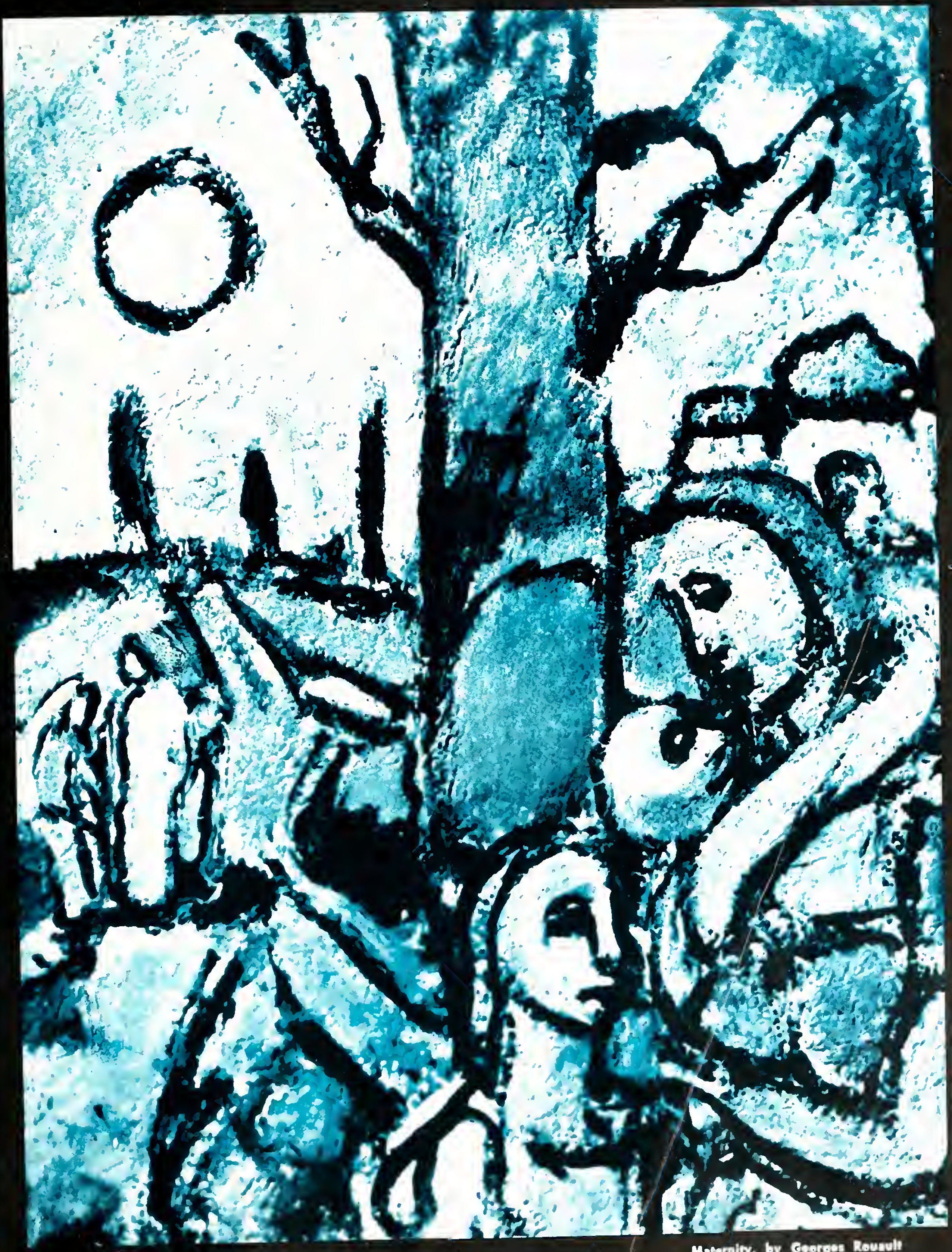
Seasonal features include a portfolio of paintings about incidents in the life of Christ by Georges Rouault; an inquiry concerning his messianic role, "Is Jesus Christ the One?" by Robert Mock; and an expression of concern for the welfare of "All God's Children," by J. Wayne Judd. . . . Ira W. Moomaw draws on a lifetime of experience and study as he discusses "New Horizons and World Missions."

PHOTO CREDITS: 2, 3 David Wieand; 5 (left) Religious News Service; (right) Three Lions; 6 artwork by Harry Durkee; 12 Ed Johnsey, courtesy of the *Dayton* (Ohio) *Herald;* 17 (far right, second row) United Methodist Missions; (others) Kerygma Features; 19 James J. Kreigsmann; 20 "The Holy Family Crossing a Brook," by Rembrandt van Ryn, courtesy of the National Gallery of Art, Washington, D.C.

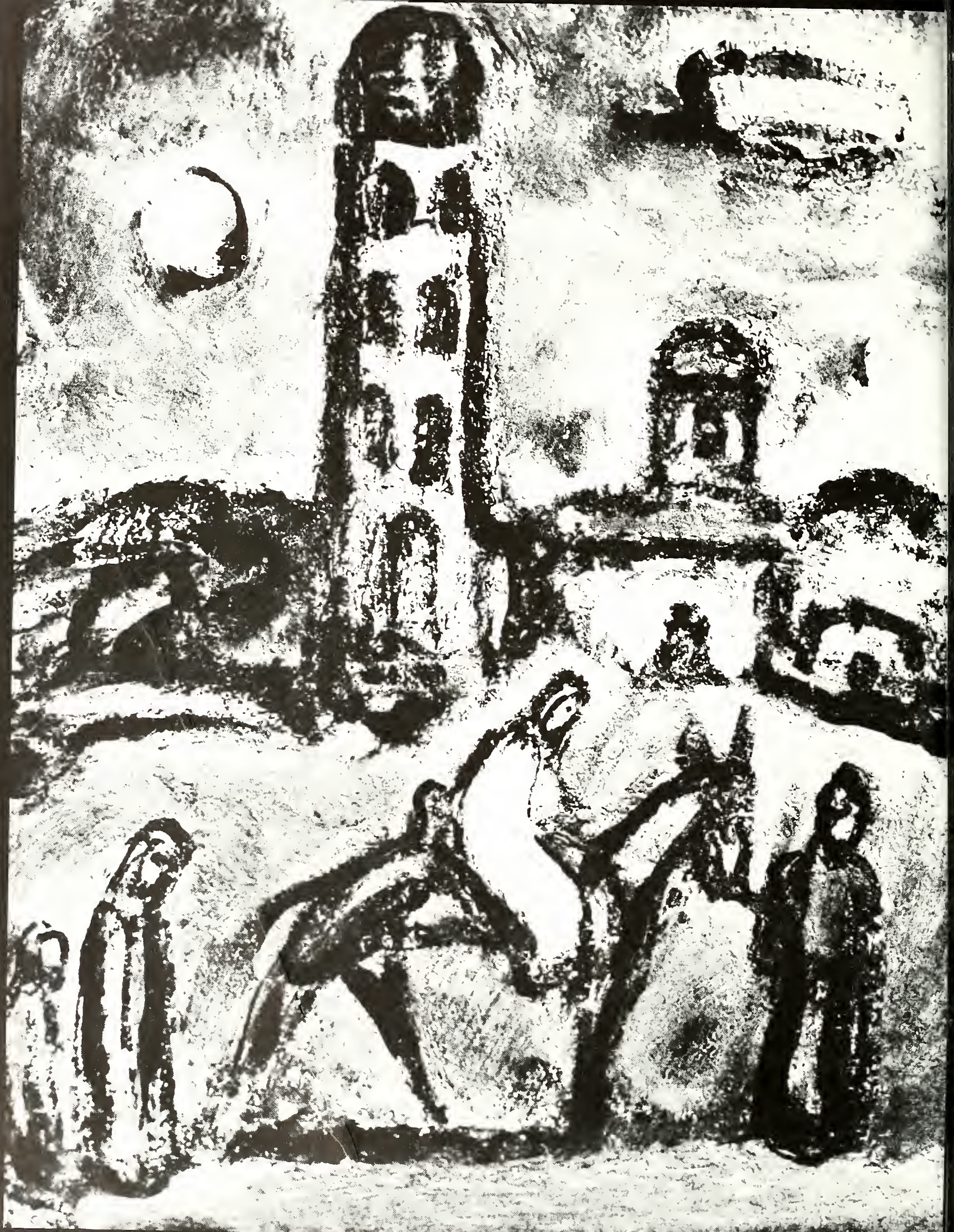
KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the Church of the Brethren General Board. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 25

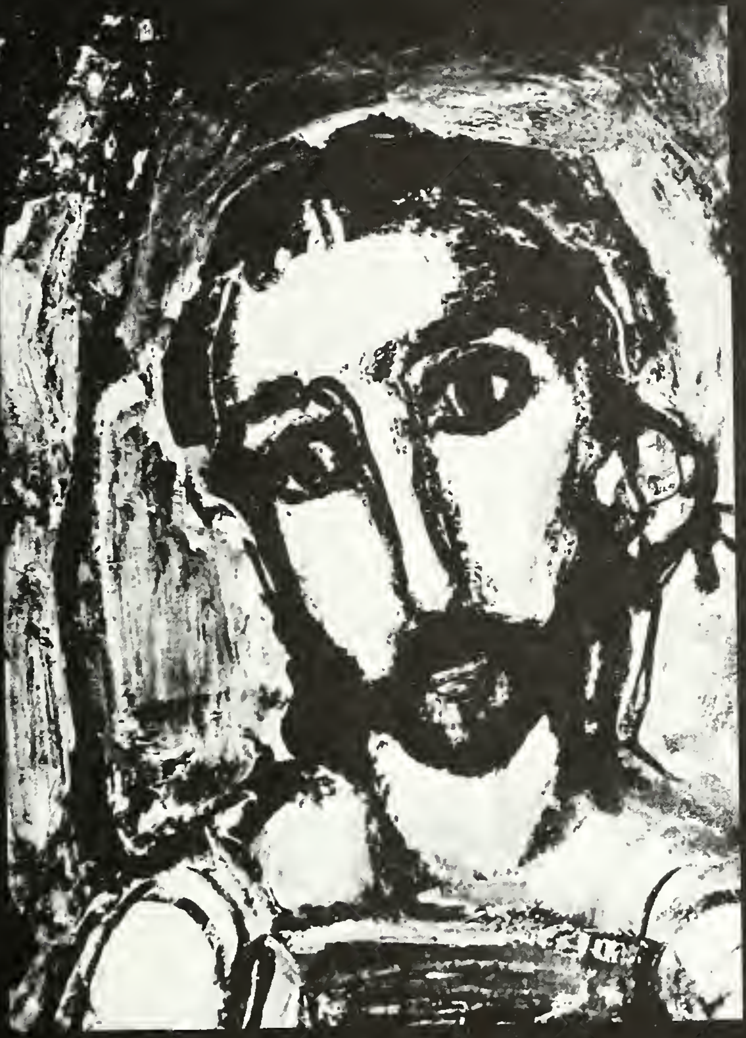
messenger
CHURCH OF THE BRETHREN
12/19/68



Maternity, by Georges Rouault



Flight Into Egypt



Christ of the Passion

georges rouault sees christ

Georges Rouault has been called the greatest religious painter since Rembrandt. Beginning as one of the impressionist artists of the last century he turned eventually to Christian themes. His name, for some critics, may be associated chiefly with the clowns and acrobats who people his canvases. But Rouault was also a devout believer who painted the figure of a suffering Savior. He once observed that he hoped to "paint a Christ so moving that those who see him will be converted."

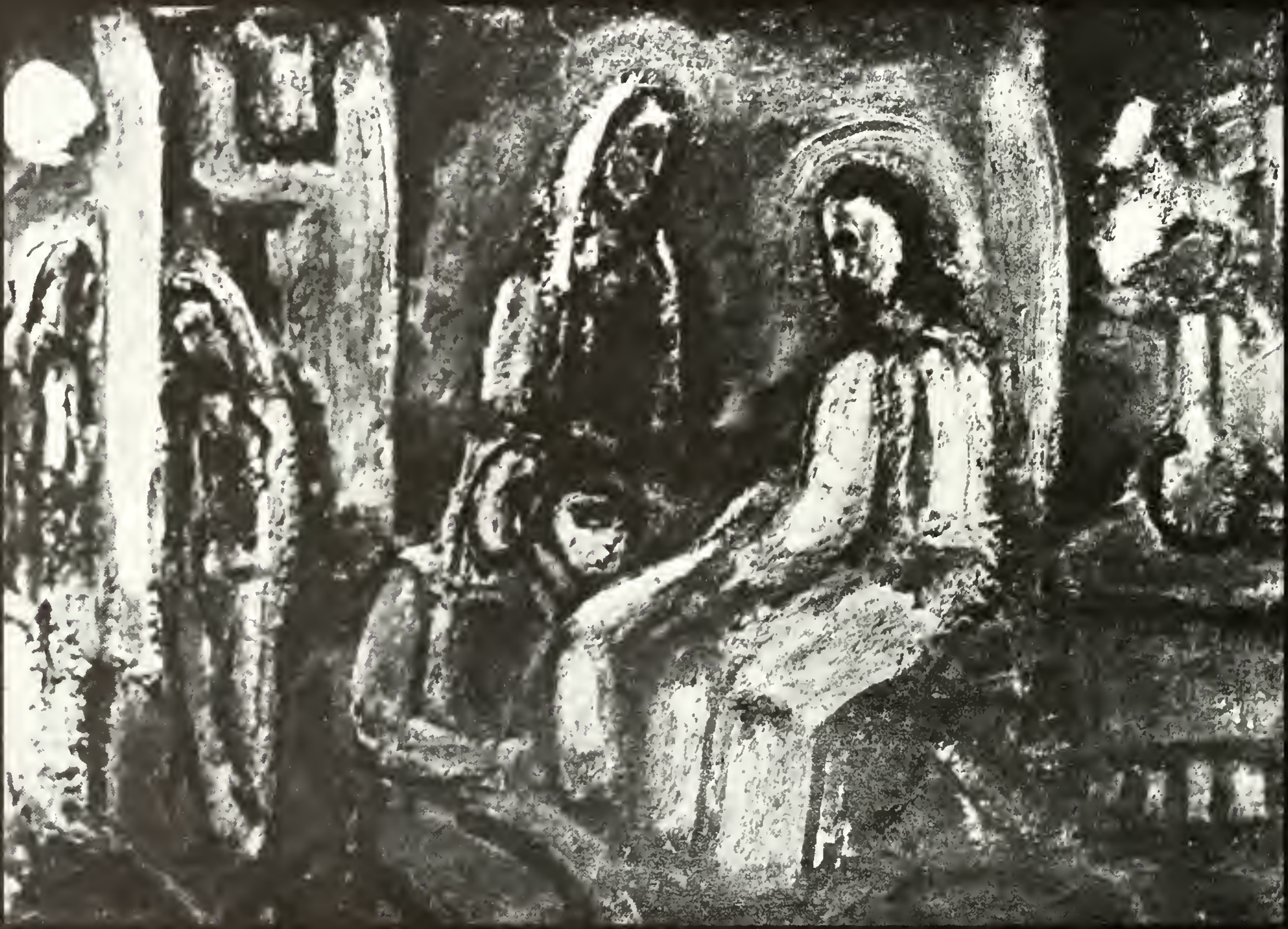
As a teen-ager he apprenticed to a glazier working on the restoration of stained-glass windows in Chartres cathedral.

The paintings included on these pages resemble stained-glass windows. The heavy lines are like lead. And the vivid colors, which

MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second class postage paid at Elgin, Ill.

georges rouault sees christ

Christ in the Sub



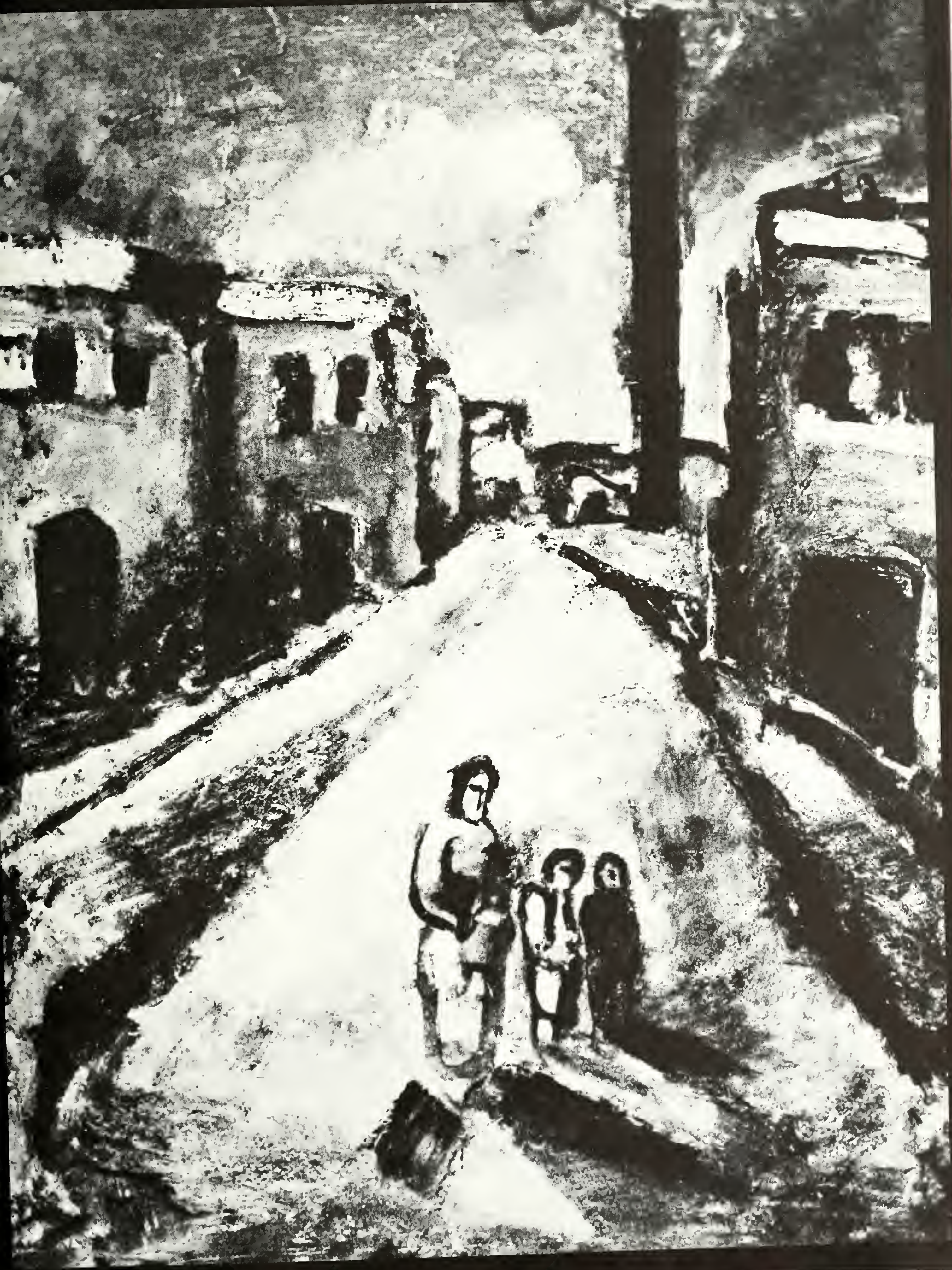
Christ in the House of Martha and Mary

we cannot show here, are like radiant chunks of glass.

Rouault didn't always paint in bright colors. In his early period he seemed to be preoccupied with morose religious stories, desolate landscapes, melancholy clowns, and gross prostitutes, depicted in a heavily texturized, stylized manner, and somber colors.

Toward the end of his life he turned to brighter themes. He said that he had so long painted the twilights that now he thought he had "earned the right to paint the dawn."

In 1948 Rouault began using greens and yellows for the first time. Applying the paint thickly, he infused his paintings with

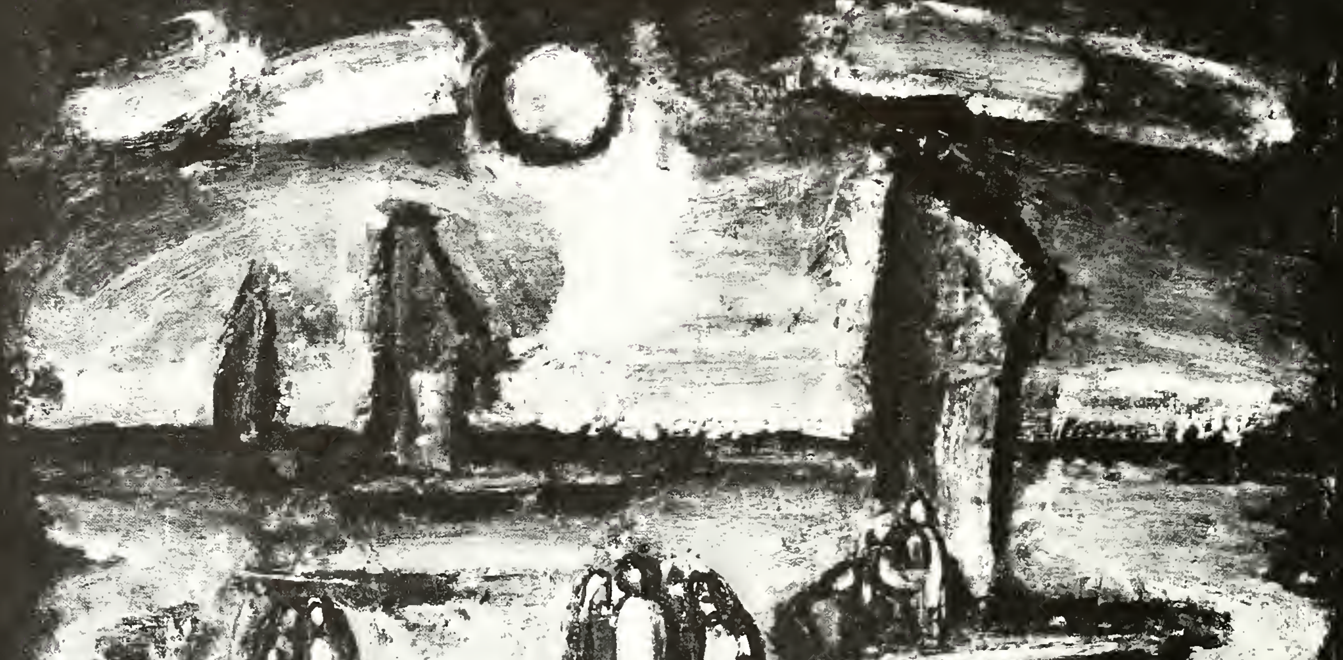


georges rouault sees christ

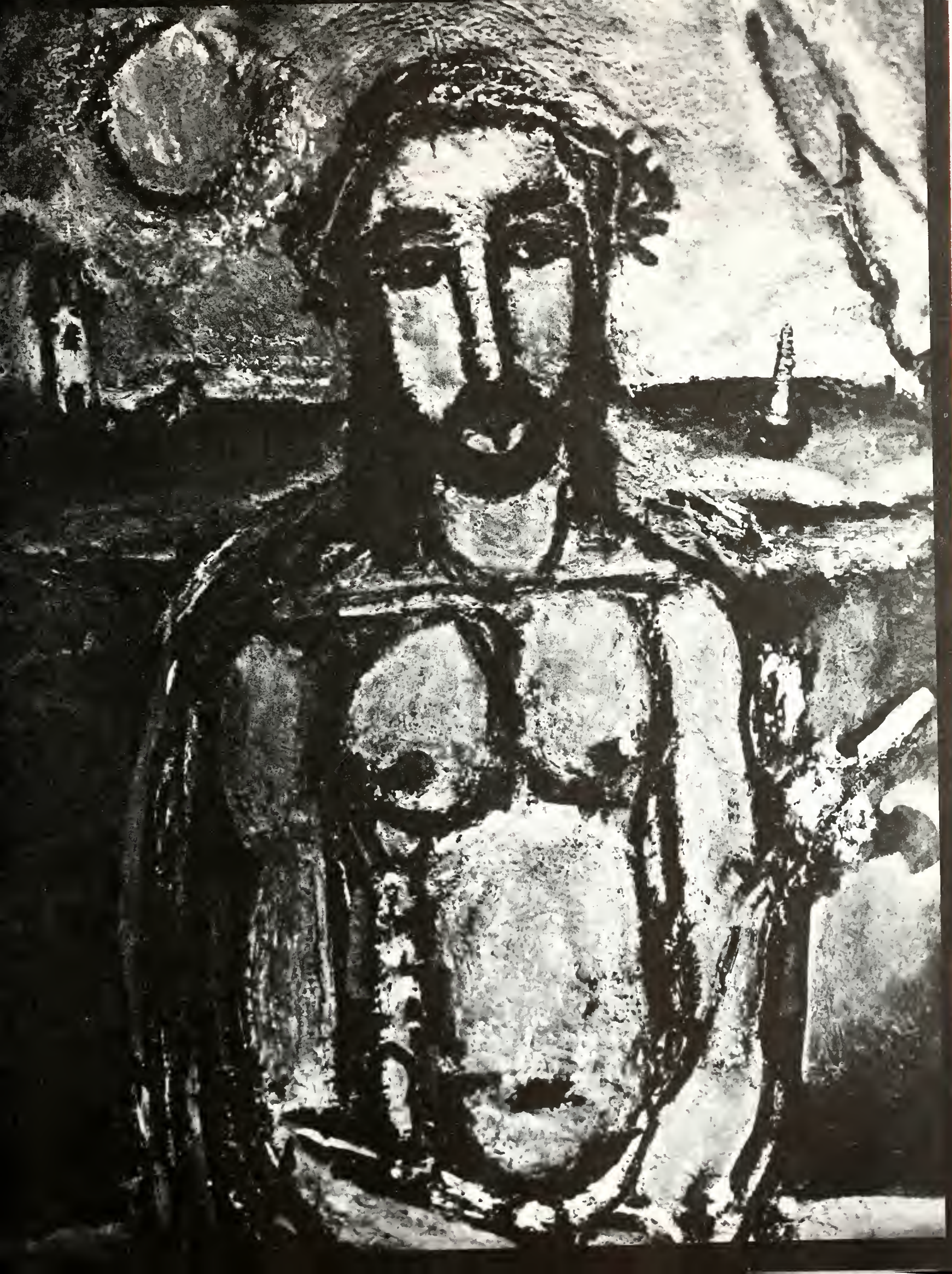
The Mocked Chr

joy and religious grandeur. This was when he was eighty years old.

In a *Messenger* article published shortly after Rouault's death in 1958, William Willoughby reviewed the life of the artist and came to this conclusion: "As Jonathan Edwards portrayed the living, dying, and rising Christ through the spoken word, as Christina Rossetti depicted the life, death, and resurrection of Christ through the poetic word, and as Bach expressed the passion of Christ with the language of music, so Rouault used the medium of canvas, color, and form to speak in the voice of modern art of the Christ he adored."



Christ and the Fishermen



ALL GOD'S CHILDREN

by J. Wayne Judd

Joseph, the silent carpenter of Nazareth, has long been one of my personal heroes. His day, as is ours, was a time filled with agony for many children . . . children who, not of their own choosing, have become the innocent victims of the wars of men and have borne the brunt of institutional and political clashes.

The pattern has not changed. In Joseph's day it was Bethlehem and a little section of the country called Ramah. In our day it is Biafra, Vietnam, and here at home.

As far as I know, Joseph had very little, if any, money. It is generally assumed that his was a very poor family, though a family who gave the world the richest gift it has ever known.

Neither do I have any concrete evidence that Joseph was a good steward in any of the things mentioned above. Few records were kept concerning Joseph – but, judging from his relationship with his wife, Mary, and his son, Jesus, I am willing to make the assumption that Joseph was, indeed, a good steward.

The kind of man that Jesus grew to be certainly speaks well of the kind of man Joseph must have been. Look carefully at the man Joseph, and you'll see plainly where the boy Jesus learned his great depth of compassion and gained his tremendous capacity for bravery.

So few words written about him, and yet as we ponder those few sentences we discover in Joseph a man whose love for God spilled over into some affectionate and compassionate deeds for a woman and also led him to some tender and heroic deeds in behalf of a helpless child.

Unlike the wise men who ride their camels across one page of scripture, put in their appearance before the Christ child, deposit their gifts, and then ride off the other side of the ledger, Joseph is around for the second half of the Christmas story, when the giving became costly.

The coming of Jesus Christ had offended King Herod, and in his efforts to seek out and destroy the Christ child, Herod unleashed his furious rage to such an extreme that all the boy babies two years old and younger were slaughtered.

The problem was essentially political, for it was rumored that this baby was to become the King of the Jews, meaning a loss of power for Herod. Matthew, in reporting the cunning and cruelty of Herod, likens the situation to the time when Babylon had mercilessly destroyed the countryside, slaughtered the children in front of the eyes of the parents, and hauled the people off into captivity. He recalls the agonizing words of Jeremiah:

A voice is heard in Ramah,
  lamentation and bitter weeping.
Rachel is weeping for her children;
  she refuses to be comforted for her
    children,
  because they are not.

This is the other half of the Christmas story. To miss it is to keep ourselves unexposed to the real purpose for Christmas. And if our attempts to celebrate Christmas as a joyous occasion allow us to gloss over this portion for the stark tragedy that it is, then even today Rachel refuses to be consoled. The tragedy has been repeated many times throughout the centuries. As one expositor has put it: "Here is the problem of pain in its stark and terrible maxim. Ramah is our world, and the cry in Ramah has often been the voice of the world's weeping."

"One tiny child provided for me their symbol," said a medical worker in Vietnam. "He was about three years old and he sat on the ground away from the others. He was in that position when I entered and still there several hours later when I left. When I approached, he nervously fingered the sand and looked away, only finally to confront me as I knelt in front of him. Soon I left and he remained as before, alone."

Alone except for men like Joseph, who, in the midst of the tragedy, remained sensitive to the needs of an innocent child. Quietly and courageously, still talking to the angel, he loaded Mary and the baby Jesus on the donkey and departed for Egypt. Thanks to this kind and compassionate man, the Christ child did not die along with all the others.

Joseph's is a ministry the church is called to carry on. The narrative in Matthew is only one example of God's summons to his people to minister to the needs of his children, not only to speak to them of the life he has intended for all of his creation, but to continue to create opportunities for that life to be realized. Very simply, this is involved in the business of becoming the body of Christ.

As it was true of Joseph, so it is true of the Church: God has no hands but ours to do his work.

Hear, then, of the children of Biafra, children like those in the days of Herod the king, who have become the innocent victims of circumstances they cannot control, but circumstances which men of goodwill across the world are called to remedy.

Like perhaps two thirds of the children of the world, they are faced with one of life's most basic needs, food. Caught in the web of civil conflict, some reports estimate the daily death rate due to starvation to be 6,000. Others have described it as one of the major human tragedies of this century.

An entire population of thirteen million is threatened with death by starvation, while the two conflicting powers, Nigeria and Biafra, stubbornly squabble, each accusing the other of using mass starvation as a "military weapon."

As you well know, the crux of the matter is military and political, yet how is that possible without having religious overtones?

Consider the children of Vietnam. Does the history of the conflict really matter? Here is a lovely twenty-eight-year-old peasant woman, sitting in her hut nursing her child. A piece of shrapnel slams into her back, transecting her spinal cord, paralyzing her. Antibiotics and a place to lie are the only treatment available. A few mornings later she is dead.

Or there is a child, the lower half of his body scorched raw by napalm jelly. Further down the road is an orphanage where there is visible proof of amputation as a surgical shortcut.

Said another medical worker, "I never left the tiny victims without losing composure. The initial urge to reach out and soothe the hurt was restrained by the fear that the ash-like skin would crumble in my fingers."

And God cries out in the midst of all this, "Whom shall I send; who will go for me?"

Here is the problem of pain in its stark and terrible maximum. Ramah is our world, and the cry in Ramah has often been the voice of the world's weeping.

While the need is still great, these children have seen a hand of hope reach out to them, principally through the church and other agencies of goodwill which have made commendable efforts to remedy the situation.

In Biafra the obvious need is emergency food, one thousand tons daily. In Vietnam, a land rich in natural resources, the need is medical supplies and technology.

In ministering to this basic need, it is demanded of the church (which has as its members most of those who hold the power of our society and are thereby placed in authority), if it has not ceased to be the church, to raise its prophetic voice in such a way that no one can misunderstand and in the name of God call for a halt to this killing and bring an end to these wars. The price of war is too heavy to pay.

Recall also, if you will, all that you have heard and read concerning the life which is offered to the children of the ghetto. Listen also to the words of Martin Luther King concerning his children:

"When you see the vast majority of your twenty million Negro brothers smoldering in an airtight cage of poverty in the midst of an affluent society; when you find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television and see tears welling up in her eyes when she is told that Funtown is closed to colored children; when you see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five-year-old son who is asking, 'Daddy, why do white people treat colored people so mean?' — then you will understand why it is difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into the abyss of despair."

And speaking of the affluent society, youngsters in our communities and in our own congregations see in this affluence a crisis equivalent to what many older persons experienced in the depression of the thirties; and in seeking the meaning which they want in life many of them are tempted to "drop out" or they begin to experiment with marijuana and perhaps other drugs.

These are all God's children, each with his own special needs unique to his situation. To see the need and remain unresponsive is to leave Rachel weeping and unconsoled.

One of the keys to remedying the situation is money. And so without apology the church does ask for your money. It's one of the most religious subjects I know. But it does not ask only for money. As Joseph discovered, the price is far higher than that. It asks for you and me; and calls upon us to take the life we have, all of it, and put it in tune with God's purpose for all of creation.

What you give in terms of self and money is your secret with God, and it's nobody's business but your own. What the church does seek to do is put everyone on the honor of his relationship with God that he might give what he believes is proper in the light of God's goodness to him.

Because I have a child, I want to invest in rescuing some of God's children, for I know that my son holds a special place in the eyes of God, yet no more special than any of the children of Biafra or Vietnam or the ghettos across the land. These are all God's children. The task is clear, and we have been given the tools for doing that task. □

IS JESUS CHRIST THE ONE?

Every man will answer this question as he models his life after what he has heard and seen

by ROBERT G. MOCK

The gospel story is very simple. John the Baptist, sent to jail by Herod Antipas, sent two of his associates to Jesus with a question: "Are you the one who is to come?"

That was an odd question for John to ask Jesus. John was well acquainted with Jesus. Could it be that doubts regarding Jesus were beginning to arise? Or was John more interested in persuading his own in-group that Jesus was he who should come? Whatever the reason for the question, it is before us in a personal way.

Is Jesus Christ the one who should come? Is Jesus Christ, in fact, the model for history? The question is related to the messianic hope and hence as old as Israel itself. But that is not the whole story.

In all ages men have suffered mentally, spiritually, and physically because of the woes of the world – the breaking down of systems, the changing of life's important patterns of behavior – and always there has arisen the hope for a time of deliverance which will be ushered in by a divinely-sent Messiah.

Long ago the North Germanic tribes as well as the Aryan Persians regarded the world as the sphere of a struggle between two forces – of good and evil, of light and darkness. They believed the whole history of man stood under the shadow of world destruction and world judgment; and hope, soaring beyond this state of affairs, concentrated itself on a renewal of earthly life, a new humanity, a new eon.

Long ago the Roman poet Virgil had a vision that the last age was already here – an age which would "from perpetual fear all nations free." Now we are frightened by an area when everything nailed down is coming loose. We search frantically for tomorrow – a time when our swords shall be turned into plow points and our spears into knitting needles, an age when all men shall address one another as "brother," and all shall serve the common good.

Is Christ the one who should come? Jesus, are you our man? Are you he whom we here can join in forging the new age? The answer comes back to us as it did to John the Baptist: "Go and tell what you hear and see! The blind receive their sight and the lame walk; lepers are cleansed; and the deaf hear; the dead are raised up, and the poor have good news preached to them." Where Christ reigns, marvelous things happen.

But notice John's question – "Are you he who should come?" Jesus does not respond with a yes or a no. Rather, he places the burden of decision upon John and upon the rest of us. Is it our call to join Christ in those human deeds of opening blind eyes, binding up the wounds, feeding, clothing, and supporting each man in his time of need? Does Jesus identify with the oppressed or the oppressor? What is Jesus doing in Vietnam this day?

It has been the answer of the Christian faith that the light of eternal life shows in Jesus Christ and that light gives the world a new appearance. Indeed as we observe Jesus we begin to perceive the possibility of the total renewal of humanity – the coming into being of a new heaven and a new earth. And those who had their whole being renewed and transformed by Jesus, the model of history, began to participate in the coming of that new heaven and that new earth.

The shape of the model is that this "one who came," Jesus Christ – who had the very nature of God – did not think that by force he should try to become equal with God. Instead, of his own free will he gave it all up and took on the role of a servant. He was humble and walked the path of obedience to God.

He did not pontificate from a kingly throne or call down twelve legions of angels to destroy his crucifiers. The model for history he chose is that of a servant – on the side streets of the world, bringing sight to the blind, making the lame walk, cleansing the lepers, opening deaf ears, and raising up the dead. That is the model for the Christian, and to that model you and I must answer "yes" or "no."

Living as we do in a world that teaches us to look out for ourselves because no one else will, reminded continually to

The Christmas Story According to the Gospel of the Money Changers

by Patricia Kennedy Helman

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

"And all went to be taxed, every one into his own city."

> *(That's what I shall do – go to the*
> *city – not to be taxed – I pay my taxes*
> *on April fifteenth. I shall take my mile-long*
> *Christmas list and go into the city.)*

"And Joseph also went up from Galilee . . . unto the city of David, which is called Bethlehem . . . to be taxed with Mary his espoused wife.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger."

> *(I thought I heard a child crying. I don't see*
> *why people don't leave their babies at home.)*

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."

> *(This isn't the glory of the Lord. This is*
> *the glory of General Electric shining through*
> *2,000 250-watt bulbs ingeniously arranged*
> *to extol the liquor of a man of distinction.*
>
> *Does anyone else hear a baby crying?*
> *It's so hard to hear with the horns honking,*
> *the bells ringing, the cash registers clanging.)*

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

> *(Who's afraid? And don't bother us with joy –*
> *we buy joy. In exchange for cold, hard*
> *cash we can buy joy – in bottles, boxes, in LPR,*
> *in myriads of ways. Strange angel – joy is*
> *for sale! I'm sure I hear a baby crying.)*

"For unto you is born this day in the city of David a Saviour. . . . "

> *(Who needs saved? We are saved – we*
> *are saved by the government of these United*
> *States – by the Equitable Insurance Companies.*
> *We are well provided for – yes, saved*
> *is the word.)*

"Which is Christ the Lord."

---

hang onto what we have because others are after it, tortured daily by the possible news of tomorrow, we find it difficult even to consider taking Jesus' way seriously. If beyond the complexities and perplexities of our day man could see the simplicity of the Christian faith! To do the deed that needs doing! To say the word that needs speaking – the word of courage to face the threatening present and uncertain future with hope.

How could the church become serious about choosing Christ as our model for living? We might remove all these silly, insipid, effeminate pictures of Jesus and in their places we might have pictures of:

Toyohiko Kagawa, giving away riches in the slums of Japan, and the caption below the picture would read: "Jesus is like this!"

Mahatma Ghandi, leading a protest to set his people free from imperialism, and the caption below the picture would read: "Jesus is like this!"

Dag Hammarskjold, dealing with the crises in the Congo with careful, meticulous shaping of the language of peace and goodwill, and the caption under the picture would read: "Jesus is like this!"

Martin Luther King, calling a boycott of the buses in Montgomery, Alabama, to arouse the conscience of our country toward accepting the integrity and dignity of all people regardless of race, and the caption under the picture would read: "Jesus is like this!"

Jonas Salk, reporting the results of his polio vaccine research to the Secretary of Health, Education, and Welfare, and the caption under the picture would read: "Jesus is like this!"

John F. Kennedy, coming on television after the Bay of Pigs fiasco in Cuba and humbly apologizing to the world for the mistake, and the caption under the picture would read: "Jesus is like this!"

Albert Schweitzer, kneeling over an African child and through surgery making it possible for a new life to flow into a broken body, and the caption under the picture would read, "Jesus is like this!"

Tom Dooley, bringing joy and hope to a people to whom only a few years before he brought fear and pain, and the caption under the picture would read: "Jesus is like this!"

and hosts of others, past and present, through whose deeds of love and mercy mankind has continued its snail-pace journey toward becoming fully human.

Jesus, the one who is to come, encourages us to join our powers with the powers of others and with these powers move mankind toward the new heaven and the new earth. Our problem is that we enjoy having power over people – rather than power with people. And not only is that true on the personal

(Don't – please don't bother me with
details. I've got a Christmas list a mile long.
I've got to get this shopping finished.
Oh, I wish that baby would stop crying.)

"And this shall be a sign unto you."

(Don't talk about signs. Everywhere
I look there are signs –
For the woman who has everything.
For the man who has everything.
For the child who has everything.
For the one to whom quality means
everything.
For those to whom money is no
object. . . .
I've had enough of signs.)

"Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

(Yes, will someone please find it.
Stick a bottle in its mouth – do anything to
get it to stop crying – anything. I can't
finish my shopping with that infernal, eternal
noise. Please, someone, find the baby.)

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying . . . "

(Multitudes – that's the right word –
shoving, pushing, panting multitudes –
but they're not in the sky; they're
down here. They're on a frantic quest,
are the multitudes.
Oh, if someone doesn't find that baby
I'll scream.)

"Glory to God in the highest . . . "

(Glory to Macys
Blocks
Gimbels
Saks
Glory
to them for providing the multitudes with
merchandise.)

"and on earth peace . . . "

(Oh, yes, peace. I love that word.
I want peace for everyone on my Christmas list.
All the kids – bless their spoiled
hearts. It's so hard to buy for
them. They've got everything. I
want peace for
Mother
Dad
George
Aunt Kate
Uncle Herbie
Clara
peace for everyone on my list, please.)

"good will toward men."

(And goodwill, too. Goodwill –
goodwill toward men? Well, some men at
least – the men in our crowd – the men in
the quality suit. Yes, the men whose skin is
the right color – goodwill toward some men!

If no one else is going to do anything about that
baby – I'll have to. Where is he – where is that
baby? Someone – please – I can't stand it any
longer. Where is that Baby?!!!)

level, it is true corporately – it is extremely relevant in government. As a people we Americans are obsessed with power. We are the greatest, the most powerful, the first. To be the greatest may be the goal for our nation but can never be equated with Jesus, our model.

No Christian can ever accept the idea of power over people (war) as a means to solve social and political hangups. Hopefully, though, someday man will accept all governments subordinated to a world government, the universal dignity of all men, social and cultural planning developed in behalf of all mankind. Then will all human institutions better move toward intentional community – everyone aware of his rights, his dignity, and his responsibilities.

That is the nature of the messianic hope – the longing for what can be. Then we can begin to mend the scars man has inflicted on mother earth, abandon war, advance knowledge, abolish poverty, provide for the sick, lengthen life, prepare for the creative enjoyment of leisure, and free every man to contribute imaginatively to his community. Then we shall realize fully that it was Jesus who is to come.

Let us suppose that you and I, on a very personal level, turned from a greatness syndrome to a servanthood syndrome. Suppose we accepted in our little community that Jesus is he who should come. Suppose we began to do the deeds that need doing and say the words that need speaking. Then we would be sensitive to:

– the youth taking his first drink, his first cigarette;
– the man dying of mouth or lung cancer because he took that first smoke;
– the heavy drinker, the alcoholic;
– the boy who experiences masturbation for the first time;
– the girl who fears she is a lesbian; the boy who can't admit he's a homosexual;
– the assembly line worker;
– the high school or college student trying but not making it;
– the high school or college drop-out;
– the unwed mother, the unwed father;
– the divorced mother, the divorced father;
– the child whose parents are separated;
– the adopted child;
– the lonely youth;
– the senile aged;
– the mentally tormented and his marriage partner.

Is Christ he who should come? Observe that the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, the dead are raised up and the poor have good news preached to them.

Whether or not to join him is your decision. ☐

news

Theme for 1969: The meaning of faithfulness and change

If Jesus Christ is the same yesterday, today, and forever, then why the frenzy for change in religion?

The question mirrors the concern and the confusion that prevail as to the nature of the church and of belief. While on the one hand critics condemn the church as being complacent, isolated, arrogant, obsolete, and virtually immovable, some others see much of what they have loved dearly in the church being swept away by the winds of change. Hence towering over many debates of the moment – debates on unity and diversity, on the gathered and the sent, on worship and action, on tradition and renewal – towering as an overarching concern above these issues is the question: what does it mean to be faithful in change? It is a question which for many Christians is intensely real, intensely local, intensely personal.

Theme: The theme of "Faithfulness in Change" will be a pivotal one for the Church of the Brethren in the coming year. It will be brought into focus in at least two national events, the Louisville Annual Conference in June and the Third Theological Conference in July.

In regard to the latter event, already in preparation for publication in the spring is a book of essays by 25 or so writers, Brethren and non-Brethren, offering a cross-sampling of insights on faithfulness and change. Tentatively titled *Variations on a Theme*, the book will be a major resource for the Theological Conference and will be available also for general use.

From July 14-18, some participants will convene at Bethany Theological Seminary, Oak Brook, Ill., to delve further into the theme. Invited will be persons of diverse viewpoints, one intent of the encounter being to enable the church to face differences and to seek to handle by creative means the tensions that may arise from depth confrontation.

Task forces: Proposed by the planning committee as possible study areas around which four task forces will form are the following:

Relationship. "To affirm whose we are and what this means in the midst of rapid change."

Identity. "To discover what we are and what we are becoming, both as a community of Brethren and as individuals who are part of that community."

Pilgrimage. "To discover where we are and where we are going as a pilgrim people, people moving from one point to another in the journey of faith."

Celebration. "To discover how those who are faithful in change may celebrate both the faith and the change. And to discern how faith is expressed in our time and how we share meaning with each other."

Each task force group is to evolve a written statement for publication, opening the possibility for the dialogue begun by conferees to be continued by others.

Perspective: In setting forth its own preconference perspective on the theme, the planning committee noted, in part:

"Because history is dynamic, the question of faithfulness in change is ever present. It is as old as Eden and as new as Vietnam. It is as ancient as an exodus from Egypt and as contemporary as an entrance into technology.

"The theme recognizes change. We are it, and it is upon us. Change cannot be eliminated or curtailed. Some see change as promises – others as threat. Whether we are afraid of change or in love with it is not so crucial for the Christian as whether he is 'response-able' in the life faith arena. The theme assumes the man of faith neither obstinately stands against all change, nor blindly

Among planners for the 1969 theological conference, l. to r.: Robert L. Sherfy, Donald E. Fancher, Virginia Fisher, and Earle W. Fike Jr.

embraces it. Rather, he responds faithfully. What this means is the concern of the conference.

"The theme understands life and faith dynamically rather than statically. Jesus Christ, the same yesterday, today, and forever, meets us in the changing everyday. Faithfulness is then a dynamic response. It may require pointing to genuine dangers. It may require encouragement toward great risks. It may be a return; it may be a leaving. In any generation and in any time, faithfulness is to search for God's will so that our response in living and doing may bear witness that we are his."

Planners: The July Theological Conference will be the third convened in this decade under auspices of the Church of the Brethren General Board. A budget of $11,000 is proposed to cover the event, including the expenses of the planning committee, the production of the preconference book, and the travel and lodging of the conferees.

On the planning committee are Earle W. Fike Jr., chairman, Oak Brook, Ill.; Mrs. Nevin W. Fisher, Elizabethtown, Pa.; Richard N. Miller, Aurora, Ill.; Robert L. Sherfy, Bridgewater, Va.; and Donald E. Fancher, Elgin, Ill.

The previous conferences, at Manchester College in 1960 and Bethany Seminary in 1964, centered respectively on the themes, "The Nature and Function of the Church" and "The meaning of Membership in the Body of Christ."

India's bid for unity

MORE THAN A DECADE AGO the Church of the Brethren Annual Conference set out to define its relation to the churches overseas. In the policy statement adopted, clear-cut encouragement was given for the churches abroad to become indigenous – that is, for them to find their primary relationship for witness in the context of their own cultural and national life.

"It may be that the time will come when these churches will no longer be tied to us administratively but will affiliate with the total Protestant church in their homelands," noted the statement voted by the 1955 Annual Conference.

In 1965 the first major step in this direction for a Church of the Brethren overseas program occurred in Ecuador, in the establishment of the United Evangelical Church. The 1965 Annual Conference gave its endorsement to that development. Now a similar prospect is taking shape in India.

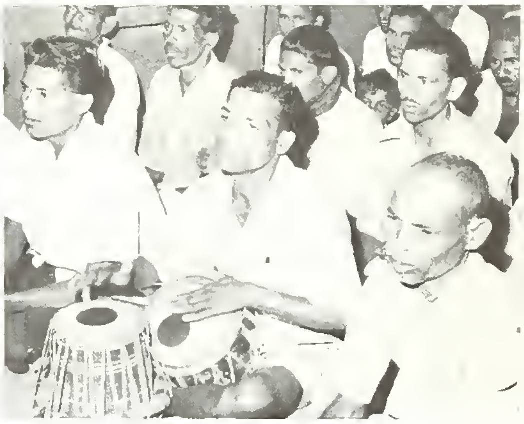
Approval: Reports from the India Brethren indicate they have voted to join a long-emerging plan of union. Hence the struggle to achieve an inclusive united Church of North India and Pakistan has moved a step nearer to actuality.

The current plan, under consideration by seven church bodies, represents the fourth edition of union proposals which have grown out of explorations begun in 1929. The first edition of the plan of union was received in 1951.

The latest plan is seen as allowing more freedom in matters of polity and in forms of worship than the draft turned down by the larger of the two Brethren districts in India in 1963. But while divided on support of the previous draft, the India Brethren have remained fully active in the effort to resolve differences and move toward a united witness with other Christian bodies.

Involved in the negotiations, besides the Church of the Brethren, are the Anglicans; the United Church of North India, comprised of Congregational, Presbyterian, Reformed, and Moravian interests; Methodists related to bodies both in Britain and the United States; the Baptist Churches of Northern India (British); and the Christian Churches (Disciples of Christ). Most of the bodies have given at least tentative approval to the proposal. But whether all accept or not, the new church is to be inaugurated.

Features: The current plan, issued in March 1965, regards the Bible as the decisive standard of faith and accepts the Apostles' and Nicene creeds as witnessing to and guarding that faith.



Brethren in India . . . a more visible unity

The plan allows for all ordained ministers of the participating churches to become ministers of the United Church by a mutual laying on of hands in which the spiritual heritage of each body is shared.

At the outset no forms of worship will be prescribed for congregations, although eventually it is expected that a common prayerbook will be issued. The new church will practice open communion with constituent bodies and with the Church of South India.

In the voting by Brethren in India, the congregations in each of the two districts supported the plan well beyond the two-thirds vote required, and their action, as far as the steps in India go, is final. The elders body joined in backing the decision.

Present timing calls for inauguration of the new united church in 1970. Under the proposal the First Brethren district will be the Gujarat diocese, and the Second district likely in the Bombay or Gujarat diocese.

Mobilization: One of the strong forces behind the move toward a more visible form of unity is the desire to mobilize "to serve India in the name of Christ." Many churchmen feel that in a nation where less than three percent of the total population is Christian, there is much to be gained by a more visible uniting in action and belief.

Small though it is, the Christian community in India carries a significant role, its members forming perhaps the most literate and educated segment of the country.

+ news

Suffer the children

THE MINISTER, wearing a blood-stained uniform, hunched over a rough table top as he cleansed the last maggot from a woman's arm and taped on a clean dressing. She moaned, rolled off the table, and stumbled outside as an old man detached himself from the long waiting line and took her place.

The minister – slim, graying, bespectacled – wearily wiped his face on a sleeve that carried a tied-on Red Cross arm band – just one more crimson splotch on his once-white tunic.

Charles Bieber glanced around at his companions. Two were nurses – female nurses. The other was a doctor, treating the patients most critically ill. Together the staff patched and cleaned and bandaged in a frenzied drive to erase that long waiting line.

Mr. Bieber sighed deeply and turned back to the old man staring at him hopelessly from the table top. It was an average day in hell.

Unending: This is Biafra today – where more people die than in all of Vietnam, where a four-man team treats 650 people – civilians all – in a single day and feeds 1,500 diseased and starving human beings at the same time, and never reaches the end of that long waiting line.

It would be late when Mr. Bieber and his companions closed the improvised clinic and headed back to Enugu. Once there they'd catch a few hours' sleep and he would dream perhaps of Hummelstown, Pa., and the Big Swatara Church of the Brethren near there, of Mary Beth and the kids.

Then dawn, and the group would be up, off to another village and another long line of misery – to another average day in hell.

Intensity: "The good Lord was wise when he arranged for the sense of smell to wear out first," says Mr. Bieber, back in Hummelstown. "After you live with the stench for awhile, you no longer smell it.

"Maybe that sounds cold and hard, but the suffering is so terribly intense and widespread that the only way anyone could make it is to pretend these are things, not people. If you ever let yourself think about it, you were lost, finished."

He spoke about it quietly, in a comfortable home far from the wilds of Nigeria and the sounds of war; in a white shirt and tie instead of a stained white tunic with its Red Cross arm band.

He had returned to Mary Beth and Big Swatara church a few weeks earlier, back from 90 days in Enugu, Biafra, Nigeria – and the man-made hell of war.

Self-Allocation: Whatever could convince a central Pennsylvania minister to journey half-way around the world to help in a war that wasn't even his fight? The answer dates back nearly 20 years.

In 1950 Charles Bieber arrived in Lassa, Nigeria, as a young medical missionary who planned to help in a hospital there. He stayed for 13 years and came to love both Nigeria and its people. He even became pastor of a church there, with more than two hundred members.

Last March a plea for help came into Big Swatara church. Funds were needed to help the millions of Biafra civilians left homeless and starving and dying as a result of the war.

"After the General Board voted to allocate funds," the pastor said, "I decided to go along and allocate myself."

He set to work. His wife understood. His congregation understood. He was granted a 90-day leave of absence. He left July 3 with the International Red Cross, first to Geneva, Switzerland, then to Lagos, capital of Nigeria, and finally to Enugu, the former capital of eastern Nigeria.

Treatment: "Men and women from all nations are there – over 200 in all. Ours was one of 20 medical teams working in federally-held areas." (There were four teams working within Biafran-held ground until the final push begun by the Nigerian troops in September.)

"We weren't mistreated by either side," he said. "Yes, volunteer relief workers were killed, but I am certain it was accidental.

"As in any other war, it's the innocent who must suffer. The babies suffer most"

"Actually white faces are welcome in Nigeria – even though both sides are terribly afraid of mercenaries and there is always that suspicion. But everyone knows why we are there. Even the people let us help them without fear. And personally, I think one of the reasons is that we do have women with us, working side-by-side with the men."

The war: Most people never even heard of Biafra until the last year, when gory tales of dying children and starving millions began seeping out. Then the world learned that a war was on. Some called it a genocidal war, some a religious war, some a civil war. Maybe it's a little of all three.

Pastor Bieber wouldn't talk about the war or what led to it. ("As a Red Cross volunteer I was there to help, not to take sides. I owe it to the Red Cross to respect their wishes.") But he would – and did – talk about the horror it causes.

"This is very likely the biggest refugee problem in history, at least in sheer numbers and urgency. You must remember this is one of the most populated areas on earth – about 1,000 people per square mile – and because there are so many people, there are few animals.

"No one will ever know how many thousands have died already, and it's impossible to tell how many more will die. And it's not that people are being forced to eat frogs and rats like the magazines say — frogs and rats have always been eaten here. The problem isn't what they eat but the fact that they have almost nothing to eat at all."

The Biafran diet, before the war, consisted mainly of locally-grown beans and fish imported from other lands. "Now, with the naval blockade, there are no fish," explained the pastor, "and because of the war, there is no farming."

Innocent: And just as in any other war in history, it's the innocent who must suffer.

"There was no medical treatment available for months after the war started," said Mr. Bieber. "And these poor people were living with bullets and bombs every day. Some were bound to be killed and injured." Seemingly, it was better to be killed outright than to die slowly, because even the slightest of wounds couldn't be treated.

"In our clinics we ran into all the usual tropical diseases — including yaws, malaria, and parasites — all made dangerously worse by malnutrition and by horrible wounds.

"Like this one boy I treated. He was about 10 and had an ulcer on his leg, wrapped with a dirty bandage. I started to clean the sore; then I found he had a compound fracture. It was that broken bone, rubbing together, that had caused the ulcer. He hadn't been treated for months."

The babies suffer most. They're dying right and left because they haven't enough to eat and their mothers, starved themselves, can't even produce milk.

Supplies: "The last few weeks I spent in Nigeria I was placed in charge of finding supplies," said the returned pastor. "The doctor in charge asked me to get him as many nasal feeding tubes as I could, so I started working to get them." Nasal feeding tubes are used when an infant is too weak from starvation even to suckle.

"It took some doing, but I finally managed to get 350 of them and I felt pretty good, figuring I had found more than necessary.

"The doctor didn't think so. He shook his head when I sent them to him and told me: 'That's a pretty good start, but we need at least 10,000 more.' " The pastor shook his head.

"Even after the time I'd spent in those clinics, I just didn't realize how bad it really is. After you work with all that misery for a while you begin to believe you see the worst cases. You just don't understand that the same thing is happening everywhere."

Mark: Finally the day came when he reached the end of his 90-day leave.

"I don't usually tell this, because it sounds kind of sissified. But I remember driving down the empty streets of Enugu that last day, on my way home, and all of a sudden the tears started to stream down my face. I guess it was partly all the things I had bottled up inside me, and partly the fact that I was leaving when so much remained to be done by so few."

He wanted to stay. "But I couldn't. I owed it to my family and to my congregation to return. You see, these people were counting on me, too."

So Pastor Bieber is doing his part from the pulpit of a church now, not from the earthen floor of a Biafran hut. And if he cried that last day, so what? Tears are no more the sole realm of a woman than is caring for another human being. It's not sissified — it's the mark of a man. —RON WILSON, HARRISBURG - PATRIOT NEWS. REPRINTED WITH PERMISSION.

The church's response

THE RESPONSE of the Church of the Brethren to the crisis needs in Nigeria's former Eastern Region has taken several courses.

Besides sending former missionary Charles M. Bieber to work with an interchurch team under the International Red Cross, at least two workers from the Church of the Brethren in Nigeria are expected to join the relief workers on the disaster scene.

One such person already on assignment is Ronald Bosserman of Peace Valley, Mo., an alternative service worker shifted from maintenance-mechanical responsibilities at Garkida to work under the Lutheran Church and Red Cross. Explorations are under way also for sending Nigerian nationals to join in the relief operation.

Commodities: Brethren staffing the Church World Service centers have been particularly involved in dispatching emergency shipments for use by medical and relief teams. Sent from New Windsor, Md., by mid-November, were six air shipments of medicines, totaling 67,000 pounds valued at $350,000; 19 loads of high-protein beans, trucked for CROP from Michigan and totaling 800,000 pounds valued at $11,200; and six loads of Metrecal, totaling 76,000 pounds and valued at $140,000.

The resources from American church agencies were sent to Lagos, Nigeria, or to the islands of Sao Tome or Fernando Po, and relayed on by mercy flights into blockaded Biafra. The materials serve victims of the civil war on both sides of the line.

In financial support, the Church of the Brethren General Board has allocated $19,500 for the crisis, the funds being used to send personnel and to support the relief ministries of Church World Service and the World Council of Churches. The WCC appeal for immediate relief totals $3,000,000 of which one third is expected from the churches of the U.S.

Need: While debate has arisen as to the accuracy of published reports on the scope of the need, generally conservative sources foresee the famine, dislocation, and death rate in the conflict area climbing.

A new resource for interpreting the situation, "The Biafran Tragedy," a 10-minute film produced by Church World Service, has been made available to each district for free distribution. A tape to be available.

Contributions to the Emergency Disaster Fund, which makes possible the sending of both personnel and materials, may be sent to the Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, Illinois 60120.

CELEBRATION. . .

THE COMING OF CHRIST as a historical event is recognized far and wide. But the celebration of Christ's living presence by Christians of differing traditions engaging in holy communion together is a matter vigorously disputed.

To a considerable number of Brethren and others in the less structured church bodies, major issues are not posed by intercommunion – the joining of Christians of diverse backgrounds in a common celebration of the eucharist. The stance of Brethren by and large is to welcome other Christians as full participants in the love feast. The door for this was opened by Annual Conference in 1951, in a decision that local churches "may extend to evangelical Christians the privilege of participating in the love feast." And in recent years the full service of feetwashing, supper, and eucharist as practiced by Brethren has been introduced in ecumenical settings, often received with enthusiastic appraisal as to its meaningfulness.

Closed communion: But such sharing by the Brethren was not always the case. In a widely-used interpretation of the church's ordinances, *Studies in Doctrine and Devotion,* which had its ninth printing in 1950, one of the writers stated that the Church of the Brethren had always practiced closed communion, excluding members of other denominations from the communion table. "This is not done in a selfish spirit," the writer explained, "but it seems consistent with the thought of obtaining true communion with one another and the blessed Lord. We believe that persons who believe and practice in a certain way cannot consistently commune with those who do not."

And this is still something of the stance of numerous Christian bodies. When five Protestant delegate-observers, among them former Brethren pastor and overseas worker Kurtis F. Naylor, partook of communion in August at a Catholic mass in Medellin, Colombia, with the approval of the Latin American bishops, a series of reactions followed. The most astounding was a Vatican announcement to the effect that Protestants and Anglicans may not receive Roman Catholic holy communion.

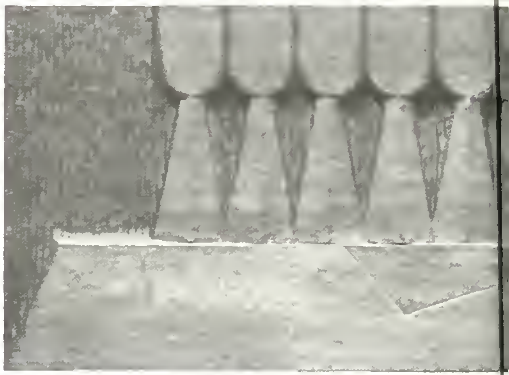
Clarification: The Vatican's Ecumenical Directory in 1967 authorized limited intercommunion with non-Catholics in "emergency situations." Some bishops understood this and earlier Vatican Council statements as allowing for intercommunion at ecumenical events, as in the Colombia experience. But when news of the intercommunion there became public knowledge a month after it had occurred, a clarification was issued. Augustin Cardinal Bea, the late president of the Vatican Secretariat for Christian Unity, said the 1967 authorization had in mind first of all Orthodox Christians – persons who had "toward the eucharist the same faith professed by the Catholic Church." He said secondly, it applied to situations of urgent personal need in which the individual "is not able to secure the ministrations of his own confession."

Hence in the wake of what was first seen as a breakthrough in the Colombian incident, the subsequent ruling by Cardinal Bea proved disappointing to many church leaders.

But the Catholic church is not unique in this position. Orthodox churches generally practice intercommunion only with other Orthodox churches. Many Lutheran denominations have only of late begun conversations on full-scale intercommunion among themselves. The Anglicans have taken steps toward limited, mutual intercommunion with other churches and already have special provisions for ecumenical occasions. Some Baptist groups practice closed communion, but the American and Southern Baptist conventions leave the decision up to local congregations. Of other Protestant groups, Methodists, Presbyterians, Disciples of Christ, and the United Church of Christ are among those extending universal invitations to holy communion. For the nonsacramental communities such as the Quakers or the Salvation Army, the question of intercommunion does not exist.

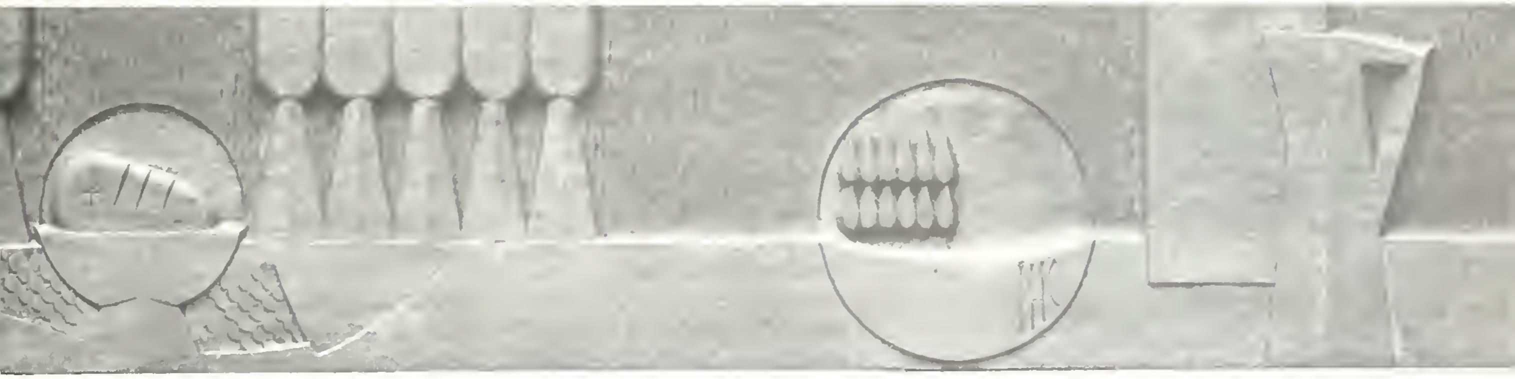
Underground: Whatever reservations theologians have on intercommunion, the fact is that the practice is becoming more widespread, with or without ecclesiastical approval.

It is generally believed that intercommunion occurs most often in the "underground church," where denominational differences are deemphasized. It is true also in larger churches where only a small part of the congregation may be known to the celebrant and anyone who wishes joins in the service. And the practice is occurring increasingly at ecumenical gatherings. It is reported, for example, that intercommunion between Catholics and Protestants has taken place, in addition to the Colombia meeting, in Paris, the Netherlands, Germany, and various student gatherings and renewal centers.



A month before the Colombia development, a number of Catholics took communion during a Protestant service at the World Council of Churches Fourth Assembly in Uppsala, Sweden. When the intercommunion was publicly reported, church officials hastily pointed out that

A SINGLE TABLE?



Detail of communion table, Bethany Seminary chapel

the Catholics involved were not part of the official group of delegate-observers.

The section on worship at Uppsala sought to speak forthrightly to the WCC's 235 member churches on concerns related to communion. The report urged that "every church examine the reasons for its present disciplines about participation in holy communion." Noting that "the eucharist shows the essential meaning of Christian worship," the section participants called on churches to "consider seriously the desirability of adopting the early Christian tradition of celebrating the eucharist every Sunday." And the report asserted at another point, "Our communion with Christ must show that we share our bread with his hungry brothers throughout the world."

Restoration: Within the Roman Catholic Church a number of voices have been endorsing intercommunion for some time. One such voice is Father Godfrey Diekmann, a liturgist at St. John's University in Minnesota, who in June declared that the Vatican Council sanctioned intercommunion not only in cases of necessity but also "for the restoration of Christian unity." He questioned whether the Vatican Directory can implement only partially the Council decree and render void other aspects of it, one part of which was to give the power of decision on such matters to local episcopal authorities. Hence, at stake is the question not only of intercommunion but of decentralization of authority in the Catholic Church.

A strong grass-roots desire for the removal of restrictions on intercommunion is beginning to be felt within the Catholic Church. One suggestion has been that intercommunion be allowed at such special occasions as weddings. Another has been that Catholics should be able to fulfill the obligation to attend Sunday mass by participation in any Christian service of worship.

One table: In expressing personal dismay at the limitation on intercommunion resulting from Cardinal Bea's interpretation, one Protestant reactor, United Methodist Bishop James K. Mathews, commented:

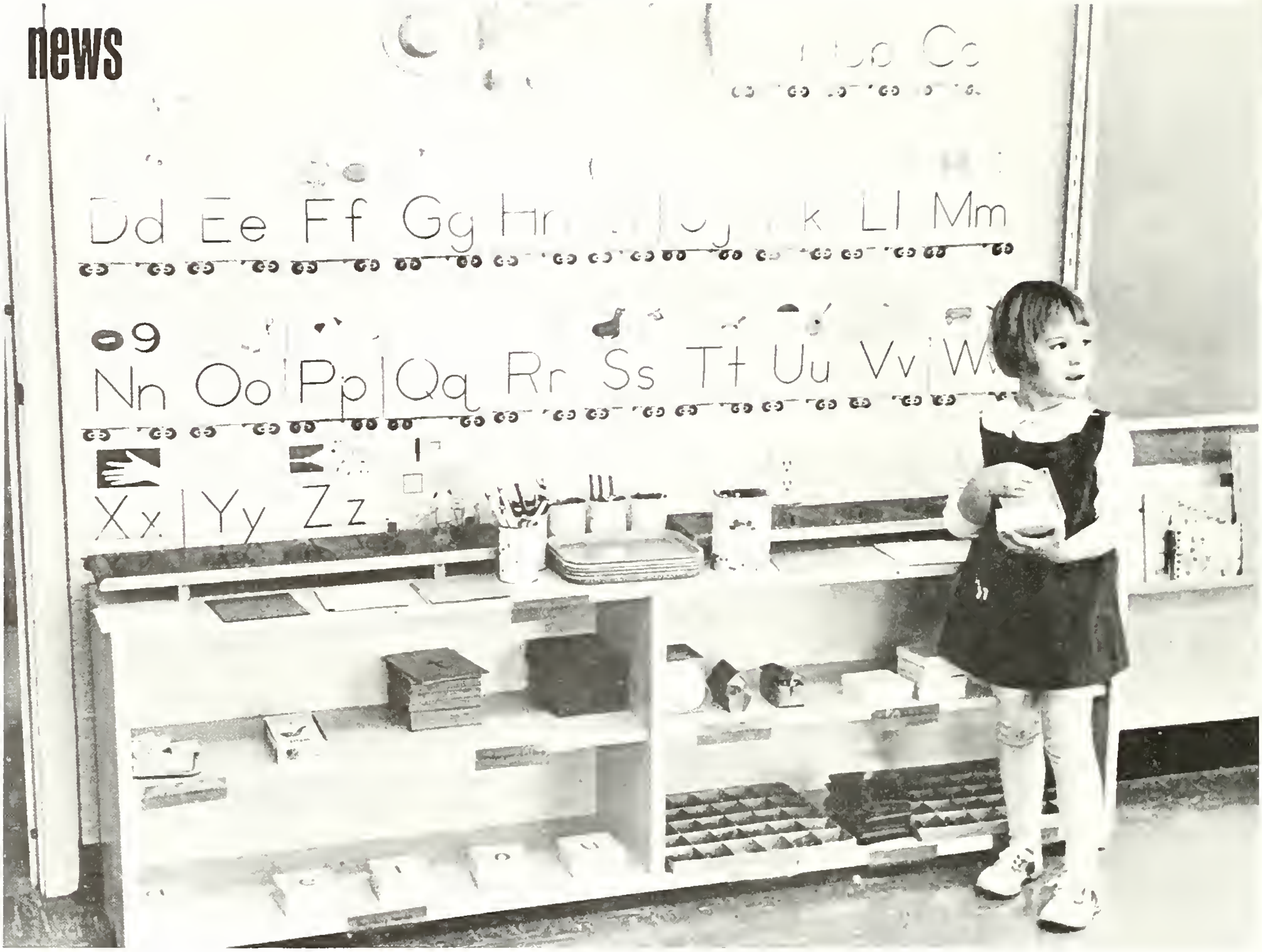
"It is the Lord's Table and one would like to think that it is open to all of his followers regardless of the label they may bear. But this is still a vision which can only be glimpsed from afar.

"It is understandable that what is involved is a matter of confession of faith and its implications. This is not a matter to be taken lightly, nor should the barrier between us be taken lightly."

Issues: And so the simple act of receiving the bread and the cup, central in the worship experience of Christians, carries with it enormous ramifications. The sharing of communion may be a surface issue; underneath it are concerns on the nature of Christ's presence in the eucharist; the function of ecclesiastical authority and the movement toward decentralization; and what the eucharist means as sacrifice, as meal, as a source of grace, as a sign of unity.

The basic division concerning intercommunion is between those who think it should be undertaken immediately as an expression of unity that is given by God and those who think it should be deferred until it signifies a unity more visibly attained. In the former view, Christ alone is regarded as the host at the Lord's Supper and any believer in him cannot be excluded by doctrine or dogma. In the latter view, for Christians to be received corporately at one altar and then return to different and divided churches is more a denial of than a witness to unity.

In the meantime, while the theological and ecclesiastical implications are being plumbed, for decided numbers of Christians intercommunion is the thing. And the gap between strict doctrine and relaxed practice is thereby widened.—H.E.R. and Religious News Service


Dd Ee Ff Gg Hh
Ll Mm
Nn Oo Pp Qq Rr Ss Tt Uu Vv Ww
Xx Yy Zz

LANGUAGE CENTER: A CHILD DEVELOPS A CONCEPT OF THE ALPHABET BY RUBBING FINGER OVER A SANDPAPERED LETTER AND IDENTIFYING IT

SENSORIAL CENTER: DISTINGUISHING COLORS

THE REAL WORK A

A CHILD HAS WORK to do: The work of constructing himself as a real person living in a real world. To this, the child needs an environment which goes beyond meeting only physical needs. His intellectual, moral, and social needs must be satisfied as well.

The First Church of the Brethren at Reading, Pa., has sought to provide such a setting at the preschool level. It is the sponsor of weekday Montessori classes, engaging eighty children from ages three to six in an experience of freedom within a prepared environment.

Stimuli: And what is a prepared environment? Physically the setting displays the low tables, the small chairs, and the child-size lavatories almost standard in nursery schools today. But it lacks something else commonplace in most nurseries. Toys as such are not present in the Montessori classroom; there is a conspicuous absence of dolls and other equipment designed for fantasy play. Instead there is a carefully arranged assortment of progressive, self-correcting apparatus intended to provide a maximum of intellectual stimulation and satisfaction. To proceed with his task the child works with the real materials in his environment, undistracted by make-believe appurtenances.

"The prepared environment is of the greatest importance in educating the child, since the child from birth to age six absorbs knowledge from his environment just by living in it," explained First church pastor Donald L. Robinson. "This concept, in Montessori terms, is labeled 'the absorbent mind.'"

"It is tragic that the opportunity to develop self-discipline early is so frequently wasted"

PRACTICAL LIFE CENTER: LEARNING TO SNAP, TIE, ZIP, AND POLISH

BEADS, BLOCKS, UNIT SYSTEM LAY FOUNDATION FOR NEW MATH

CHILD HAS TO DO

Choice: In the Reading program the Montessori pupil may become absorbed at any given moment in one of five functional centers — practical life, sensorial, math, language, and social studies. At each center the appropriate apparatus facilitates the child's development in that area. For example, he learns to compare sizes by constructing and reconstructing a tower of graduated cubes. He develops awareness of color by arranging and rearranging colored tablets. He prepares for writing by moving his finger over sandpaper letters.

In short, the child learns by doing, not merely by watching or listening. And because of this fact, the role of the Montessori teacher differs radically from that of the traditional teacher. The Montessori teacher is to guide the child's actions, leaving him free to progress at his own pace and according to his own capacity. For this reason the Montessori teacher is called a "directress" of the spontaneous work of the children as they interact with and learn from their environment. The child may choose what he wishes to do and when he wishes to do it. The directress shares information on how to perform an activity correctly. She offers encouragement. But she never compels.

Hallmarks: Hence if environment is one of the hallmarks of the Montessori classroom, two others are freedom and self-discipline.

"This freedom," said Pastor Robinson, "does not imply lack of discipline. The child is never free to abuse the rights of others. He is never free to choose a piece of apparatus unless he already knows how to use it, and he may use it only as long as he continues to use it correctly.

"Behind the controlled freedom granted to the child is the gradual appearance of a spontaneous inner self-discipline," Mr. Robinson continued. "This is the crucial ingredient which makes it possible for twenty or more youngsters to go about their separate activities quietly, simultaneously, and orderly. On a larger scale it is this same characteristic which enables adults to function in a democratic society.

"The tragic thing is that the opportunity to develop self-discipline at an early age is so frequently wasted."

Sensitivity: Exposed as the children are to the specially designed materials to develop certain skills and understanding, the Montessori classroom offers experiences centered on the common life as well. The children learn to wash tables, serve milk, hang up coats, and care for their toilet needs.

The timing for learning these tasks is geared to each child's own sensitive period in his development. By "sensitive period" Montessori theory means the child's heightened sensitivity to certain stimuli which later disappear. It is because of the existence of such sensitive periods that the education of the young child is regarded as so crucial. What the child at three or four will repeat endlessly and with great joy may, if begun at a later stage, be looked upon as sheer drudgery.

"For outstanding performance or good behavior, the child in Montessori School receives no gold stars. The joy of work is its own reward," Mr. Robinson stated.

Development: The Montessori approach to education was developed by Maria Montessori, the first woman in Italy to earn a Doctor of Medicine degree. Upon graduation in 1896, she was assigned to visit asylums for the insane. In the course of her visits she began formulating methods of working with feeble-minded children, methods which proved so effective that in time her pupils competed in public examinations with normal children. While others applauded this achievement, Dr. Montessori began questioning why normal children were functioning at so low a level.

In time she had opportunity to work with sixty slum youngsters of normal ability. Out of this experience she discovered the previously hidden characteristics of childhood upon which her methods are based: the amazing capacity for mental concentration; the love of repetition, the love of order, and the spontaneous activity of the intellect.

On the basis of what Donald Robinson sees taking place in the four classes in the Reading church – "the unique way in which the love of learning is fostered in the child," he lauds the fact that the Montessori methods are beginning to gain greater recognition across the country.

Stewardship: The Reading church began the preschool program in part because it had excellent facilities for education and sought to have them used. Not that the congregation was remiss in its own use of the seventeen classrooms and three offices added in 1965. Six adult groups studying electives; a music program that includes five choirs and which brings eighty-five children to the church from 5 to 7:30 each Thursday, not only for choral training but for study, dinner, and relaxation; and occasional week-day classes, such as a six-week course recently offered to junior highs on personal ethics – these are among the uses to which the building is being put.

Even so, to be good stewards the Brethren in the Wyomissing Hills congregation sought further use of their building. They invited community agencies to meet there; at least a dozen now do. They also began working with Teen Challenge in a drug rehabilitation program. And the big step they took was in preschool education, at the nursery level, to augment the very adequate kindergarten of the school system.

In exploring community interest in a preschool venture, the church came in contact with a parent group wanting to start a Montessori school. The church pursued the matter and employed as director Miss Claire M. Therrien, a Roman Catholic nun for seventeen years and certified by the American Montessori Society. The assistant director is Miss Maria Teresa Vega of Spain, whose preparation had included work at the St. Nicholas School for Montessori teachers in England.

FIFTH CENTER: THE WIDENING WORLD

Organization: The school is run by a board of eleven directors, three of them persons who are on the general church board, four appointed from the community at large, and four elected by the parents' association. The cost is borne by the parents who pay a tuition of $375 a year per child. Scholarship aid is available for children of member families of the church.

For the purpose of protection and better legal status a separate nonprofit organization was set up. While no rent is charged for the use of the facilities, the school shares in a proportionate cost of utilities.

Interestingly, the religious background of the families of children enrolled in the First church program are Protestant, Catholic, Jewish, Hindu, and Moslem. There is also a variety of cultural and ethnic backgrounds. The primary thing the people have in common is their interest in Montessori education.

Quest: "While it is not the purpose of the school to impart religious knowledge, we feel that in the broadest and best sense it is an opportunity for Christian education," Pastor Robinson observed. "For through the school we are teaching the child to understand himself as God has created him, to develop his abilities and capacities in a creative way, to assume the major responsibility for his own actions, to be concerned about the feelings and ideas of others, and to use love in all his relationships.

"In sum, the classes seek to enable the child to so enjoy the learning process that he will spend the rest of his life in a quest for knowledge of himself and the world in which he lives."

Selections for laity

THE TOP BOOKS of 1968, judged in terms of their significance to Christian laymen, have been selected by 100 writers and reviewers of *Eternity* magazine. The evangelical Protestant monthly carried the listing in its December issue.

Comprising the top choices, in descending order are:

The Social Conscience of the Evangelical (Harper and Row), by Sherwood E. Wirt, editor of *Decision*, published by the Billy Graham Association. Rated in the survey as the Book of the Year, the volume challenges Christians to confront modern injustices with biblical faith.

The Report of the President's National Advisory Commission on Civil Disorders (Bantam Books), a book which documents the part which "white racism" plays in the nation's domestic tensions.

The Theology of Hope (Harper and Row), by German theologian Jürgen Moltmann, a study of eschatology which contributes to the dialogue between Christian and Marxist philosophy (see article by Dale Brown, Nov. 7 issue).

Christ the Tiger (Lippincott), by Thomas Howard, an autobiography which contrasts the faults of evangelism with the verities of the Christian faith.

A Second Touch (Word Books), by Keith Miller, whose title *The Taste of New Wine* topped the 1966 listing.

Who Shall Ascend? (Harper and Row), by Elisabeth Elliott, a biography of the late Kenneth Strachan, founder of Latin American Mission (see review, on page 25, this issue).

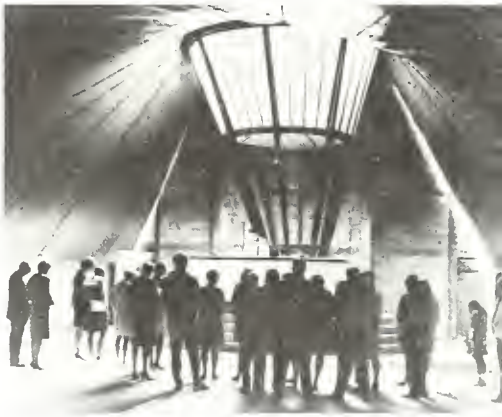
Black and Free (Zondervan), by black evangelist Tom Skinner, who recalls his double life as he grew up in Harlem. Mr. Skinner was a respectable Son of a Baptist clergyman by day and a gang leader at night.

The Church (Sheed and Ward), by Roman Catholic theologian Hans Kueng of Switzerland. The book has been as controversial in some circles as it has been lauded in others.

The Book of the Year in 1967 was *The Jerusalem Bible* (Doubleday).

Survey

Reports of religion in the current news



Protestant preaching at Olympic Village

Servant by choice: Voluntary Service, United Methodist style, is on the drawing boards and about to be launched. The goal is to train 1,000 volunteers for a year's service.

While open to other ages, the program will focus on persons between 18 and 30 who offer themselves for specific work of reconciliation or reconstruction.

"The volunteer should have a commitment to social change rather than comfort," asserted the Quadrennial Emphasis Committee, which brought the proposal. "The volunteer is not cheap staff for existing programs and projects, but he, by choice, is a servant."

A budget of $1.5 million over the next four years, part of United Methodism's $20 million Fund for Reconciliation, has been approved for voluntary service administration, pilot projects, and training.

Czechoslovak aid: Five tons of winter clothing were sent by Church World Service to help Czechoslovakian refugees in Austria face the winter. Many of the refugees, upon fleeing the Soviet-led invasion, left virtually all possessions behind.

The appeal for aid was issued by the World Council of Churches, which was seeking in addition $80,000 from member churches as part of the emergency response.

An unspecified number of Czechoslovaks were traveling outside their country at the time the invasion occurred. Austria has offered asylum or continued tourist permits to those who wish to await developments in Czechoslovakia before returning home.

The request for assistance came through the Austrian Ecumenical Council to the World Council of Churches.

Service for peace: An ecumenical chapel for Protestant and Catholic athletes was established at Olympic Village in Mexico City during the 1968 Olympic Games.

The formal religious observances during the 19th Olympics began with an interreligious "Service for Peace." A commission of Mexican churchmen, comprised of Catholic, Orthodox, Protestant, and Jewish leaders, arranged the services.

Boycott endorsed: Among church groups calling upon its members to join in support of the California table grapes boycott was the Pennsylvania Council of Churches.

The council's board of directors urged congressmen to request that a federal mediator be named to resolve the three-year-old strike and to amend the National Labor Relations Act to allow agricultural workers the right of collective bargaining.

Worldliness: Amish residents of Orange County in Southern Indiana, by appealing to Gov. Roger Branigin, have forced a temporary suspension of state traffic laws requiring slow-moving vehicles on public highways to be marked with luminous triangles.

Many Amish, because their religious views bar association with "worldly" goods, object to the brilliant orange color of the reflectors. However, the markings do appear on buggies of the Amish in some sections of the state.

The governor instructed police to discontinue warnings and arrests until a new alternative marking, inoffensive to the Amish conscience, is produced.

day by day

"Your son fell in the gym and is badly hurt," said the school nurse over the phone. "I'll meet you in the emergency room of the Community Hospital as soon as possible," she continued. Why did he fall? How serious is this injury? Will he be normal when it is healed? These were some of the questions and fears that raced through our minds.

After arriving at the emergency room of the hospital we learned that our son had fractured his leg in three places. It then became our task to admit him to the hospital, schedule the surgery, pick up his boots and bike at school, arrange for someone to carry his paper route. This was a new experience. The last time anyone in our family had been in the hospital was thirteen years ago when our son was born.

Fortunately, the hospital stay was only two days. Before long our son was hobbling on crutches and riding the bus to school. But the routine of family living was changed by this one accident.

Sooner or later every family will experience having a loved one ill or in an accident requiring medical attention and hospitalization. Sickness or injury can cause grave disturbances in the life of the patient as well as in the lives of the family.

What does the Christian faith say to us at the time of an accident or illness? How can this experience be spiritually uplifting to everyone involved? What resources are available to give aid in such time of stress?

We have a stewardship of illness or accident. We can take these misfortunes and use them to make us more mature Christians. The apostle Paul prayed for his "thorn in the flesh to be removed," but it remained. However, God gave him grace and strength to bear it. Paul tells us, "We know that in everything God works for good with those who love him" (Rom. 8:28).

Suggested procedures

1. Choose a Christian physician when possible. Seek to discover doctors that practice their faith as well as profess it. The physician can have much influence on the patient. Seek a doctor who trusts the Great Physician.

2. Notify your pastor when someone is admitted to the hospital or is seriously sick at home. Sometimes he is the last to know. He would rather hear directly from the family than in other ways.

3. Tell Christian friends about sickness. Organize a prayer chain in your church to pray for the ill. Send cards or flowers to the sick. Visit them if conditions are favorable.

4. When visiting in the hospital obey the visitors' regulations. These are formulated for the patient's benefit. Respect the doctors, the nurses, and other hospital personnel.

5. Have prayers in the home for the sick. Also remember the families of the ill ones. They sometimes need as much help support as the sick.

6. Discuss and encourage the use of the anointing service. When used, allow as many members of the family to witness it as seems practical. Study James 5:13-18 carefully. Read *Anointing for Healing* by Dr. Warren Bowman.

7. Enroll in a course now being offered by some hospitals on how laymen can visit more effectively.

8. Help the sick person make good use of time when recovering. Encourage him to read, write, or to take up hobbies which he can handle.

9. Read such books as *The Art of Ministering to the Sick* by Cabot and Dicks, and *Spiritual Therapy*, by Young and Meiberg. While many books in this field are written for pastors, "lay ministers" can benefit from them. — Paul and Mary Lee White

DAILY READING GUIDE December 22 — January 4

Sunday. Luke 6:6-11. Jesus heals on the Sabbath.
Monday. John 9:1-12. Relation of sickness and sin.
Tuesday. Luke 8:43-48. The touch that healed.
Wednesday. Luke 9:1-6. Disciples instructed to heal.
Thursday. Mark 9:14-28. The power of faith in healing.
Friday. James 5:13-18. Anointing for healing.
Saturday. 2 Kings 5:1-14. Obeying doctor's orders.
Sunday. Matt. 8:5-13. Distance is no hindrance to healing.
Monday. Luke 17:11-19. Being thankful for healing.
Tuesday. Acts 3:1-10. Disciples heal lame man.
Wednesday. Acts 20:7-12. Injured youth healed by Paul.
Thursday. Numbers 21:4-9. Healing by fiery serpents.
Friday. 3 John 1-4. Pray for another's health.
Saturday. Rev. 22:1-5. Healing for the nations.

A CALENDAR FOR YOU: Would you like to have an illustrated calendar for personal use as each month comes along in 1969? Then watch the space in Messenger *usually reserved for puzzles or children's features (across the page, for example). Pin the calendar for January on your home bulletin board for family reference, or, if you prefer, use it to keep a personal record for the year. Artwork: Janie Russell. Verses (in most cases): the editors.*

God put a six-pointed star in every flake of snow. O wonder of winter!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
JANUARY			1 New Year's Day	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	1969

in brief

PERSONAL MENTION

A group of church leaders of the Brotherhood participated in evangelism training sessions early in December at Elgin, Ill., preparatory to their service as evangelism counselors available to local churches.

Involved were **William L. Gould,** Loganville, Pa.; **Frederick Hollingshead,** Sebring, Fla.; **Robert G. Mays,** Seattle, Wash.; **Olden Mitchell,** Fort Wayne, Ind.; **Kent E. Naylor,** Waterloo, Iowa; **Charles F. Rinehart,** Campobello, S. C.; **Albert L. Sauls,** Oakton, Va.; and **Allan L. Whitacre,** East Petersburg, Pa. **Gordon W. Bucher,** Hartville, Ohio, and **Carl E. Myers,** Elgin, served as consultants.

* * * * *

Named by *World Tennis* magazine as the top woman performer in tennis is **Billie Jean King,** member of the Long Beach, Calif., church. . . . The Thanksgiving drawing prepared by **Kevin Miller,** Manchester College student, for the November *Leader* also appeared in *Tempo,* new National Council of Churches periodical.

* * * * *

International Executive Service volunteer **Sumner Eshelman** of the Nampa church in Idaho left in October for a ten-week assignment in Panama. . . . Goshen, Ind., church member **Ronald W. Workman** received a community service award at a statewide insurance convention recently. Mr. Workman was featured in a MESSENGER article, "The Long Cane of Independence" (Dec. 7, 1967).

At the first conference of the District of Illinois and Wisconsin, delegates installed Mrs. **Dennis Clinton,** Virden, Ill., as moderator — the first woman in the Church of the Brethren to hold this position.

Joseph Haroutunian, Turkish-born theologian who has addressed many Brethren audiences, among them the Second Theological Conference in 1964, died of a heart attack in Chicago Nov. 15.

Our congratulations go to Mr. and Mrs. **Milton S. Stoner** of Lititz, Pa., who are celebrating their sixtieth wedding anniversary.

PASTORS AND PARISHES

Four Middle Pennsylvania pastors are attending a continuing education program sponsored by Pittsburgh Theological Seminary and St. Francis Seminary, at the Loretto campus of the latter. They are **Ronald A. Beverlin** of the Rockhill church, **Jay E. Gibble** of the Altoona Twenty-Eighth Street church, **Floyd E. Bantz** of the Roaring Spring church, and **Floyd H. Mitchell** of the Martinsburg church.

Middlebury, Ind., church pastor **James W. Simmons** in November began part-time work as executive secretary of the Elkhart County Council of Churches. . . . **Ronald K. Wine,** pastor of the Bristol and Liberty congregations in Tennessee, will become executive secretary of North and South Carolina and Tennessee-Alabama next September. He will succeed **Bert F. Richardson,** who has announced plans to resign the post.

* * * * *

A conference in St. Louis, Mo., in mid-December, convened by the Missouri Synod Lutherans, involved the Church of the Brethren in considering the joining in a **nationwide evangelism program** in 1973. Though no commitments were made, Brotherhood representatives were **Kenneth Frantz,** on the World Ministries Commission of the General Board; **Kent E. Naylor,** pastor of the South Waterloo church in Iowa and evangelism counselor; and **Carl E. Myers** of the Brotherhood staff.

NOTEWORTHY

Five consecutive Monday evenings, Jan. 6 — Feb. 3, 1969, are being planned for the Fourth Annual School of Religion and Life, sponsored by the Northern Indiana District and hosted by the Nappanee congregation.

The seven courses and their leaders will be Creative Approaches to Worship and Music, Bill and Sara Kidwell; Developing Christian Interpersonal Relations, Dana and Nelda Snider; Galatians, David B. Kreider; Helping Parents Understand Youth, Ray C. Keim; Making Religion Relevant (for youth only), Robert G. Mock; The Church in a Changing World, Galen B. Ogden; and The Church's Mission Among the Poor, Carl E. Myers.

Information on costs and registration are available from local pastors.

BAUGHER MEMORIAL

Norman J. Baugher, general secretary of the denomination from 1952 until 1968, was deeply committed to peace. In his name a $15,000 memorial has been designated for support and participation in a World Conference on Religion and Peace, slated tentatively for late 1969 or early 1970. **The Norman J. Baugher Memorial for Peace** will provide financial support for preparatory phases of the conference, for the conference itself, and for the sending of Church of the Brethren delegates from Ecuador, India, Nigeria, and the United States.

DEATHS

Boettcher, Bertha, Colorado Springs, Colo., on July 18, 1968

Bruckhart, Gertrude, Manheim, Pa., on June 28, 1968, aged 78

Denlinger, Ray, Clayton, Ohio, on June 23, 1968, aged 58

Dinnes, May, Grundy Center, Iowa, on April 29, 1968, aged 76

Ennis, Milton M., Clinton, Okla., on Sept. 5, 1968, aged 90

Gable, A. E., North Manchester, Ind., on Oct. 11, 1968, aged 73

Gochnauer, Edwin H. Jr., Lancaster, Pa., on Feb. 4, 1968, aged 43

Hahn, Olive, Freeburg, Ohio, on Oct. 20, 1968, aged 82

Haldeman, George H. Sr., Manheim, Pa., on Jan. 11, 1968, aged 73

Hershey, Mary S., Manbeim, Pa., on Feb. 20, 1968, aged 68

Hosler, Paul W., Manheim, Pa., on Sept. 18, 1968

Husband, Clifford C., Colorado Springs, Colo., on Aug. 26, 1968

Kessler, Ida M., Mount Morris, Ill., on Sept. 11, 1968, aged 95

Kinsel, Audrey, Brookville, Ohio, on Aug. 16, 1968, aged 60

Lantis, Mae, North Manchester, Ind., on Oct. 6, 1968, aged 79

Lukenbill, Michael, North Manchester, Ind., on Oct. 5, 1968, aged 16

Maddox, Lucy, Colorado Springs, Colo., on July 4, 1968

Martin, Hettie, Greenville, Ohio, on Nov. 7, 1968, aged 91

Moneyheffer, Noah, New Paris, Ind., on Aug. 12, 1968, aged 77

Myers, Roy, Goshen, Ind., on Sept. 20, 1968, aged 70

Neff, Martha A., Harrisonburg, Va., on Aug. 31, 1968, aged 90

Nininger, Frances, McPherson, Kansas, on Oct. 2, 1968, aged 82

Niswonger, Clifford O., Arcanum, Ohio, on Aug. 28, 1968, aged 91

Ream, Harry, Quakertown, Pa., on April 21, 1968, aged 80

Ritchey, William H., Everett, Pa., on Oct. 15, 1968, aged 68

Roth, Gottlieb, Clarksville, Mich., on Sept. 14, 1968, aged 77

Three Aspects of Mission

TO LAY A HEARTH, by Myra Scovel. Harper, 1968. 148 pages, $4.50

OPERATION BROTHER'S BROTHER, by Cyril Bryant. Lippincott, 1968. 206 pages, $4.95

WHO SHALL ASCEND? by Elisabeth Elliot. Harper, 1968. 171 pages, $5.95

THESE THREE BOOKS compose a valuable library relevant to the world mission of the church. The more so because each speaks of a different aspect of this mission: administration and witness, medicine and culture shock.

Myra Scovel's *To Lay a Hearth* speaks of the latter. It is a light book which tells of the trials her family experienced in adjusting to American life – after almost thirty years in the Orient. Our own experience, after having lived over twenty years in Nigeria, painfully parallels that of the Scovels'. The adjustments their children had to make from small, sheltered, idealistic schools in mission-developed communities to large, impersonal, amoral schools in America were also those of our children.

The ability to be American and yet look objectively at America is one of the positive rewards of living overseas for many years. It is also depressing, as Mrs. Scovel points out. We can see why people of other nations do not spontaneously open their arms to America or Americans; we can see that Americans have allowed material things to usurp the meaning of life and the place of God.

There is an interesting parallel between the other two books, *Operation Brother's Brother* and *Who Shall Ascend?* Each book is concerned with a man who has a great vision for reaching large masses of humanity, the one, primarily for health and well being; the other for evangelization. The method used by both men was strikingly similar: First, they won the confidence and cooperation of the government and religious leaders in the countries to which they were going with their messages of health and salvation; then, those leaders, in turn, sold the ideas to their own people and solicited their aid in reaching the masses.

Both Robert Hingson and Kenneth Strachan were men of God; both saw enormous fruits from their endeavors; both had even greater vision for the future.

But here the similarity ends. Hingson and Strachan are entirely different men: Hingson extremely buoyant and positive; Strachan, searching, uncertain, frustrated.

Dr. Hingson was not without his frustrations, but they came from outside rather than from within himself. Financing his projects was always a problem, but even more serious in the beginning was the fight to get the medical world to accept his new jet innoculator and diluted vaccines for immunizing masses of people. Dr. Hingson experienced anew the frustrations which consecrated men from Ignatz Semmelweiss on down have had when presenting new ideas to a skeptical, self-assured medical world.

But Cyril Bryant presents Dr. Hingson as a man not easily daunted. Though surrounded by the devastation of disease in our world, Dr. Hingson is enthusiastically optimistic about what has been accomplished and about even greater strides which can be made with the expanded use of his "peace gun" and diluted vaccines. From Nicaragua Dr. Hingson wrote, "If one team of five people can vaccinate 3,000 persons in one day [as his team had done the day before], that team would need one million days . . . to immunize the world's population." But he went on to say that 3,000 teams could do the job in one year. "Imagine," he wrote, "a world without polio, tuberculosis, leprosy, smallpox, measles, diphtheria, whooping cough, lockjaw, cholera, influenza, and worms."

The author and Dr. Hingson believe that the world health problem cannot be solved by a continuation of the centralized medical approach which has been so much a part of what Dr. McGavran of the Institute of Church Growth calls the "gathered station approach." This approach was never highly successful and is a root of much that is now looked upon with a critical eye. Hospitals are necessary but not at the expense of broad public health programs. In Nigeria, we plan to modernize and rebuild Garkida hospital for what "might total a quarter of a million dollars" (MESSENGER, July 18, 1968). But at the same time, a village health visitation program, which for several years has been giving many of the injections which *Operation Brother's Brother* is talking about – to thousands of people – has been discontinued! Surgery is vital when you need it. Nevertheless, Bryant writes, "One of our surgeons remarked to the writer after participating in this experience (of a Brother's Brother team), 'To consider one of the world's major health needs as surgery would be the same as fiddling when Rome burns.' "

Both Hingson and Strachan felt they received their directives from the Lord. However, Hingson's was a more relaxed receptivity. Without questioning, he accepted the responsibility which God had placed upon him – that of world immunization. Without debilitating frustration he waited upon the Lord as each new problem presented itself. Answers came and he acted upon them.

Not so Strachan, late director of the Latin American Mission. His was a continuous struggle to wrench needed blessings from God. Typical of this conflict were the words found in one of his numerous letters. "At times I feel that if I don't attain to a certain spiritual climax or summit, I should retire entirely from active service."

Perhaps, however, more Christians than we like to admit live in Kenneth Strachan's world of spiritual struggle. We quickly identify with his doubts and questionings. However, we are left stranded. His ceaseless strivings for spiritual satisfaction seemed no more resolved at the end of his life than at the beginning – in spite of the breadth of his accomplishments or the depth of his vision.

Interestingly, the critical and frustrated attitude toward Christian mission which Elisabeth Elliot portrays in Strachan's biography is also revealed in her other recent writings. Does she therefore substantiate her already fixed ideas by zeroing in on this aspect of Strachan's personality? Yet through this candid presentation it is clear that God can do great things through his imperfect but deeply dedicated children. Here is the story of a man who, under God's hand, evolved the concept of evangelism in depth that has revitalized the life of many communities around the world and stands as one of the great missionary contributions of this century. — Mildred and John Grimley

REVIEWS / MOVIES

Rachel, Rachel

It could be said of "Rachel, Rachel" that it is just a beautifully directed anachronism. Yet, ultimately, the absorbing power of the psychological threnody moving through this film and the depth of characterization give it a timeliness more potent than the immediate content suggests.

"Rachel, Rachel" seems anachronistic because its central character, Rachel Cameron (Joanne Woodward), is a spinsterish, small-town school teacher, who has lived in the same place all her life and now cares for her demanding mother while life passes her by. Do people like this still exist in our urban world of mobility? Ah, yes, and this realization brings us to the second level of out-of-stepness with current film fare: Rachel is no archetype, no antihero, no characterization of profundity. She is — herself. And "herself" is carefully revealed in psychological terms that are relevantly true-to-life and through disciplined, creative cinematic technique.

Since the movie is produced and directed by actor Paul Newman (Miss Woodward's husband), this creativity has special significance. Generally, the actor-to-director syndrome has not been a successful one; here it works beyond expectation. Mr. Newman gives us daydream sequences detailing Rachel's preoccupation with death and sexual frustration. He takes us through memory flashbacks of a childhood that has shaped the adult/child that Rachel is. Above all, he has worked strong performances from an exceptional cast.

The subject matter of "Rachel" could so easily have been maudlin. Raised as an undertaker's daughter, Rachel left college when her father died to care for her mother (Kate Harrington) and is still there at thirty-five. She realizes that "I'm in the middle of my life — the last ascending summer. From now on it's all downhill to the grave." Her one friend, Calla (Estelle Parsons), is a Revivalist convert, and she finally persuades Rachel to come to a meeting with her.

The revival meeting is a minor screen classic, as a young man with soulful eyes leads the gathered into an ascending concatenation on the word "love." What is here being expressed is love, community, praising God — viable religious concepts — yet with an intensity which both repels and attracts Rachel. She wants desperately to be loved, but the fury of this setting is beyond her. Finally, screaming "Love me!" she runs from the meeting. Calla, wanting to comfort her, ends with a homosexual overture which destroys their relationship for some time.

Rachel is now ripe for attention and gets it from Nick (James Olson), an unscrupulous former friend home for the summer, who seduces her not so gently. Their affair ends when he implies (falsely) that he is married. Rachel is left with a possible pregnancy which turns out to be a minor tumor.

When she realizes that she will not have a child, her anguish results in a decision to change her life-style. She leaves for Oregon, albeit still with her mother, and the hope that "anything might happen — or nothing might happen. Perhaps I will get married and have children, or perhaps my children will be temporary and never to be held — but then, aren't everyone's."

In handling the scenes involving sex, "Rachel" is also out-of-step with current practice, for these are done with suggestion and subtlety rather than explicitly. Here this approach works beautifully — there is no attempt at sensationalism, and it would, indeed, have been out of place. Mr. Newman has adequately demonstrated that new film freedom also means the freedom not to use explicit sexuality where it would be not only unnecessary but injurious to the film's integrity.

Scriptwriter Stewart Stern evidences a nice Freudian understanding of the interplay of the psychological forces behind sex, death, and childhood experience. Rachel's most traumatic experience was seeing her father embalm Nick's twin brother as a child, and in large measure her affair with the callous, abrupt Nick could be part of a death wish. The script is based on Margaret Laurence's novel, *A Jest of God* — which might well refer to the inscrutable psychology of human beings.

"Rachel's" cinematic antecedent is "Marty" — the lonely Bronx butcher of the 50s. As "Marty" and Ernest Borgnine won Oscars for that probing of individual loneliness, so "Rachel, Rachel," Joanne Woodward, and most especially Paul Newman deserve this kind of recognition for one of the best American films of the year. — Dave Pomeroy

For a gift that lasts all year

26 issues MESSENGER — $3.00
Cash ☐ Charge ☐

Send Messenger to:

NAME ____________
ADDRESS ____________
CITY ____________ STATE ____ ZIP ____
CONGREGATION ____________
DISTRICT ____________
DONOR'S NAME ____________
ADDRESS ____________
CITY ____________ STATE ____ ZIP ____

CHURCH of the BRETHREN
GENERAL OFFICES
1451 Dundee Ave., Elgin, Ill. 60120

readers write

AN AGENT FOR CHANGE

The Speak Up column of your Oct. 10 issue has inspired me to respond. Byron Miller asked some questions of the church in regard to the dearth of recruits to the ministry. First, I think there is a great need to redefine the role of a church minister, and I believe MESSENGER is helping to do this. Perhaps if Pastor Miller would do some soul-searching on this matter, he might come up with a different set of questions.

According to his list of "great spirits" in which he considers the church lacking today, he seems to define the church ministry along the lines of the old concept: A pastor has a congregation, is responsible for preaching every Sunday morning, exhorts people to lead good lives, readily quotes scripture, and exhibits a deep concern for saving souls. He uses the terms "God's man in the pulpit" and "preacher of good news." An editorial in MESSENGER three years ago discussed the attitudes of some people toward Jesus. They said how much better it would have been if Jesus had told them to pray more often, to live quietly, and to be obedient to their church and civic leaders. He should have been satisfied to preach, teach, and heal, thus converting individual souls. That's the old concept of church ministry Pastor Miller seems to be hung up on.

In that same excellent issue three years ago Galen Ogden predicted that in the future "the pastor will be called upon to be an agent of change in society." I believe this time has come. Pastor Miller asks why, once young men finish their training in seminary, they choose to go into other fields of work. He cites them: colleges, hospitals, homes for the aged, district offices, the Brotherhood. It is my guess that by the time they finish seminary it is precisely because these students have learned the great need for change that they go into some other field where there is an openness to that change for which they are called to be agents. If, once through seminary, they do not perceive the status quoism of the church and its rejection of change, they certainly perceive it after one, two, or three years in a church pulpit.

Pastor Miller concludes with a question: "Why don't Brethren preach as if they mean what they say?" I would submit that if some of the younger preachers under compunction to tell it like it is really (to use his terms) said what they believed, they would be thrown out on their ministerial ears! I disagree that "this is what people want," as writer Miller contends. Do they really cry for bread, or are they crying still for some soft and soothing hymns to soothe their hypocritical and guilt-ridden lives and a few hymns of praise for a little giving from their surpluses?

He asks, "If one has really become a 'new creation' in Christ, can he leave his vocation?" I would rather ask it this way: If one has really become an agent for change in Christ, can he change jobs? The answer is yes; anywhere in society.

MARIE INGERMAN

Corte Madera, Calif.

A DEMONSTRATOR SHOWS CLEARLY

In the Readers Write section of the Oct. 10 issue was a letter by one brother who derived the word *demonstrate* from a root (which he did not give in his letter) meaning "to build in layers or ranks" or "to build an army." On the basis of this supposed derivation he built a condemnation of those who would publicly demonstrate to call attention to injustices and unchristian practices found in our society today.

Histories and derivations of words happen to be one of the chief specialties of my study program as a graduate scholar in Indo-European linguistics. According to all the information and references with which I am familiar or to which I have access at the University of Chicago Library, the word *demonstrate* is from the compound Latin verb *demonstro, demonstrare*. This verb is made up of two parts, *de*, meaning "concerning, about," and *monstro, monstrare*, meaning "to show." The verb *demonstro, demonstrare* means, in a literal sense, "to indicate, to show clearly."

It was especially used as a legal term in Roman law and in this case meant "to point out to a new possessor of a property the limits and extent of his property" (hence, the use in Cicero's writings, *demonstrare fines*). The word came later to be used in the additional sense of "explain" or "describe" but was never, according to all the reputable scholarly works on the subject, used as a word for "building." This meaning was given by the Latin verbs *aedificare, struere, exstruere, construere, condere*.

As the word *demonstrate* means "to show clearly," we must conclude that a demonstrator or one who demonstrates is actually one who by his actions attempts to show clearly to the rest of us either the injustices under which he lives or the existence of unjust laws and institutions in our society. None of us likes to be reminded that it may be our own attitudes and lives which have helped cause many of the problems, especially those having to do with racial matters and with world peace. We naturally resent the demonstrator who, by showing off to the world our "dirty laundry," may give our country a bad name.

What is really needed is concern on the part of Christians in this country for the welfare of their underprivileged fellow citizens and a determination to lend their support to achieving peace, at least to the extent that our sinfulness will allow us to be peaceful. We need to spend less time criticizing those who show us by demonstrating where we ourselves have failed to live up to the law of loving our neighbors as ourselves, which Jesus commanded us to do.

CHARLES E. PASLEY

Chicago, Ill.

GUN CONTROL

In this age of dissension I regret being forced into the ranks of the dissenters by your biased, narrowminded, and uninformed approach to gun control (MESSENGER, Aug. 15).

There are thousands of gun clubs in the United States participating in .22 rifle and pistol competition, using hundreds of thousands of guns which have never been used for anything more harmful than putting holes in paper. At Camp Perry competitions,

---

BYLINES: **J. Wayne Judd** lives at Elgin, Illinois, where he is associate pastor of the Highland Avenue church. . . . Minister to students at Indiana's Manchester College, **Robert G. Mock** has been a frequent contributor to MESSENGER. . . . **Patricia Helman** (Mrs. Blair) is the wife of Manchester College's chief executive. . . . Missionaries **Mildred and John Grimley**, on leave from Nigeria, are at Berwyn, Pennsylvania. John is pastor of the Immanuel church at Paoli.

guns which are works of art and the treasured possessions of their owners are featured in the matches. Trap and skeet shooting involves more thousands of people and guns enjoying a harmless sport. These are the overtaxed people you would further tax and the guns you would ultimately confiscate simply because their owners would honestly comply with the law while criminals would evade it to become even more of a threat than they presently are.

Since you do not exclude the hunter from your proposed disarmament, I assume you have willingly joined the ranks of bigots who would eliminate this sport and the $100,000,000 paid annually for hunting licenses and stamps, plus the eleven percent federal excise tax on all guns and ammunition. Do you advocate harvesting surplus game completely by automobile?

Since apparently your greatest concern is loss of human life, let us look at the facts. Deaths from bullet weapons in the 1920s and 1930s was six per 100,000 population, and is presently only three per 100,000. Fires and burns kill more people than guns, many of the fires being set by arsonists. Automobiles, in their short existence, have caused the deaths of more people than all the wars this country has endured, or twenty-five per 100,000 population. Ask yourselves how many of your acquaintances have been killed or injured in car accidents and then try to think of someone you know who was wounded by a gun. Statistics show that alcohol is involved in over fifty percent of highway fatalities. Heart disease, lung cancer, and emphysema, all aggravated by smoking, are the major threat to life today.

If truly your concern is for human life, why not attack the real underlying causes of death, instead of dodging the hardcore issues by giving in to an emotional-appeal crusade that smacks of righteous action but changes little. Yes, holdup men exist, criminals exist, murderers exist; but they are not eradicated by gun registration.

I read in MESSENGER that a Brethren stand has been entered in the *Congressional Record*, but the opinions of the laymen were never solicited. I think it is time this small group of board members became closer to their people in order to better represent their thoughts and interests.

I feel that the church has an important role to play at this time; that indeed it has a message for all. Let us turn from the *Congressional Record* to the New Testament and the preaching of Jesus. He concentrated on teaching and changing the hearts of men rather than forcing them to do right. So let us abandon empty gestures at registration and confiscation and do as Jesus did with the woman at the well — strike out with reason and logic to change men's hearts.

C. EDWARD REDDICK

Union Bridge, Md.

There
are many
people in
our world for
whom stars never
shine and good news
is not heard. God loves
them as he loves all his
children. He seeks to open
their skies. He wants them to
know his good news. The Church of
the Brethren joins him in many of his
efforts to give light and love, good news
and joy to these persons. Send your gift now.
That's Christmas . . . for them and for you.

CHRISTMAS OFFERING 1968

Amount __________

Name __________

St./RFD __________

City __________ State __________ Zip __________

Congregation __________ District __________

(Please send this form with your gift to the General Board, Church of the Brethren, Elgin, Illinois 60120.)

INDEX

Material which appeared in MESSENGER during the year 1968 has been indexed for readers' convenience. Classifications have been made according to author and subject matter. The numbers indicate the issue and the page.

AUTHORS

Allen, Myrtle Chance 4-21
Asquith, Glenn H. 1-23, 9-2, 25- 6
Axford, Roger W. 2- 9
Bantz, Floyd E. 8-26
Bashore, Christian 1-21
Bauer, Evelyn 5-20
Bazouzi, Nina 25- 2
Bieber, Charles M. 17- 2
Bittinger, Desmond W. 7-22
Blickenstaff, Betty and Leonard 14- 6
Blough, Dorris 2-25, 12-10, 23-29
Boles, Retha 21-21
Bollinger, Amsey F. 7-20
Bollinger, Russell V. 20- 3
Bomberger, Harold Z. 21-26
Bowman, Richard 11-23
Boynton, Ernest 25-16
Brandt, Harry A. 9-23, 22- 1
Brown, Dale W. 1-15, 23-21
Brumbaugh, Wilbur 25- 1
Bryant, Cyril E. 16-26
Buckendorff, Rosemary 21-21
Byerly, Mark 4-20
Carter, Clyde 4- 5
Clinard, Turner N. 2-26, 7-29, 8-28, 12-29, 23-26
Conner, Carol and John 1-26, 2-27, 3-29, 4-26, 5-24, 6-22, 7-26, 9-26, 10-27, 11-27, 12-28, 13-26, 14-28, 16-32, 18-27, 20-27, 21-28, 23-27, 25-21
Councilman, Emily Sargent 1-10, 1-25, 4-20, 5-11, 6-11, 7-8, 10-26, 14-26, 22-1, 23-11
Crill, Helene Blough 23-28
Crist, B. Wayne 3- 4
Czaplinski, Linda 9-5, 14-2, 14-27, 17-26
Daves, Michael 6- 8
Davis, Rodney and Dorothy 1-11, 2-21, 3-20
DeMatteo, Robert 6-23
Dick, Jacob T. 13- 7
Dick, La Vernae J. 20-20
Dick, Leona S. 1-24, 8-20
Donovan, Jeanne 2-11, 4-9, 6-10, 16-24, 22-26, 25-11
Dresher, James M. 5-25
Drescher, John M. 25- 8
Dubble, Sharon Lee 19-25
Durnbaugh, Donald F. 1- 1
Eller, Vernard 12- 7
Emerson, Elizabeth H. 1-25, 8-10, 13-9, 18- 9
Emrick, Ernestine Hoff 1-24, 1-25, 4-20, 6-10, 6-11, 21-24, 23-11
Engh, Jeri 4-22, 7-1, 21- 1
Epp, Frank H. 17-18, 25-22
Fairfield, James 3-10
Faw, Chalmer E. 16- 2
Faw, William 20- 6
Ferris, R. Dale 6- 6
Finlaw, William W. 10- 2
Fisher, Virginia S. 22-23
Flora, Sam and Lillie Ann 11-11, 17-25, 22-20, 23-20
Frantz, Dean L. 11-22
Fuller Jr., Frank 23- 7
Gay, James H. 22-21
Geiman, Tom and Alice 12-20, 16-25, 21-20
Gibbs, Pearl 3-7, 12-24
Gilbert, Mildred Morris 4-21, 14-27, 22- 1
Glass, Esther Eby 7- 6
Glock, Charles Y. 14-16
Grimley, Mildred 4-10
Grimley, Mildred and John 26-25
Gustafson, Wayne 17- 8
Guthrie, Ellis G. 22-11
Hammer, Milt 17-24
Hansen, Dorothy 19- 2
Haycock, Cecil L. 13- 2
Helstern, Mary Sue 4-15, 4-17
Hoover, Wilbur R. 3-25
Hursh, Don and Elberta 9-25, 14-21
Ikenberry, E. L. 17-22
Itty, C. I. 13-24
Kemp, Roy Z. 4-20, 6-10
Knight, James W. 16-29
Kraus, C. Norman 3-22
Kuehl, Iowa 11- 1
Landrum, Richard L. 17-11
Lawrence, Harold A. 2- 1
Lindaman, Edward B. 11- 7
Loffler, Paul 12-21
Long, Inez 2-6, 11- 5
Long, J. Henry 18- 1
Ludwick, Rebekah Johnson 9-28
Lynn, Ruby 21-21
Lyons, Edward E. 25-10
Lyons, Edward and Ruth 13-20, 20-11
McAuley, Art 15-14
Marcellus, Larry 1-18
Markey, David J. 13-29
Martin, Noah S. 1-22, 14-24
Mathis, J. H. 19-23
Metzler, Burton 13-21
Meyer, Matthew M. 18- 7
Middlekauff, John C. 25-26
Miles, Jerry 10-21
Miller, Byron 21-25
Miller, David L. 15-27
Miller, Dean M. 1-27
Miller, DeWitt 9-27
Miller, Donald E. 11-17, 23- 5
Miller, Fred J. 7-25
Miller, Howard A. 13-10
Miller, Samuel H. 15-22
Miller, Warren 9- 6
Miller, William Robert 3-27, 4-29, 10-29, 11-28, 19-28, 20-29, 25-27
Mitchell, Floyd H. 18-24
Mock, Robert G. 7-9, 21-10, 26- 9
Mohler, R. E. 5-25
Morgan, Ronald K. 12-11, 17- 5
Morse, Kenneth 5-23 8-1, 25- 1
Mow, Anna B. 15-25
Moyer, Harold S. 17-28
Moyer, Ralph Z. 2-22
Myers, Cletus S. 2-26
Neher, Leon C. 2-23
Nelson, J. Robert 21-6, 22- 9
Olsson, Karl 17-32, 14-29
Oxley, Anne T. 10-22
Paton, Alan 8- 8
Paul, Lois Teach 6-2, 18-28
Petcher, Paul 1-18
Peters, J. Bentley 10-28
Peters, Olive 14-22
Petry, Ronald D. 21-23
Pfaltzgraff, Violet 19- 9
Phibbs, Garnett E. 6-24
Pierce, Edith Lovejoy 4-20, 12-29, 14-26
Pomeroy, Dave 2-28, 4-29, 5-8, 7-28 9-27, 11-28, 13-27, 16-30, 20-29, 22-24, 26-26
Reist, Jean B. 14-27

The widow's mite guide to the Holy Land.

Now only $70 can send you on your way to fulfilling a dream. That's the low down-payment on a magnificent 9-day Air France tour of the Holy Land and Greece. You can take up to 24 months to pay, or make one payment of only $696—little enough to make a dream come true.

le Voyage par Air France

Come aboard the 707 jet in New York and let us take care of everything. Stretch your legs, enjoy the food, the service, the attention to detail that means so much when you fly. After a brief stop in Paris, you'll arrive in—

la Terre sainte

The Holy Land. You'll visit the places where Jesus was born, where He lived and died, as well as many places mentioned in the Old Testament. Completely guided tour of Jerusalem and Israel.

Dans les pas de Paul

After a brief flight, you and your guide will follow the footsteps of Paul and the other Apostles through Athens and Corinth.

Air France will be pleased to describe the full tour to you and your pastor—a tour we think is one of the most inspiring we've ever offered.

Air France, Box 707, New York, N.Y. 10011

☐ Please send me more information on your group tours of the Holy Land. I understand the down payment is only $70.

☐ Please have one of your representatives call me. My telephone number is ____________

Name ____________
Address ____________
City ________ State ________ Zip ________

AIR FRANCE
We know where you're going.
M-1

Reynolds, Irene Shull 1-18
Rhoades, Benton 1- 4
Riehl, Evan 5- 5
Rittenhouse, David 20- 5
Robbins, Linda 23- 2
Rodenmayer, Robert N. 1- 7
Rogers, Alice Kay 4-21
Rose, Stephen C. 22- 6
Royer, Howard E. 18-18
Rummel, Dale E. 6-10, 13- 9
Rummel, Donald W. 10-24
Russell, Harl L. 20-30
Sappington, Roger E. 4-27
Sartain, Geraldine 5-27
Sartin, Nancy E. 8-23
Sauls, Albert L. 7-27
Schlosser, Ralph W. 11-20
Schulz, Gene Church 18-22
Schwalm, V. F. 21-22
Sexton, Edna 6-11, 7-21, 11-25
Shelly, Maynard 13-17
Shives, LaDona 1-24, 4-20, 14-26, 25-28
Shull, Merlin G. and Grace 6-18, 19-22
Smith, E. Stanley 2-29
Smith, Marilyn 6-11, 11-24
Snyder, Graydon F. 11- 2
Solberg, Betty Fox 1-24, 21-21
Sollenberger, Elaine 20-28
Stark, Rodney 14-16
Stauffer, Lloyd B. 19-27
Stern, Irven F. 19-10
Stoltenberg, Louise 6-19
Stowe, Estha B. 15- 2
Strayer, Lucile Long 1-24
Stutsman, Orpha 3- 1
Swaim, Alice Mackenzie 1-25, 5-10, 13-27
Swartz, Fred and Nancy 7-24, 8-22, 10-20, 15-13, 18-11
Thompson, Joel K. 19-19
Thompson, Paul 4- 7
Thomson, Ian 4- 2
Tinkle, William J. 5-26
Trobisch, Walter A. 19- 7
Tucker, Norma 20- 9
Wagner, Murray L. 5- 2
Wampler Jr., Guy 23- 5
Watkins, Grace V. 16- 7
Weaver, Clyde E. 17-27
West, M. Guy 15-10, 20-24
White, Paul and Mary Lee 25-20, 26-22
Williams, Jack 20- 8
Willoughby, Lena 2-2, 22- 2
Wilson, Andrea M. 11-25
Wilson, Leland 9-10, 10- 6
Wilson, Sara G. 4-21
Wooters, Gayle 2-22, 11-24, 17- 7
Zeller Jr., Harry K. 12-2, 17-20, 18-20
Ziegler, Edward K. 14-10
Zunkel, C. Wayne 18- 2
Zunkel, Charles E. 20- 4
Zunkel, Cleda 10-23

EDITORIALS

Attitudes and Actions in the Current Crisis 10-32
Bare Minimum, Karl Olsson 17-32
Can the Church Come Alive? 22-32
Do Voters Have a Choice Concerning Vietnam? 21-32
Finding Ways Around Walls 4-32
Guideposts in an Election Year: A Statement of Policy 12-32
How to Hold Your Pastor 19-32
If the Dreamer Dies, Must the Dream Die Also? 9-cover
In This Precarious Time 3-32
Letter From a Very Important Person, A 7-32
Little Careless About Mathematics, A 13-32
More Than One Way to Murder 15-32
Most Treasured Gift 25-32
New Heart and a New Spirit, A, Presidents of the World Council of Churches 11-32
Notes for a Weather/Whether Report 2-32
Prayer Before Voting 22-32
Rejoice in the God Who Sets Men Free 6-32
Remember to Be Honest 18-32
Say No! Say Yes! 14-32
Song for the Third Mile, A 23-32
Urgent Need for Orderly Change, The 1-32
Whole World Is Watching, The 20-32
Who Was He? Leland Wilson 9-cover
Why, Then, This Restlessness? 5-32

SUBJECT MATTER

ANNUAL CONFERENCE

Annual Conference 1968 16- 9
Beyond Destruction, Chalmer E. Faw 16- 2
Cool Approach to Hot Issues: Ocean Grove's 9:15 Features, A 11-12
Delegates to Consider Guidelines, Strategy on Urban Ministries 12-12
From Diatribe to Dialogue, M. Guy West 15-10
Moderator's Gavel, The, J. Henry Long 18- 1
New Breaks In, The, Floyd H. Mitchell 18-24
Ocean Grove Docket Weighted With Internal Core Concerns 13-12
Plea for Common Conference Courtesies, Dean L. Frantz 11-22
Proposals on Restructuring 9-17
Washington Witness to Highlight Concerns for Peace and Justice 13-16

BIBLE

Christ: Tranquilizer or Catalyst? Paul Thompson 4- 7
In the Steps of Paul, Jeri Engh 7- 1
Sorry for What? Howard A. Miller 13-10
Where Is Calvary? Murray L. Wagner 5- 2

BOOK REVIEWS

Aspects of Mission, The, Mildred and John Grimley 26-25
Chronicle of One Who Carried the Light, The 18-15
Church as an 'Interfering Community', The, Linda Czaplinski 17-26
Churches in the War on Poverty, Geraldine Sartain 5-27
Commentaries and Sermons on Familiar Texts, John C. Middlekauff 25-26
Critics Who Tread on Sacred Ground, J. Bentley Peters 10-28
Education for Action in Race Relations, Lloyd B. Stauffer 19-27
Milking the Snake, David L. Miller 15-27
More on the Renewal of the Church, Wilbur Hoover 3-25
Motivations and Means in Worship, DeWitt Miller 9-27
Of Illness and Recovery, Elaine Sollenberger 20-28
Patterns of Religion in America, Roger E. Sappington 4-27
Pietists and Secularists Need Each Other, Harold Z. Bomberger 21-26
Power — Black or White — No Longer Gray, Garnett E. Phibbs 6-24
Preaching in Trouble, Albert L. Sauls 7-27
Reality of the Resurrection, The, Floyd E. Bantz 8-26
Statesman and His Faith, A, Helene Blough Crill 23-28
Theologians Who Happen to Be Women, Virginia S. Fisher 22-23
There Is No Out-of-Bounds, Dean M. Miller 1-27
What About Jesus Today? E. Stanley Smith 2-29
What Makes a Novel Christian? Karl Olsson 14-29
Yesterday and Today in Appalachia, Lois Teach Paul 18-28

BROTHERHOOD AND RACE

Amid the Flames of Racial Crisis, Donald E. Miller 11-17
1 Corinthians 13, Harold A. Lawrence 2- 1

CHILDREN'S PAGE

Arts, The, Carol and John Conner 9-26
Bible Characters and Quotations, Carol and John Conner 11-27
Bible Crossword, Carol and John Conner 7-26
Bible Crossword, Carol Conner 23-27
Bible Metals, Carol and John Conner 2-27
Campus Crossword, Carol Conner 20-27
Canadian Crisscross, Carol Conner 12-28
Christian Service Crossword, John and Carol Conner 6-22
Christmas Crossword, Carol Conner 25-21
Church Crossword, Carol and John Conner 10-27
Crossword Puzzle, Carol Conner 16-32
Crossword Puzzle, John and Carol Conner 4-26
Egypt and the River Nile, Carol and John Conner 21-28
Farm and Garden Crossword, Carol Conner 13-26
Harvest and Hunger, Carol Conner 18-27
Horse of Your Own, A, Carol Conner 5-24
Missing Words, Milt Hammer 17-24
Musical Greats, Carol Conner 1-26
Nature Puzzle, Carol Conner 14-28
Sports World, The, Carol Conner 3-29

CHRISTIAN LIVING

Awful Success, The, Dorris Blough 23-29
Black Layman's Response, A, James H. Gay 22-21
Blast at the Plaster Saints, A, Cletus S. Myers 2-26
Born to Eternal Life, Alan Paton 8- 8
Christian in a World of Change, The, William J. Tinkle 5-26
Desperate Dream of Hope, The, Samuel H. Miller 15-22
Game of Killing, The, John M. Drescher 25- 8
Good News — Bad News — No News, R. E. Mohler 5-25
Holy Obedience — Civil Disobedience, C. Wayne Zunkel 18- 2
Human Rights and Christian Responsibility, Frank H. Epp 25-22
In the Garden, Dorris Blough 12-10
Marriage Covenants Are Different Today, Robert Mock 21-10
My Heart Leaps Up, Evelyn Bauer 5-20
New Forms of Mission Today, Paul Loffler 12-21
On Paying War Taxes: Four Alternatives, Consider Partial or Total Tax Refusal, William Faw 20- 6
On Paying War Taxes: Four Alternatives, Keep Income Below the Taxable Level, David Rittenhouse 20- 5
On Paying War Taxes: Four Alternatives, Why I Pay Taxes Used for War Purposes, Russell V. Bollinger 20- 3
On Paying War Taxes: Four Alternatives, Why I Pay the War Tax Under Protest, Charles E. Zunkel 20- 4
Quality of Possibility, The, Edward B. Lindaman 11- 7
Salt — Not Honey! Edward K. Ziegler 14-10
Time of Mourning and Repenting, A, Harold S. Moyer 17-28
Towards a New Style of Living, C. I. Itty 13-24
What Form? What For? Inez Long 11- 5
What It Means to Become Engaged, Jeri Engh 4-22
Why Me, for God's Sake? Robert N. Rodenmayer 1- 7

CHRISTMAS

Christmas in Bethlehem, Nina Bazouzi 25- 2
Christmas Is, Jeanne Donovan 25-11
Gifts for a King, Kenneth I. Morse and Wilbur E. Brumbaugh 25- 1

Shall We Skip Christmas? Glenn H. Asquith 25-6

CHURCH AND THE ARTS

At the Market, in Ads, in Opera, on the Air 7-16
Church and Theater: Companions or Competitors? Frank Fuller Jr. 23-7
Georges Rouault 26-1
In Defense of Art, Fred J. Miller 7-25
Notes on a Small Celebration, Linda Czaplinski 14-2
Steve Forest, Warren Miller 9-6
Sunday Bulletin Series: A Crisis in the Arts 15-20

CHURCH

Another Testament of Faith, Harry A. Brandt 9-23
Changes I Have Seen, The, Burton Metzler 13-21
Church Alive for the World's Sake! A, Jeanne Donovan 22-26
Exploding Rural Myths, Leon C. Neher 2-23
Fifty Years of Change, Ralph W. Schlosser 11-20
Housefellowships, James Fairfield 3-10
In But Not of the World, Donald W. Rummel 10-24
Look to the Future, A, J. H. Mathis 19-23
Make Way for the Suffering Church, Louise Stoltenberg 6-19
Most Important Task for the Church, The, Amsey F. Bollinger 7-20
My Church and I Have Changed, E. L. Ikenberry 17-22
New Standards and Old Virtues, V. F. Schwalm 21-22
1968: Reformation or Revolution? Stephen C. Rose 22-6
Relevant Answer to This World's Needs, A, Anna B. Mow 15-25
Revolution Few Talk About, The, Robert Mock 7-9
Servant Church, The, B. Wayne Crist 3-4

CHURCH HISTORY

Authentic Bridge to the Dunker Past, An 18-16
Ephrata: A Retelling of the Ascetic Life 12-13
Turkey: Land of the Bible, Jeri Engh 21-1

CHURCH OF THE BRETHREN

Bethany Seminarians: Class of 1968 17-16
Boldly Into the Future: Canadian Brethren 20-14
BVS After 20 Years: The Accent Is on the Future 22-12
Chaplain, Two Laymen Are Board Electees 23-14
Church Renewal Effort Hailed as 'Innovative' 20-13
Communion of the Future, The, M. Guy West 20-24
General Board Names Bowman to Post of General Secretary 17-12
Hard Questions Put in Perspective, The 18-13
Membership Renewal by Intent, Not Default 20-14
New Staff Appointees Include India Leader 16-22
Poverty, Racism, War: The Church Takes a Stand 16-18
Seven Needs of the Seventies: A Running Start on Planning 20-12
Shadow of a Giant Rock, The, Harry K. Zeller Jr. 12-2
Three Associate Executives, Treasurer Named by Board 23-12
Winning Our Spurs, Vernard Eller 12-7

CHURCH OVERSEAS

Are Neighbors Important? R. Dale Ferris 6-6
Christianity in Red China, Ian Thomson 4-2
Freedom to Fall and Get Up Again, Howard E. Royer 18-18
India: Land of Need and Promise, C. Norman Kraus 3-22
Missions and the Revolution Aboard 8-16
New Light in the Andes, Benton Rhoades 1-4
Nigerians Assume Responsibility for Operation of Primary Schools 14-12
Second Thoughts About Aid to India, Betty and Leonard Blickenstaff 14-6

Tasks in Reclamation: Citrus and Cypriots 11-14
Thing of Wonder, A, Mildred Grimley 4-10

CURRENT ISSUES

Can the News Be Good? Ronald D. Petry 21-23
Heart Transplant and Christian Ethics, The, Jacob T. Dick 13-7
Most Preventable Cause of Death, The, Evan Riehl 5-5
One Day in May: Dow Meets Its Critics 14-14
Pages From a Washington Diary, Sharon Lee Dubble 19-25
Poor: A Season for Nonviolence, The 9-16
Right to Die — What Shall the Church Say? The (in two parts), J. Robert Nelson 21-6, 22-9
Small Arms Race, The, Nancy E. Sartin 8-23
Social Revolution, The, Christian Bashore 1-21
Tune In, Turn On, Drop Out, Donald F. Durnbaugh 1-1
Visibility for the Poor: 'Telling It Like It Is' 14-13

DOCTRINES AND THEOLOGY

Called to Freedom, Noah S. Martin 14-24
Evangelism's Deeper Meaning, Edward E. Lyons 25-10
I Believe in Life After Birth, Ronald K. Morgan 17-5
I Know Two Africans, Walter A. Trobisch 19-7
Is Jesus Christ the One? Robert G. Mock 26-9
Is Love an Adequate Guide for Making Personal Decisions? Donald Miller 23-5
Is Love an Adequate Guide for Making Personal Decisions? Guy Wampler Jr. 23-5
Let God Be God, Noah S. Martin 1-22
Pacifism Revisited, Richard Bowman 11-23
Plea for a More Radical Brethren Witness, A, Art McAuley 15-14
Polygamy? Africa Needs Marriage Counselors, Not Disciplinarians, Irven F. Stern 19-10
Polygamy? There Are Answers, But Not in Hard Rules, Violet Pfaltzgraff 19-9
Theology of Hope, The, Dale W. Brown 23-21

ECUMENICITY

Brethren and COCU: A Current Look, The 12-16
Bridge Built by Dialogue, A, Leland Wilson 9-10
Celebration at a Single Table 26-16
Impulse of Unity: Varied Expressions 8-15
Peace Campaigners: Upward From the Mud, The 15-18
Peace Churches: Beyond Mutuality? The 23-16
Russians: Reflections on the Exchange, The 2-15
Uppsala: New Hopes and Old Realities 13-14
Uppsala: The Final Roundup 19-16
Uppsala: The First Day, Harry K. Zeller Jr. 17-20
Uppsala: The First Week, Harry K. Zeller Jr. 18-20
Window From the Sky, A, Desmond W. Bittinger 7-22

EDUCATION

Another America, Orpha Stutsman 3-1
New Hope for Drug Addicts, Wayne Gustafson 17-8
Reaching the Retarded: Weekdays and Sunday 9-15

FILM REVIEWS

Boom! Dave Pomeroy 16-30
Cool Hand Luke and The Graduate, Dave Pomeroy 11-28
Guess Who's Coming to Dinner, Dave Pomeroy 4-29
Hour of the Wolf, The, Dave Pomeroy 13-27
How I Won the War, Dave Pomeroy 2-28
In Cold Blood, Dave Pomeroy 7-28
Mirror on the Insanity of Our Time, A, Dave Pomeroy 5-8
Planet of the Apes, Dave Pomeroy 9-27
Rachel, Rachel, Dave Pomeroy 26-26
Rosemary's Baby, Dave Pomeroy 22-24
Sex in Films: Pornographic or Purposeful? Robert DeMatteo 6-23

2001: A Space Odyssey, Dave Pomeroy 20-29

HOME AND FAMILY

Awareness of Beauty, Pearl Gibbs 3-7
If Your Child Has Trouble in School, La Vernae J. Dick 20-20
If Your Child Is Afraid, Grace V. Watkins 16-7
In the Garden, Dorris Blough 12-10
Should Mother Take That Job? Pearl Gibbs 12-24
Teach Your Child to Help Himself, Gene Church Schulz 18-22
Ten Commandments for Parents, Michael Daves 6-8
That My Child May Know, Dorris Blough 2-25
What Tenement Living Did to Us 15-6
Where Did All the Money Go? Glenn H. Asquith 9-2

MISCELLANEOUS

Are We Giving Them Stones? Byron Miller 21-25
Christian Ministry of Healing, The, Cyril E. Bryant 16-26
Cross, Turner N. Clinard 8-28
I Took My Robe Off, Ronald K. Morgan 12-11
Invocations for Public Occasions, Clyde E. Weaver 17-27
Memory, Turner N. Clinard 7-29
Modern Message for Man's Ancient Sin, A, Ellis G. Guthrie 22-11
On the Other Hand, James M. Dresher 5-25
One More Word, Glenn H. Asquith 1-23
Philanthropy on the Installment Plan, Harl L. Russell 20-30
Those Who Have It Made, David J. Markey 13-29
Time, Turner N. Clinard 12-29
Word, Turner N. Clinard 2-26
Words, Turner N. Clinard 23-26

MISSIONS

Brethren Medical Aid: Bethany, Garkida, Dahanu Road, Castaner 15-14
Leading Public Educator Among Mission Recruits 15-19
Long: An Appeal for Modesty in Missions 20-15
Lybrook: A New Appraisal, Leland Wilson 10-6

MUSIC

Canby Singers, The, William Robert Miller 4-29
Contemporary and Varied, William Robert Miller 10-29
Contemporary Music Makers: To Sing of a Living Faith 10-16
Farrs: The Family That Plays Together, The 18-14
Music Reviews, William Robert Miller 20-29
Potpourri of Prunes and Poets, A, William Robert Miller 11-28
Recent and Contemporary, William Robert Miller 3-27, 19-28
Songs, Sermons, Poetry on Recent Records, William Robert Miller 25-27
Steve Forest, Warren Miller 9-6

NEWS

Amid the Flames of Racial Crisis, Donald E. Miller 11-17
An Election Perspective 22-15
Baptists, COCU, Peace Churches Thrust of Current Unity Talks 5-12
Brethren Bidding for Bolder Peace Action 6-17
BVS After 20 Years: The Accent Is on the Future 22-12
Chronicle of One Who Carried the Light, The 18-15
Church Renewal Effort Hailed as 'Innovative' 20-13
Congressional Record Cites Brethren Stand 17-13
Cooperation, Change on the Local Scene 21-15
Cordier's New Crisis: Columbia University 21-18
Deans to Nigeria 22-14
Detroit: What Did It Say to Us? 3-17
District and Overseas Personnel Named 11-16
Dundalk's Own Jericho Road 20-16
Ecuador: Examining the Partnership Role 5-16

Examining "The New Religion" 7-17
Facing Conflict Head On 23-18
Feminine Power Cry: Stamp Out Tokenism 22-14
Freedom to Fall and Get Up Again, Howard E. Royer 18-18
General Board Names Bowman to Post of General Secretary 17-12
Gringoes and Goodwill: So Goes the Ball Game 20-18
Hard Questions Put in Perspective, The .. 18-13
Hunger at Home: The Wheels Begin to Turn 16-20
Impulse of Unity: Varied Expressions 8-15
"Insiders" Review Film Produced by CBS . 5-14
International Servant, Manchester Dean Die 9-13
In Tribute to a Man of Enduring Worth .. 19-20
Introducing the Baptists 22-17
Key Election Issues Are Cited in Testimonies of Churchmen 19-12
Leading Public Educator Among Mission Recruits 15-19
Litany for Our Times: 'Lord, Have Mercy . . . ' 14-14
Mission One at Midpoint: Is It Touching Parish Life? 21-12
Missions and the Revolution Abroad 8-16
NAE and Current Issues, The, Frank H. Epp 17-18
New Staff Appointees Include India Leader 16-22
Nigerians Assume Responsibility for Operation of Primary Schools 14-12
Nurse's Return From Vietnam, A, Mary Sue Helstern 4-15
Ohio Educator Named Juniata President .. 10-18
On Taking Risks: Confronting Priority Issues of the Day 10-12
Opponents to Test Parochial Aid Law 19-13
Overseas, District Staff Workers Are Named 19-21
Patterns of Prejudice in the Christian Church, Charles Y. Glock and Rodney Stark 14-16
Paying War Taxes: Ought There Be an Alternative? 19-14
Peace Campaigners: Upward From the Mud, The 15-18
Peace Churches: Beyond Mutuality? The .. 23-16
Peace That Fails Us, The, Maynard Shelly . 13-17
Poor: A Season for Nonviolence, The 9-16
Poverty, Racism, War: The Church Takes a Stand 16-18
Profiles of Five Black Americans, Ernest Boynton 25-16
Proposals on Restructuring 9-17
Radio Call-In Shows: Time for Tidying Up . 21-17
Reaching the Retarded: Weekdays and Sunday 9-15
Religion and the Vietnam War: The Escalation of Dissent 7-12
Retired Missions Head, Leland Brubaker, Dies 5-16
Secular Man and the Ultimate, Dale W. Brown 1-15
Seminary Sideline: A Harvest of Books ... 23-14
'Stacked' Jury Illegal, Supreme Court Rules 16-23
Steps Taken to Avert Starvation of Masses in Nigerian Conflict 18-12
Ten Months in Bed to Aid Space Study 5-13
Three Associate Executives, Treasurer Named by Board 23-12
Transcending the Walls of War 5-17
Trend Toward Yoked Parishes Seen as Churches Tackle Pastoral Needs 9-12
Two Violators Placed in Caribbean Tasks .. 19-20
Unionizing Field Workers 23-17
Upheaval at Home, Brinkmanship Abroad Evoke Crisis Response 8-12
Vatican and Those Bones of Contention, The 22-16
View From the Village: A Volunteer on Vietnam, The 9-14
Visibility for the Poor: 'Telling It Like It Is' 14-13
Visitation Effort Set Up for Objectors in Jail 14-14
Volunteer Completes Space Travel Testing 22-14
Washington Confrontation 17-15
Watts Cleric at Scene of Kennedy Tragedy 16-20
World Hunger: A Time Bomb 6-12

PERSONALITIES
Arthur Baldwin: Minister and City Leader, Jerry Miles 10-21
Bitrus Sawa: Partner in Mission, Charles M. Bieber 17- 2
Chalmer Faw: Man on the Move, Graydon F. Snyder 11- 2
Communion of Saints, The, Roger W. Axford 2- 9
Compassionate Ministry, A, Dorothy Hansen 19- 2
Cora Miller Stahly: A Lifetime Set to Music Lois Teach Paul 6- 2
Doer Christian, A, Irene Shull Reynolds ... 1-18
He Fights Hunger Through Farming, Linda Robbins 23- 2
"If You Don't Expect Miracles . . . ," Esther Eby Glass 7- 6
International Family, An, Olive Peters 14-22
It's Wonderful to Be Normal, Larry Marcellus 1-18
Love Is a Verb, Joel K. Thompson 19-19
Mother Made It, Cleda Zunkel 10-23
Paul Kline: Artist, Lena Willoughby 2- 2
Prescription for Life, Cecil L. Haycock 13- 2
Retired to Life, Paul Petcher 1-18
Reuel B. Pritchett: Minister, Traveler, Collector, Lena Willoughby 22- 2
Sarah May Brunk: McPherson's Modest Moderator, Norma Tucker 20- 9
Shadow of a Giant Rock, The, Harry K. Zeller Jr. 12- 2
Steve Forest, Warren Miller 9- 6
They Hear Africa Calling, Estha B. Stowe . 15- 2
Way Around the Wall, A, Clyde Carter ... 4- 5

POETRY
About the Donkey, LaDona Garver Shives . 25-28
Another Celebrity, Gayle Wooters 17- 7
As Far as I Can See, Edna Sexton 7-21
Assault of the Senses, Andrea M. Wilson .. 11-25
Child's Story, A, Mildred Morris Gilbert ... 4-21
Church Still Life, Gayle Wooters 2-22
Conformist, LaDona Garver Shives 4-20
Conversion, Mark Byerly 4-20
Cups Running Over, Richard L. Landrum .. 17-11
Devourer, The, Ernestine Hoff Emrick 23-11
Discovery, Emily Sargent Councilman 1-10
Divinity, Leona S. Dick 1-24
Earth Still Needs Me, The, Ernestine Hoff Emrick 6-10
Enough, Betty Fox Solberg 21-21
Estranged, LaDona Garver Shives 14-26
Every Child Is Twins, Ernestine Hoff Emrick 1-24
Exchange Your Tools, Elizabeth H. Emerson 18- 9
Five Poems, Gayle Wooters 11-24
Flavor of Love? The, Jean B. Reist 14-27
Foreseen, Emily Sargent Councilman 10-26
From Moments of Desperation, Ruby Lynn 21-21
Gifts, LaDona Garver Shives 1-24
God Is Sideways, Retha Boles 21-21
Hidden Child Inside the Violent, The, Alice Kay Rogers 4-21
I Am an American, Rosemary Buckendorff 21-21
I Cannot Cry, Jeanne Donovan 16-24
In Earthen Vessels, Jack Williams 20- 8
It Is I, Dale E. Rummel 13- 9
I Met a Man, Jeanne Donovan 6-10
Inasmuch, Alice Mackenzie Swaim 1-25
In the Beginning, Jeanne Donovan 4- 9
Jet Sight, Emily Sargent Councilman 10-26
Literalist, LaDona Garver Shives 1-24
Little Sanctuary, A, Lucile Long Strayer ... 1-24
Love Unseen, Dale E. Rummel 6-10
Marker for the Grave, Myrtle Chance Allen 4-21
Martin Luther King, Edith Lovejoy Pierce . 12-29
Measuring Stick, Mary Sue Helstern 4-17
Moderator's Gavel, The, J. Henry Long ... 18- 1
Moment of Truth, Emily Sargent Councilman 5-11
Mother's Lullaby, A, Anne T. Oxley 10-22
Mother's Vision, Sara G. Wilson 4-21
Napalm Rain, Elizabeth H. Emerson 1-25
Neighbors, Harry A. Brandt 22- 1
New Leaf, Mildred Morris Gilbert 14-27
Not to Destroy, But to Fulfill, Edith Lovejoy Pierce 14-26
Once in a While, Sit Still, Ernestine Hoff Emrick 6-11
On Sham, Edna Sexton 11-25
Owl of the Waste Places, The, Iowa Kuehl 11- 1
Oxen Plowing, Roy Z. Kemp 6-10
Palomar, Ernestine Hoff Emrick 21-24
Petition, Ernestine Hoff Emrick 21-24
Postlude, Linda Czaplinski 14-27
Prelude to Summer, Emily Sargent Councilman 7- 8
Rendezvous in Space, Emily Sargent Councilman 14-26
Requiem Religioso, Ralph Z. Moyer 2-22
Seashore Philosophy, Ernestine Hoff Emrick 4-20
Second Thought, Second Sight — Second Wind? Emily Sargent Councilman 22- 1
Silver Wedding Anniversary, Alice Mackenzie Swaim 13-27
Sorry for What? Howard A. Miller 13-10
South's Revenge, The, Edith Lovejoy Pierce 4-20
Speak Softly, Sea, Ernestine Hoff Emrick .. 6-11
Spring, Alice Mackenzie Swaim 5-10
Spring, Linda Czaplinski 9- 5
Surprise, The, Mildred Morris Gilbert 22- 1
Teach Me to Pray, Emily Sargent Councilman 6-11
Thankfulness for Little Things, Roy Z. Kemp 4-20
There Is No Risk, Edna Sexton 6-11
Thoughts of a Heretic, Marilyn Smith 11-24
To Come, Emily Sargent Councilman 23-11
To You, Mr. President (And to You Who Would Be . . .), July 4, 1967, Emily Sargent Councilman 4-20
Transference, Rebekah Johnson Ludwick .. 9-28
Troubled Egypt and Peaceful Midian, James W. Knight 16-29
Two Faces of God, Elizabeth H. Emerson .. 13- 9
Voices, Jeanne Donovan 2-11
We Three, Betty Fox Solberg 1-24
What Brings the New? Kenneth I. Morse .. 8- 1
Where Are the War Songs Now? Ernestine Hoff Emrick 1-25
Words, Marilyn Smith 6-11
Your Hand in Mine, Emily Sargent Councilman 1-25

SPECIAL DAYS
Cup of Sorrow, The, Elizabeth Emerson ... 8-10
Thoughts for Maundy Thursday, Leona S. Dick 8-20

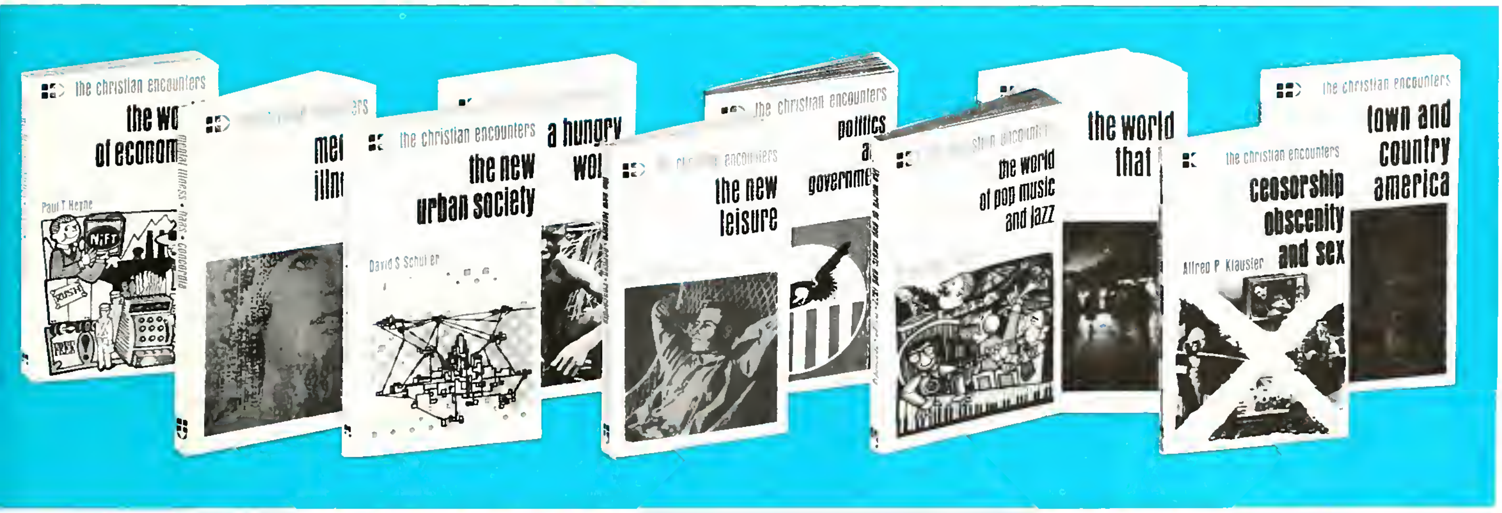
WORSHIP
Day by Day, Rodney and Dorothy Davis .. 1-11, 2-21, 3-20
Day by Day, Lillie Ann and Sam Flor ... 11-11, 17-25, 22-20, 23-20
Day by Day, Tom and Alice Geiman 12-20, 16-25, 21-20
Day by Day, Don and Elberta Hursh . 9-25, 14-21
Day by Day, Edward and Ruth Lyons 13-20, 20-11
Day by Day, Kenneth Morse 5-23
Day by Day, Merlin G. and Grace Shull ... 6-18, 19-22
Day by Day, Fred and Nancy Swartz . 7-24, 8-22, 10-20, 15-13, 18-11
Day by Day, Paul and Mary Lee White ... 25-20, 26-22

YOUTH
Anchored in the Ooze, William W. Finlaw 10- 2
New Persons Through New Forms of Ministry, Matthew M. Meyer 18- 7
Youth and the Moral Crisis, Inez Long 2- 6

UNIQUE PAPERBACKS THAT SQUARELY FACE THE ISSUES OF TODAY

This series of books called THE CHRISTIAN ENCOUNTERS seeks to provoke a deeper involvement with modern society and culture for the Christian. Each can be carried in pocket or purse. Each can turn the reader's "world view" inside out.

These books are not to be confused with the new curriculum, The Encounter Series.


the christian encounters
the world of economics
Paul T Heyne
mental illness
the new urban society
David S Schuller
a hungry world
the new leisure
politics and government
the world of pop music and jazz
the world that is
censorship obscenity and sex
Alfred P Klausler
town and country america

THE CHRISTIAN ENCOUNTERS:

A Hungry World. $1.00
The New Urban Society. $1.00
Changes in Family Life. $1.25
The World of Economics. $1.00
Politics and Government. $1.00
The World of Pop Music and Jazz. $1.00
Town and Country America. $1.25
Censorship, Obscenity, and Sex. $1.25
Mental Illness. $1.00
The New Leisure. $1.00
The World That Is. $1.00
The World of Painting. $1.25

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Georges Rouault. *Some call him second only to Rembrandt as a religious painter. Included are several of his paintings on the life of Christ.* page 1

All God's Children. *J. Wayne Judd reminds us of the tragic story of the other half of Christmas — our ministry to the needs of the world's deprived children.* page 6

Is Jesus Christ the One? *John sent two of his friends to ask Jesus if he was the one to come. We are faced with asking, "Is Jesus the model for history? the bringer of a new age?"* by Robert G. Mock. page 9

Celebration at a Single Table? *The coming of Christ as a historical event is recognized far and wide. But it is more difficult for Christians of different traditions to celebrate Christ's living presence by engaging in holy communion together.* page 16

OTHER FEATURES include suggestions for family worship, by Paul and Mary Lee White (page 22); a calendar for family activities (page 23); In Brief (page 24); reviews of recent books, by Mildred and John Grimley (page 25), and of the movie "Rachel, Rachel" (page 26); Readers Write (page 27); and the annual index (page 29).

COMING NEXT

Man cannot do without worship, and the church is tempted to try out new ways of "speaking unspeakable truths." But is the church then in danger of corrupting the substance of its faith? Inez Long asks, "What Will You Do With Sunday Morning?" . . . Walter Bowman describes the way in which one active layman in a Kansas church undertakes his "Experiment in Mission." . . . Appropriately for the new year, Ernest Bolz offers a "Litany for Changing Times."

PHOTO CREDITS: Cover — 5 Three Lions; 6 (left), 14, 21 Religious News Service; 6 (others) Wallowitch; 12 Don Honick; 13 J. Henry Long; 23 artwork by Janie Russell

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1968 by the Church of the Brethren General Board. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

VOL. 117 NO. 26